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THE NEW TESTAMENT

WYCLIFFE AND PURVEY

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Oxford

THE NEW TESTAMENT

IN ENGLISH

ACCORDING TO THE VERSION BY

JOHN WYCLIFFE

ABOUT A.D. 1380

AND REVISED BY

JOHN PURVEY

ABOUT A.D. 1388

FORMERLY EDITED BY

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And now reprinted

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Oxford

AT THE CLARENDON PRESS

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1879

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INTRODUCTION.

THE version of the New Testament printed in this volume is a reprint of the *later* of the two Wycliffite versions of the same, as exhibited in 'The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the earliest English versions made from the Latin Vulgate by John Wycliffe and his followers: edited by the Rev. Josiah Forshall, F.R.S., &c., and Sir Frederic Madden, K.H., F.R.S., &c., Oxford, at the University Press, 1850.' This splendid edition, in four volumes quarto, the result of twenty-two years of labour by two accomplished editors, is the chief source of our knowledge respecting these versions of the Scriptures, and is preceded by a Preface from which most of the information here given is extracted. Owing to the large size of this work, and its consequent high price, it has seemed desirable to reprint a portion of it in such a form as to bring it within the reach of a larger class of students than that to which an acquaintance with it has been hitherto confined. One attempt has already been made in this direction, in 'The Gothic and Anglo-Saxon Gospels in parallel columns with the Versions of Wycliffe and Tyndale;' edited by the Rev. Joseph Bosworth and G. Waring, in 1865. This volume contains only the four gospels, but as it exhibits the *earlier* version of them, whereas the present volume contains the *later* one, it is extremely serviceable for the purposes of comparison[1].

[1] Other editions of the *later* version of the New Testaments were published *previously* to 1850, viz. these following:—I. An edition in folio, 1731, by the Rev. John Lewis, of Margate; with a short glossary. II. A

It will be most convenient to explain here at once what is meant by the earlier and later versions respectively. It is found that the number of existing MSS. of the Middle-English version of the Bible made by John Wycliffe and his followers is very large; the editors of the great Oxford edition examined no less than 170. Roughly speaking, these MSS., varying as they do in some of their details, can be separated into two distinct sets; one in which the version is given in a close, literal, and sometimes rather unpolished form, and another in which the version, if a little less literal, is more smooth and flowing, and expressed in more idiomatic and less laboured English. It was for some time a matter of dispute which of these versions was the older of the two; but the editors have made it abundantly clear, that the correct view is that which most commends itself to common sense, viz. that the rougher and closer version is the *earlier*, and the less literal but smoother version is the *later*. It is also ascertained that the earlier version may be safely attributed to John Wycliffe, and the later one mainly to his friend John Purvey; though both of these zealous workers often received from others very material assistance. In the Old Testament, for example, a very large portion of the earlier version was made by Nicholas de Hereford, whose name is expressly mentioned in a MS.[1] which breaks off abruptly in the 20th verse of the 3rd chapter of the apocryphal book of Baruch. Moreover, the date of the earlier version appears to be about 1382 or 1383[2], and that of the later version about 1388. Wycliffe died on the 31st of December, 1384.

It is hardly necessary to enter here into the history of the Wycliffite versions of the Bible; as an account of these is sufficiently accessible elsewhere, and can be found in any good

reprint of Lewis's edition in quarto, 1810; edited by the Rev. Henry Baber; with a memoir of Wycliffe's life and writings, and some account of the early English versions of the Bible. III. An edition in Bagster's English Hexapla, 4to. London, 1841; not reprinted from Lewis, but from an independent (but closely related) MS.

[1] MS. Douce 369, Bodleian Library.

[2] Of the New Testament (first made) about 1380.

encyclopædia. A clear and concise chapter on 'The Wycliffite Versions' may be found, for example, in 'The History of the English Bible,' by the Rev. W. F. Moulton, London, 1878. The object of this Introduction is rather to explain the precise nature of the contents of the present volume, and to afford some slight help to the reader who has no previous acquaintance with the language of the Middle-English period.

In reprinting a portion of the Oxford edition of 1850, two questions presented themselves for consideration: first, as to how much should be reprinted; and, secondly, which version should be followed?

The Oxford edition is, as has been said, in 4 vols., quarto. Vol. i contains a Preface, pp. i–xxxviii, discussing the Anglo-Saxon versions of Scripture, Middle-English verse-translations, various versions of the Psalter, the first version of the whole Bible (due mainly to Wycliffe), Wycliffe's Commentary on the Apocalypse and on the Gospels, other works by Wycliffe having respect to the Scriptures, with an abundance of useful and valuable information of a similar kind. The List of Manuscripts examined and described follows next, pp. xxxix–lxiv. After this comes a General Prologue to the whole Bible, of considerable length, in fifteen chapters, written by John Purvey; pp. 1–60. Next, a translation, in earlier and later versions, of the Prefatory Epistles of St. Jerome, in nine chapters; pp. 61–78. Next, a translation, in the two versions, of Genesis to Ruth, pp. 79–687; each of these books of the Bible (with the exception of Genesis) being preceded by a brief Prologue, indicative of the contents of the book to which it is prefixed. By way of example the Prologue to Ruth (a very short one) is here given.

'*Prologue on the book of Ruth.* This book Ruth shewith the feithfulnesse and stidefast loue of this wumman Ruth to the moder of her hosebonde, after the deeth of her hosebonde and sones, turnynge a3en fro the lond of Moab in to Bethleem of Juda; wherfor God dide merci to Ruth, and sche was weddid to Booz, a wurthi man of Bethleem, and is rekened in the genologie of Dauith and of Crist.'

Vol. ii contains (in two versions) the four books of Kings (i.e.

the two books of Samuel and the two books of Kings, as now named), with a prologue to each; two books of Paralipomenon (now called Chronicles), with three prologues to the first book, and one to the second; 1 Esdras (Ezra), with three prologues; 2 Esdras (Nehemiah), with a prologue; 3 Esdras (called 1 Esdras in our Apocrypha), without a prologue; Tobit, with prologue; Judith, with three prologues; Esther, with two prologues; Job, with three prologues; Psalms, with three prologues.

Vol. iii contains (in two versions) Proverbs and Ecclesiastes, each with a prologue; the Song of Solomon, without a prologue; Wisdom, Ecclesiasticus, each with a prologue; Isaiah, with two prologues; Jeremiah, with three; Lamentations, with none; Baruch, Ezekiel, Daniel, each with a prologue; the twelve minor prophets, without any prologues; 1 and 2 Maccabees, with a prologue to the first book. The order of the books agrees with the usual arrangement of the Vulgate version.

Vol. iv contains the earlier and later versions of the books of the New Testament. There are two prologues to each gospel, and one at least to most of the other books. To the Epistle to the Romans there are three, the first being rather long; to the Epistle of St. James, there are two, as well as to the Apocalypse (Revelation). After the Epistle to the Colossians is inserted the spurious Epistle to the Laodiceans, omitted in the present volume, as being uncanonical and of little interest; it is also very brief. Another peculiarity is that the book of Acts, called 'The Deeds of Apostles,' is inserted after the Epistle to the Hebrews. In this reprint, for the purpose of more ready reference, it occupies its usual place.

Such being the contents of the work under consideration, it was easily concluded that the most convenient part to issue for more general use was the New Testament: omitting only the Epistle to the Laodiceans above mentioned and the various prologues descriptive of the general contents of each book. It only remained to decide whether the later or the earlier version should be adopted.

The earlier version has the interest of being, in all probability,

Wycliffe's own work; and, from a purely linguistic point of view, is to be preferred on account of its retention of a larger number of archaic words. On account of its very literal character as a translation, it also points more clearly to the nature of the Latin text which it follows. These were considerations in its favour. But a close comparison of the two texts shews that the later version is, upon the whole, the better suited for practical and general use. It is, in fact, a second edition, a revised and corrected copy by an able and competent translator; and much credit is due to John Purvey for his skilful method of executing the revision. He evidently considered the wants of the general public, and aimed at modifying the expressions used in such a way as to give the text a simpler and more flowing form, exhibiting pure English idioms rather than such awkward constructions as arose from the too close following of the Latin text. It follows that his version is easier to understand, and comes nearer to that authorised version with which we are all familiar.

The four Gospels, in the earlier version, may be found (as has been said) in Dr. Bosworth's edition of the Gothic and Anglo-Saxon Versions, &c. The first six chapters of St. Mark, also in the earlier version, may be found in 'Specimens of English, from 1298 to 1393,' edited by Morris and Skeat in the Clarendon Press Series. In order to shew the nature of the two versions the better, a few selections are given below, together with the Latin text of the Vulgate. It should, however, be borne in mind that we cannot say precisely what was the exact wording of the Latin text which the translators followed. In fact, Purvey tells us plainly, in his General Prologue (vol. i, p. 57) that he 'had much travail, with divers fellows and helpers, to gather many old [Latin] bibles, and other doctors, and common glosses, and [so] to make one Latin bible in some measure correct.' At the same time, their text was doubtless, in the main, much the same as that which is still in common use; and I give, for the reader's information, the exact title-page of the edition which I here follow. 'Biblia Sacra vulgatæ editionis Sixti V. Pontificis Maximi jussu recognita et Clementis VIII. Auctoritate edita. Parisiis;

apud A. Jouby, bibliopolam-editorem, 7, Via Majorum Augustinianorum. MDCCCLXII.'[1]

Mark i. 7 (*Vulgate*). Venit fortior me post me: cujus non sum dignus procumbens solvere corrigiam calceamentorum ejus.

Earlier Version (*Wycliffe*). A strengere than I schal come aftir me, of whom I knelinge am not worthi for to vndo, *or vnbynde*, the thwong of his schoon.

Later Version (*Purvey*). A stronger than Y schal come aftir me, and Y am not worthi to knele doun, and vnlace his schoone.

Mark i. 18. Et protinus relictis retibus, secuti sunt eum.

Wycliffe. And anoon, the nettis forsaken, thei sueden hym.

Purvey. And anon thei leften the nettis, and sueden hym.

Mark i. 30. Decumbebat autem socrus Simonis febricitans.

Wycliffe. Sothely and the modir of Symontis wif sik in feueris restide, *or lay*.

Purvey. And the modir of Symountis wijf lay sijk in fyueris.

Mark i. 32. Vespere autem facto.

Wycliffe. Forsothe the euenynge maad.

Purvey. But whanne the euentid was come.

Mark i. 35. Et diluculo valde surgens, egressus abiit in desertum locum.

Wycliffe. And in the morewynge ful erly he rysynge, gon out, wente in-to desert place.

Purvey. And he roos ful eerli, and 3ede out, and wente in-to a desert place.

Mark ii. 2. Et auditum est quod in domo esset, et convenerunt multi, ita ut non caperet neque ad januam.

[1] I have found this book of the highest service. It should be remembered that the Vulgate version of the Bible is one of the most important books in the world.

Wycliffe. And it is herd, that he was in an hous; and many camen togidre, so that it tok nat, nether at the ȝate.

Purvey. And it was herd, that he was in an hous, and many camen to-gidir, so that thei miȝten not be in the hous, ne at the ȝate.

These examples will probably suffice; the student may easily continue the comparison himself. We may especially note the difference in the treatment by the two translators of the Latin ablative absolute in Mark i. 18, 32. Wycliffe's literal translations are somewhat awkward, and are hardly intelligible; whereas Purvey's paraphrases, though less literal, convey just the sense required in an English idiom. Observe again a similar difference in the treatment of the Latin present participle in Mark i. 7, 35; and of the past participle in Mark i. 35. A striking example of the danger of being too literal is afforded in Mark ii. 2, where the expression 'so that it tok nat, nether at the ȝate' is absolutely unintelligible without a reference to the Latin original, which is precisely what the reader is supposed not to possess. We may, however, make bold to say that both versions reflect the highest honour upon their authors, especially when we take into consideration the great difficulties under which they laboured; and, if Purvey's work may claim to be considered as producing the more satisfactory result, it may be said, on the other hand, that he had the easier task.

It remains to state precisely the manner in which Purvey's version has been reprinted. In the Oxford edition of 1850, the editors not only gave the text from an excellent manuscript[1], but exhibited the various readings of several other MSS. as well. It so happens that the variations in the *later* version are much less numerous than in the other, and are also of small importance; on which account they have been omitted. The nature of them may be easily gathered from the following account of *all* the variations occurring throughout the first chapter of St. Matthew's gospel. Verse 17; for *alle*, three MSS. read *alle the*.

[1] Described below; see pp. xii-xiv.

Verse 18; for *bifore*, one MS. reads *bifore that*. Verse 20; for *thou3te*, five MSS. read *bithou3te*; and for *in sleep to hym*, one MS. has (over an erasure) *to Joseph in sleep*, whilst two others have *to hym in sleep*. Verse 24; for *roos*, two MSS. read *roos vp*. Verse 25; for *and clepide*, one MS. reads *and he clepide*. The extremely trivial nature of these variations is remarkable; and the exactness with which most copies agree together shew that the genuineness of the text may be thoroughly relied on.

The edition of 1850 contains, moreover, several marginal notes. These contain 'glosses,' i. e. explanations of or comments upon certain expressions or passages in the text. Some of them are Purvey's own, others are translated by him from the usual Latin glosses or commentaries at that time most esteemed, particularly from the celebrated commentary of Nicholas de Lyra, whose name is Englished as 'Lire.' Throughout the whole of the Gospels I observe only four such glosses; one at Luke xiv. 26, where *hatith not* is explained by 'that is, lesse loueth hem than God;' another at John v. 4, where *sisterne* is explained by 'that is, a watir gaderid togidere, hauinge no fi3ss [fish];' also at Mark viii. 24, Luke viii. 30. In some places, however, the glosses are numerous and of some length; this is particularly the case, for example, with the Deeds [Acts] of Apostles. Thus, at Acts viii. 2, the words *good men* are glossed by 'men dreedful, that is, dredinge God, among whiche Gamaliel was the principal, as it is seid in the legende of the fyndinge of the bodi of seint Steuene.' These glosses, as forming no part of the text, are omitted in the present volume.

With the exception, then, of the few and unimportant various readings, the marginal glosses, and the spurious Epistle to the Laodiceans, the reader has before him an exact reprint of Purvey's revised version of Wycliffe's translation of the New Testament, just as it stands in the best extant manuscript. This MS. is marked I. C. viii in the old Royal Library in the British Museum; and is thus described by the editors—'Vellum, large folio, ff. 572, 2 cols., very neatly and regularly written, probably before 1420, with initials to the books, in gold upon coloured grounds, and to the chapters blue flourished with red; and having

ornamented borders at the commencement of some of the books: prefixed to John is a small miniature, representing the evangelist and the eagle. The first leaf has been inserted subsequently, and has been written by a later scribe. The recto of this leaf has a red rose in the initial letter, and is surrounded by a border partly composed of red and white roses; in the lower part is a shield of France and England, quarterly, and on the side a portcullis surmounted by a red rose; executed in the reign of Henry VII. This MS. has been carefully corrected throughout by a nearly contemporary hand. The books of the Old and New Testament, in the later version, with the prologues to Baruch and Isaiah, and those usually prefixed to the books of the New Testament. The MS. presents in the most material points an uniform and accurate text. In many places, when other copies combine, not unfrequently without exception, in adopting an erroneous reading, here the correct rendering is given; examples of this are found in Gen. xxxi. 35 and 41, *so* for *lo;* xxxiv. 24, *and* for *whanne* sec. m.; xxxviii. 29, *for* for *fro* sec. m.; xliv. 30, *the* for *this;* xlix. 11, *grape* for *grace* sec. m.; Josh. ii. 19, *oure* for *ȝoure* sec. m.; v. 13, *aduersaries* for *aduersarie* sec. m; ix. 18, *princis* for *puples* sec. m.; xxii. 15, *of* for *to;* Judg. vii. 3, *the* for *that;* viii. 9, *and so* for *and;* ix. 17, *to* for *for* sec. m.; xi. 33, *til to thou comest* for *til to that he come;* 1 Kings xviii. 7, *pleiynge* sec. m. for *fleyng;* II Kings vii. 20, *for* for *therfor* sec. m.; Ezek. xiii. 21, *hond* for *lond* sec. m.; Mk. xiii. 8, *begynnyngis* for *beginning*, and 1 Cor. vii. 9, *that* for *and*. In some of these cases the reading seems not to have been selected from another MS., but rather to have been the rendering of the scribe himself, after an examination of the Latin; as for example, in Judg. ix. 18, *handmayde* for *concubyne;* 1 Kings xxi. 11, *queeris* for *carroulis;* Eph. iii. 4, *mysterie* for *mynysterie*. These corrections of the ordinary text are very frequently due to the second hand, which has throughout made numerous emendations, as Gen. xxxvii. 28, *thriȝtti* for *twenti;* Judg. x. 9, *passid Jordan* for *passid;* 1 Kings xxvii. 12, *he wrouȝte* for *we wrouȝten*. Variations also from the generality of copies are sometimes found in the adoption of a more modern or familiar word, as Gen. l. 6, *chargid* for *coniurid;* Judg. iv. 15, *a foote* for

on foote; 1 Par. ii. 31, *sotheli* for *certes; a* for *o;* and *a* for *sum* when singular; sometimes in the insertion or repetition of a pronoun, to render the sense more clear, as Josh. xiii. 12, *hem;* Judg. x. 7, *he;* IV Kings vii. 17, *her;* and sometimes, with the same view, in the supplying a relative and auxiliary, as Josh. x. 6, *that weren* before *bisegid;* or the addition of *man* or *men* to an adjective, as Gen. xxxix. 20, *bounden men.* It has again other peculiarities, as the omission of the *s* in the genitive; Lk. xv. 17, *fadir* for *fadris;* of *ȝe* after the imp. plural, Ex. v. 11. Mt. xiii. 32. Rom. xvi. 9; of *to* after certain verbs, as *brynge, comaunde,* etc., and the almost uniform putting of *whether* for *wher.* In the New Testament, it seems as if the old version had been consulted, giving occasion to such readings as Mt. xiv. 5, *groyneden* for *grucheden;* and Mt. xv. 27, *crucifien* for *crucifieden;* Lk. i. 15, *and* for *ne;* vi. 1, *bi cornes* for *bi the cornes.* But one of the most remarkable variations occurs in the discarding of the verbal glosses from the text, which as far as Numb. xx. are almost always omitted; from this place to the Psalms they are adopted, and from the Psalms to the end of the Old Testament are again rejected. Sometimes however an explanatory gloss is admitted where other copies are without it, as Gen. xxxv. 14, title *ether memorial;* 1 Kings v. 8, wise men *ether princis;* 1 Macc. v. 64, prosperite *ether preisyngis.* This MS. has formed the text of the later version throughout the present edition of the books both of the Old and New Testament.'

It remains to shew exactly to what extent the editors have reproduced the manuscript. This they have done very closely, with a few necessary exceptions.

1. MSS. of this period are *not punctuated.* The punctuation, accordingly, has been added by the editors.

2. MSS. of this period have *frequent marks of contraction.* Thus such a word as 'him' is frequently denoted by 'hī,' where the stroke over the 'i' is intended to express that the letter *m* is to be supplied. In cases where it is desired to represent the MS. *very* closely, the word may conveniently be printed as 'hi*m*,' where the italic letter shews how the mark of abbreviation has been expanded. This plan is especially desirable when an editor

is reproducing an *unique* MS., because the reader is then warned as to the places where the contractions occur, and is not so easily misled if they are wrongly interpreted or expanded. But, when MSS. are numerous (as here), it is unnecessary to pursue this course, since the reading is fixed exactly by the collation of copies, which seldom all exhibit the same contraction in the same place. An account of such marks of contraction and of the manner of expanding them will be found at p. xv of Specimens of English, ed. Morris and Skeat. One curious and extremely common abbreviation is in the use of 'Ihū' or 'Ihs̄' for Jesu or Jesus. In this volume the words are printed as 'Jhesu' and 'Jhesus' respectively. The more strict resolution of the abbreviation is into 'Iesu' or 'Iesus;' for the *h* is no real *h*, but the Greek *eta* (H), and the MSS. commonly use only the capital *I*, not *J*. However, it is only necessary to remark here, that the editors are responsible for the manner in which all contractions have been expanded.

3. MSS. of this period are very capricious in their use of *capital letters*. The words 'God' and 'Christ' are usually written as 'god' and 'crist' (without *h*), and proper names, such as 'Galilee,' appear with a small letter. The editors have, in this respect, conformed the text to the modern mode, on account of its far greater convenience.

4. They have also marked off the various chapters into *verses*, as usual. The chapters are marked in the MS., as has been noted; but the division into verses was first made about A.D. 1551.

5. In some places they have printed a word in italics. This is the case with the word *wijf* in Matt. i. 6. The meaning of it is the same as in our authorised version, viz. that the word in italics is not in the original. Where Purvey's version has 'of hir that was Vries *wijf*,' the Latin text has 'ex ea quae fuit Uriae.'

6. In one respect, they might perhaps have introduced an improvement by the free introduction of hyphens. Thus the 'in to,' always thus written with the syllables apart in the MSS., might conveniently have been denoted by 'in-to;' it being understood that all such hyphens rest only on editorial authority,

and were wholly unknown to the scribes of the fourteenth century. However, the reader is particularly warned that such hyphens are *not* inserted, and that numerous words which seem to be *two* words are really but *one*. This is especially the case with compound nouns. I add several examples, in order to make this point quite clear, inserting the hyphen to denote the connections. Matt. iii. 12, wynewing-cloth, corn-flore, in-to; v. 23, sum-what; ix. 15, a-wei; ix. 37, werk-men; x. 23, to-for (i.e. before); x. 26, no-thing; x. 29, with-outen; x. 42, who-euer; xii. 27, domes-men; xii. 39, spouse-brekere; xii. 47, with-outeforth; xiii. 47, to-gidere; xiii. 52, hosebonde-man; xiii. 57, with-oute; xviii. 28, euen-seruauntis; xxiv. 28, where-euer; &c., &c.

Remarks on the Language.

The following remarks on the language of Purvey's revision of Wycliffe's New Testament are intended for the use of such as have no previous acquaintance with the older forms of English[1]. The chief stages of the English language are three, viz. Anglo-Saxon, from the earliest times of which we have records to about A.D. 1150; Middle-English, from that time to about A.D. 1500; and modern English, later than the fifteenth century. The Anglo-Saxon is almost free from admixture with Norman-French; the Middle-English is remarkable for the numerous Norman-French words which are so mixed up with it as to form an essential part of the vocabulary; the modern English is marked by a still larger increase in its vocabulary by the help of borrowed words taken from almost every language of any note. Or again, as regards the grammar, the Anglo-Saxon is distinguished by its full and numerous inflexions, its use of various genders for inanimate objects, its full declension of the definite article, and the like; modern English is remarkable for its almost total lack of inflexions and its entire disregard of *grammatical* gender; while Middle-English holds the intermediate position,

[1] For similar and further remarks see the Introduction to Specimens of English, 1298–1393, ed. Morris and Skeat, in the Clarendon Press Series.

preserving many inflexions in a weakened form, and retaining genders only in a very few instances, as when, for example, the *sun* is sometimes regarded as being feminine.

Dialect. — Of Middle-English, we find three well-marked varieties or dialects: (1) Northern or Northumbrian, including what is now often called Lowland Scotch; (2) Midland, chiefly in use between the Humber and the Thames; and (3) Southern, chiefly to the south of the Thames. The Midland dialect is that which finally prevailed, and to which modern literary English is most nearly related.

As Wycliffe was born in Yorkshire (at Hipswell, near Richmond, about A. D. 1324), we occasionally find words in his version which seem to belong rather to the Northern than to the Midland dialect. We may consider Purvey's version as being almost thoroughly Midland, i. e. not varying to any great degree from the character of modern English. Purvey has sometimes altered some of Wycliffe's characteristic words, evidently with a view of being more generally intelligible. In Mark i. 10, Wycliffe has 'he, *styinge* vp of the water,' and in Mark iii. 13, 'he *styinge* in-to an hil.' In both places Purvey has substituted the common word *wente*.

Pronunciation.—The pronunciation of Middle-English differed widely from that now in use, especially in the vowel-sounds, which resembled those of modern Italian and German[1]. This is a point of some difficulty, and the learner will probably be sure (at any rate at first) to use the modern sounds. But it is right that he should be warned as to this great and curious change. It sometimes makes a great difference.

Spelling.—The spelling of Middle-English is *phonetic;* as the word was spelt, so it was pronounced. The question of spelling is, accordingly, intimately connected with that of the then prevalent pronunciation. In Mark iii. 9, the word *boot*, being spelt with double *o*, has the long *o* vowel-sound, now commonly written as *oa;* hence *boot* means a *boat*, not a *boot*. This double

[1] The Middle-English sounds are described in the Preface to Chaucer's Man of Law's Tale (Clarendon Press Series).

o is very common, as in *aloone*, Mark ii. 26; *looues* = *looves*, id. To enlarge upon this wide subject would here be out of place.

Capital letters.—The use of these in MSS. is very different from the modern use. But as the editors have adopted the modern system, this difficulty is removed. See observation 3, p. xv.

Punctuation.—The MSS. are not punctuated; but the editors have removed this difficulty. See observation 1, p. xiv.

Alphabet.—The characters þ and ȝ are common in the MSS. The former of these means *th*, and is here so printed. But the power of the latter is variable, so that it has been retained. At the *beginning* of words ȝ represents an old *g* that had been weakened to *y*, and it is to be read as *y*. Thus, in Mark i. 3, *ȝe* is the modern *ye*; in Mark i. 17, *ȝou* is our *you*. But in the *middle* and at the *end* of words ȝ commonly means a guttural sound now disused, though still represented in our spelling by the symbol *gh*. In Mark i. 3, *riȝt* is our *right*. In Mark i. 13, *nyȝtis* = *nyghtis* = *nights*.

When the character *u* stands between two vowels, it is to be read as *v*. Thus in Mark i. 8, *haue* = *have*. In Mark i. 10, *heuenes* = *hevenes* = *heavens*; and in Mark i. 11, *lcued* = *loved*. The same use is sometimes found at the beginning of a syllable; thus, in Mark i. 10, we have *culuer* = *culver*, the old word for a dove, still preserved in the name of the Culver Cliffs, in the Isle of Wight. The converse use of *v* for the vowel *u* is only found at the beginning of a few words, some of them common ones; the chief of them being *vs* (us), *vp* (up), *vp-on* (upon), *vre* (ure = our), *vse* (use), *vtter* (utter), and the common prefixes *vn-* (un-), *vnder-* (under-), *vt-* (ut-, out). Thus *vndo* = *undo*; Matt. v. 17. Very rarely, we even find *w* for *u*; thus, in Matt. xxvi. 58, *sᴂwede* = *suede*, i. e. sued or followed. Also *f* for *ph*; as in *fantum* (phantom), Matt. xiv. 26. Note also, that initial *i*, before a vowel, is the modern *j*, as in *ioye* (joy), Matt. ii. 10.

The following characteristic words may be noted; all from St. Matthew's Gospel. *Riȝt iȝe* = *right ighe* = right eye; Matt. v. 29; *ȝyue* = *yyve* = *yive* = give, iv. 9 (this being a case in which the original hard *g* is still used); *ȝouun* = *yevun* = *goven* = given, vii.

7; *dowue=dowve=*dove, iii. 16. Double vowels: *aa*, in *maad* (made), vi. 16; *ee*, in *meede* (meed), vi. 1; *ij=ii*, in *wijf* (wife), i. 24; *oo*, in *roos* (rose), ii. 14. But *uu* stands for *vu*, as *ȝouun* above. Diphthongs: *ai*, generally for modern *ay*, as in *mai* (may), *daies* (days), iii. 12, 1; *ei*, often for modern *ay*, *ey*, as in *thei*, ii. 12; but also for *ai*, as in *weilyng*, ii. 18; *ou*, formerly pronounced like *ou* in *soup; oi*, as in *vois*, ii. 18; *ey*, as in *cuntrey*, ii. 12; *uy*, as in *duyk*) duke), ii. 6.

Compound words.—The parts of compound words are commonly written with a break between them, and are here so printed. They must, however, be read as one word. Examples: *corn flore* (corn-floor), iii. 12; *wynewing cloth* (winnowing-cloth), id.; *sum what* (somewhat), v. 23. See observation 6, p. xv.

Grammar.—A considerable number of the Anglo-Saxon inflexions are represented in Middle-English merely by *-en*, or more commonly by *-e*. This final *-e*, usually to be sounded as a distinct syllable, plays an important part in the grammar, and requires special attention[1]. It marks, for example, the infinitive mood of a verb, as in *dred-e*, for *dred-en*, to dread, i. 20; *ber-e*, for *ber-en*, to bear; *clep-e*, for *clep-en*, to call, i. 21; *brenn-e*, for *brenn-en*, to burn, iii. 12. Weak verbs (which are to be known by the fact that the past participle ends in *-ed*, *-id*, *-d*, or *-t*), employ regularly the endings *-ide*, *-ede*, *-de*, *-te*, or *-e* (always with final *e*) in the past tense singular, and the same in the plural with the addition of *n*, which sometimes, however, falls off. Examples are: *clep-id-e*, ii. 7; *lern-y-de*, ii. 7; *apper-id-e*, ii. 7; *sent-e* (short for *send-ed-e*), ii. 8; *went-e* (short for *wend-ed-e*), ii. 9; *dwel-te* (short for *dwel-ed-e*), iv. 13. And, in the plural: *sei-d-en* (for *sei-ed-en*), ii. 1; *had-d-en*, (for *hav-ed-en*), ii. 9; *ioy-ed-en*, ii. 10; &c. On the other hand, strong verbs (which are to be known by the fact that the past participle ends in *-en* or *-e*) *never*[2] exhibit the final *-e* in the *first* or *third* person *singular* of the past tense. Examples are: *cam* (came), ii. 9; *stood*, ii. 9; *bigan* (began), iv.

[1] For a fuller account see Chaucer's Prologue, etc. (Clarendon Press Series); or Chaucer's Prioress's Tale (same Series).

[2] Except by a mistake of the scribe, a mistake not often made. Yet *slowe* for *slow* (he slew) occurs, Matt. ii. 16.

17; *si3=sigh* (saw), iii. 7—a word which is also spelt *sai* or *say*, and frequently *seie* or *saie* or even *si3e* (xxii. 11), though the *e* merely means, in this case, that the diphthong or vowel is prolonged; *spak*, xxii. 1; &c. The past tense plural of these strong verbs is commonly in *-en;* as *found-en*, ii. 11; *cam-en*, ii. 1. The past participle also ends in *-en*, but (as if to institute some distinction) the scribe of the MS. here used often puts *-un* in its place; so that we get the forms *bor-un* (born), ii. 5; *writ-un*, ii. 5; *found-un*[1], ii. 8; *waisch-un*[2], iii. 6; *tak-un*, iv. 12; note also the contracted form *doon* (done), v. 18; for which *do* is sometimes rather oddly substituted, as in v. 28.

It may be remarked that the ending *-id* for past participles of weak verbs is a peculiarity of the MS. from which the text is printed; the more usual form is in *-ed*. Similarly, we find *-ide* for *-ede* in past tenses, as noted above; as well as *-ith* for *-eth* in the present tense, as in *sped-ith*, v. 29, *wedd-ith*, v. 32, as compared with *leeu-eth* (leaveth), v. 32.

In substantives, the final *-e* is sometimes an essential part of the word; thus *end-e* (end) is properly a word of *two* syllables at this period, like the Anglo-Saxon *ende*, whence it came. So too *ster-re* (star) in ii. 7, answering to the A. S. *steorra*. The final *-e* also marks a dative case, as in *sleep-e*, i. 24, from the nominative *sleep;* but the final *-e* in this case is sometimes dropped. The dative case is found chiefly after the prepositions *fro* (from), *in*, *of*, *at*, *to*, *with*, *bi* (by), and the like. The usual plural-ending is *-es* or *-is*, as in *synn-es*, i. 21; *scrib-is*, ii. 4.

In adjectives, the final *-e* is used in Chaucer with the definite article or when a possessive pronoun precedes, but this rule does not appear to be here observed. It is used, however, to mark the plural number, as in *twei blynd-e men*, ix. 27; *3our-e i3en ben blessid-e* (your eyes are blessed), xiii. 16. A remarkable instance is in the use of *his-e* for *his*, where a plural substantive follows, as in *all-e his-e aungels* (all his angels), xxv. 31; as also *thin-e*, as in

[1] In modern English *found* ends with *d*, and might seem, by the rule, to be weak; but the *-en* has wholly dropped off.

[2] Now *washed*; but the verb was formerly strong: *I wash*, pt. t. *I wesh;* pp. *waish-en* or *wesh-en*.

Go thou in-to thin hous to thin-e (go into thy house to thy people), Mark v. 19.

As regards pronouns, we may note the use of *what* for 'why,' Matt. xxvi. 10; *hym* for 'it,' xxvi. 42, v. 29; *tho* for 'those,' iii. 1; *hem* = them, ii. 7; *her* = their, vii. 15; *herne* = theirs, v. 3. Particularly noticeable is the use of *me* (a corruption of *man*) as an indefinite pronoun, with the sense of the modern English 'one' indefinitely used; thus *ne me teendith not a lanterne* = nor kindleth one a lantern, i. e. nor does one light a lantern, v. 15. *The tothir* (v. 39) is a corruption of *that othir* = the other; so also *the toon* (xxiv. 41) is similarly a corruption of *that oon* = the one.

Adverbs frequently end in *-e* or *-es*; and for *-es* we find also *-us*. Hence *thenn-us* = *thenn-es* = thence; v. 26. *Wher* is common not only in the sense of 'where,' but also as a contraction of *whether*, as in Mark iv. 21; but in Mark vi. 3, the full form *whether* occurs.

Some peculiarities of syntax are exhibited in the following. *Come he* = let him come; xxvii. 42. *Come* = may come; *seke* = may seek; ii. 8, 13. *Wel be thou*; xxv. 21. *These it ben*; Mark iv. 18. *I am* = it is I; Mark vi. 50. *Thou were* = thou wast; Matt. xxvi. 69; answering exactly to the Anglo-Saxon *þú wǽre*.

As regards the vocabulary, we find numerous French words, as might be expected. The following is a list of the French words in chapter ii, exclusive of proper names. Astronomyenes, trublid, prynces, puple, enqueride, profete, duyk, gouerne, pryueli, apperide, ioyeden, ioye, entriden, tresouris, encense, myrre, turne, cuntrey, aungel, destrie, disseyued, coestis, vois, coumfortid, regnede, parties, citee; and some of these occur more than once. We also find Latin words, some of which had been borrowed during the Anglo-Saxon period, such as *prest* (priest), A.-S. *preost*, from the Latin *presbyter* (Gk. πρεσβύτερος); *scribis* (scribes), from the Latin *scriba*; ii. 4. Also *offryden*, from A.-S. *offrian*, to offer, borrowed from Latin *offerre*; ii. 11.

It is proper to add that the scribes who were employed in multiplying copies were not always accurate in their spelling, and sometimes introduce a final *-e* in the wrong place. The spelling of the MS. here printed is, for the most part, very good;

still we find such errors as *nowe* for *now*, iii. 15; *satte* for *sat*, xxiv. 3; *wote* for *wot*, xxiv. 36; *crewe* for *crew*, xxvi. 74. Compare note 2 on p. xix.

One difficulty which meets the beginner, and frequently misleads him more than he might be inclined to suspect, is the use of familiar words in an obsolete or unfamiliar sense. Thus *take* is used in the sense of *give*, vii. 9; *more*, for *greater*, xi. 11; *of*, for *by*, xii. 37; *chimnei*, for *furnace*, xiii. 50; *cofynes* (coffins), for *baskets*, xiv. 20; *eddris briddis*, literally 'adders' birds,' in the sense of 'adders' brood,' xxiii. 33; *preysid*, literally 'praised,' in the sense of estimated or valued or appraised, xxvii. 9; *sad*, in the sense of *firm*, Luke vi. 48; *catel* (cattle), in the sense of chattels or goods, Luke xv. 12. The same difficulty occurs even in reading the authorised version; it is common to find that many do not realise the fact that, in our Bible, *room* means a place at table, not a chamber; *conversation* means conduct, not talk; to *allow* means to approve of, not to permit; and to *strain at*[1] *a gnat* means to remove a gnat by the help of a strainer, without any reference to a supposed convulsive motion of the throat. It is not difficult, however, to be upon one's guard in this matter; all that is required is a little reflection upon the general sense of each sentence. A curious instance occurs in the phrase 'the *vertues* of heuenes schulen be moued' (xxiv. 29), where *vertues* represents the Lat. *virtutes*, answering to 'powers' rather than to what we now call 'virtues.' The same remark applies to 'the *vertu* of synne is the lawe;' 1 Cor. xv. 56.

This brings us to the last source of difficulty which it seems necessary to notice here. Although Purvey did much to remove ambiguities, he has not always succeeded in rendering the translation wholly comprehensible. In some cases, the translators seem to have been unable to find any equivalent English word, and have contented themselves with retaining the original Latin word in a sort of English dress. Instances occur in *cofynes*, already noted, where the Vulgate has *cophinos*, and in *vertues* for the Latin *virtutes*. For this reason, it is highly desirable to

[1] It is well known that *at* is a mere misprint for *out;* but the mistake is still perpetuated.

compare the English with the Vulgate version, as being the only way of obtaining the exact solution of the difficulty. By way of further examples, we may note *temporal* for Lat. *temporalis*, xiii. 21; *casteles*, Lat. *castella*, Mark vi. 6; *sudarie*, Lat. *sudario*, Luke xix. 20; *decurien*, Lat. *decurio*, Luke xxiii. 50; *metretis*, Lat. *metretas*, John ii. 6; *architriclyn*, Lat. *architriclino*, John ii. 8. In other cases, the translation is altogether puzzling till the Latin solves the difficulty; we should never have met with *litil kyng* in John iv. 46, but for the Latin *regulus*, which better answers to our 'nobleman.' Again, there are whole phrases which are not English, but Latin, such as *looues of proposicioun*, Lat. *panes propositionis*, Matt. xii. 4; *make me saaf*, Lat. *salvum me fac*, xiv. 30; *he baar heuy*, Lat. *indigne tulit*, Mark x. 14; *seide that thunder was maad*, Lat. *dicebat tonitruum esse factum*, John xii. 29; *whethir these thingis han kem so*, Lat. *si haec ita se habent*, Deeds [Acts] vii. 1.

The reader who will take the trouble to read over the above remarks, and to refer to them as occasion may require, will soon find himself able to understand the text without much difficulty, even though he may have had no previous acquaintance with Middle-English. With the exception of such obscurities as arise from imperfect translation, the language of the Wycliffite versions is by no means difficult, and requires none but the most ordinary attention; and, on the part of those who are unaccustomed to the older forms of our language, a week's patient study.

For the explanation of unusual or obsolete words, recourse should be had to the excellent Glossarial Index which is appended, abridged from the original glossary, much valued by scholars, made by the editors of the quarto edition, the Rev. Josiah Forshall and Sir Frederic Madden. It is extremely useful on account of the fulness of the references. It has been abridged by the simple process of omitting all the references to the Old Testament, thus preserving all that is needed for the understanding of the New Testament, whilst the bulk of it has been very considerably diminished.

WALTER W. SKEAT.

CAMBRIDGE, *Nov.* 15, 1878.

MATTHEW.

Cap. I.

1 The book of the generacioun of Jhesu Crist, the sone of
2 Dauid, the sone of Abraham. Abraham bigat Isaac. Isaac
3 bigat Jacob. Jacob bigat Judas and hise britheren. Judas
bigat Fares and Zaram, of Tamar. Fares bigat Esrom.
4 Esrom bigat Aram. Aram bigat Amynadab. Amynadab
5 bigat Naason. Naason bigat Salmon. Salmon bigat Booz,
of Raab. Booz bigat Obeth, of Ruth. Obeth bigat Jesse.
6 Jesse bigat Dauid the king. Dauid the king bigat Salamon,
7 of hir that was Vries *wijf*. Salomon bigat Roboam. Ro-
8 boam bigat Abias. Abias bigat Asa. Asa bigat Josaphath.
Josaphath bigat Joram. Joram bigat Osias. Osias bigat
9 Joathan. Joathan bigat Achaz. Achaz bigat Ezechie. Eze-
10 chie bigat Manasses. Manasses bigat Amon. Amon bigat
11 Josias. Josias bigat Jeconyas and his britheren, in to the
12 transmygracioun of Babiloyne. And aftir the transmygra-
cioun of Babiloyne, Jeconyas bigat Salatiel. Salatiel bigat
13 Zorobabel. Zorobabel bigat Abyut. Abyut bigat Eliachym.
14 Eliachym bigat Asor. Asor bigat Sadoc. Sadoc bigat
15 Achym. Achym bigat Elyut. Elyut bigat Eleasar. Eleasar
16 bigat Mathan. Mathan bigat Jacob. Jacob bigat Joseph,
the hosebonde of Marye, of whom Jhesus was borun, that is
17 clepid Christ. And so alle generacioun fro Abraham to
Dauid *ben* fourtene generacions, and fro Dauid to the trans-

mygracioun of Babiloyne *ben* fourtene generaciouns, and fro
the transmygracioun of Babiloyne to Crist *ben* fourtene gene-
18 raciouns. But the generacioun of Crist was thus. Whanne
Marie, the modir of Jhesu, was spousid to Joseph, bifore thei
camen togidere, she was foundun hauynge of the Hooli Goost
19 in the wombe. And Joseph, hir hosebonde, for he was
riȝtful, and wolde not puplische hir, he wolde priueli haue
20 left hir. But while he thouȝte thes thingis, lo! the aungel of
the Lord apperide in sleep to hym, and seide, Joseph, the
sone of Dauid, nyle thou drede to take Marie, thi wijf; for
21 that thing that is borun in hir is of the Hooli Goost. And
she shal bere a sone, and thou shalt clepe his name Jhesus;
22 for he schal make his puple saaf fro her synnes. For al this
thing was don, that it schulde be fulfillid, that was seid of the
23 Lord bi a prophete, seiynge, Lo! a virgyn shal haue in
wombe, and she schal bere a sone, and thei schulen clepe his
24 name Emanuel, that is to seie, God with vs. And Joseph
roos fro sleepe, and dide as the aungel of the Lord co-
25 maundide hym, and took *Marie*, his wijf; and he knew her
not, til she hadde borun her firste bigete sone, and clepide
his name Jhesus.

Cap. II.

1 Therfor whanne Jhesus was borun in Bethleem of Juda,
in the daies of king Eroude, lo! astromyenes camen fro the
2 eest to Jerusalem, and seiden, Where is he, that is borun
king of Jewis? for we han seyn his sterre in the eest, and we
3 comen to worschipe him. But king Eroude herde, and was
4 trublid, and al Jerusalem with hym. And he gaderide to
gidre alle the prynces of prestis, and scribis of the puple, and
5 enqueride of hem, where Crist shulde be borun. And thei
seiden to hym, In Bethleem of Juda; for so it is writun bi a
6 profete, And thou, Bethleem, the lond of Juda, art not the

leest among the prynċes of Juda; for of thee a duyk schal
7 go out, that schal gouerne my puple of Israel. Thanne
Eroude clepide pryueli the astromyens, and lernyde bisili of
8 hem the tyme of the sterre that apperide to hem. And he
sente hem in to Bethleem, and seide, Go ȝe, and axe ȝe bisili
of the child, and whanne ȝee han foundun, telle ȝe *it* to me,
9 that Y also come, and worschipe hym. And whanne thei
hadden herd the kyng, thei wenten forth. And lo! the
sterre, that thei siȝen in the eest, wente bifore hem, til it cam,
10 and stood aboue, where the child was. And thei siȝen the
11 sterre, and ioyeden with a ful greet ioye. And thei entriden
in to the hous, and founden the child with Marie, his modir;
and thei felden doun, and worschipiden him. And whanne
thei hadden openyd her tresouris, thei offryden to hym ȝiftis,
12 gold, encense, and myrre. And whanne thei hadden take an
aunswere in sleep, that thei schulden not turne aȝen to Eroude,
13 thei turneden aȝen bi anothir weie in to her cuntrey. And
whanne thei weren goon, lo! the aungel of the Lord ap-
peride to Joseph in sleep, and seide, Rise vp, and take the
child and his modir, and fle in to Egipt, and be thou there,
til that I seie to thee; for it is to come, that Eroude seke the
14 child, to destrie hym. And Joseph roos, and took the child
15 and his modir bi nyȝt, and wente in to Egipt, and he was
there to the deeth of Eroude; that it shulde be fulfillid, that
was seid of the Lord bi the profete, seiynge, Fro Egipt Y
16 haue clepid my sone. Thanne Eroude seynge that he was
disseyued of the astromyens, was ful wrooth; and he sente,
and slowe alle the children, that weren in Bethleem, and in alle
the coostis therof, fro two ȝeer age and with inne, aftir the
17 tyme that he had enquerid of the astromyens. Thanne it
was fulfillid, that was seid bi Jeremye, the profete, seiynge,
18 A vois was herd an hiȝ, wepynge and moche weilyng, Rachel
biwepynge hir sones, and she wolde not be coumfortid, for

19 thei ben noȝt. But whanne Eroudę was deed, loo! the
aungel of the Lord apperide to Joseph in sleep in Egipt, and
20 seide, Ryse vp, and take the child and his modir, and go in
to the lond of Israel; for thei that souȝten the lijf of the
21 chijld ben deed. Joseph roos, and took the child and his
22 modir, and cam in to the loond of Israel. And he herde that
Archilaus regnede in Judee for Eroude, his fadir, and dredde
to go thidir. And he was warned in sleep, and wente in to
23 the parties of Galilee; and cam, and dwelte in a citee, that
ys clepid Nazareth, that it shulde be fulfillid, that was seid bi
profetis, For he shal be clepid a Nazarey.

Cap. III.

1 In tho daies Joon Baptist cam, and prechide in the desert
2 of Judee, and seide, Do ȝe penaunce, for the kyngdom of
3 heuenes shal neiȝe. For this is he, of whom it is seid bi
Ysaie, the prophete, seyinge, A vois of a crier in desert,
Make ȝe redi the weies of the Lord; make ȝe riȝt the pathis
4 of hym. And this Joon hadde clothing of camels heeris, and
a girdil of skynne aboute hise leendis; and his mete was hony-
5 soukis, and hony of the wode. Thanne Jerusalem wente out
6 to hym, and al Judee, and al the cuntre aboute Jordan; and
thei weren waischun of hym in Jordan, and knowlechiden
7 her synnes. But he siȝ manye of the Farysees and of Sadu-
ceis comynge to his baptym, and seide to hem, Generaciouns
of eddris, who shewide to ȝou to fle fro the wraththe that is
8 to come? Therfor do ȝe worthi fruyte of penaunce, and nyle
9 ȝe seie with ynne ȝou, We han Abraham to fadir; for Y seie
to ȝou, that God is myȝti to reise vp of these stoones the
10 sones of Abraham. And now the ax is put to the roote of
the tree; therfore euery tree that makith not good fruyt,
11 shal be kit doun, and shal be cast in to the fier. Y waische

ȝou in water, in to penaunce; but he that shal come after me
is strongere than Y, whos schoon Y am not worthi to bere;
12 he shal baptise ȝou in the Hooli Goost and fier. Whos
wynewing cloth *is* in his hoond, and he shal fulli clense his
corn flore, and shal gadere his whete in to his berne; but the
chaffe he shal brenne with fier that mai not be quenchid.
13 Thanne Jhesus cam fro Galilee in to Jordan to Joon, to be
14 baptised of hym. And Joon forbede him, and seide, Y owe
15 to be baptisid of thee, and thou comest to me? But Jhesus
answeride, and seide to hym, Suffre nowe, for thus it fallith to
16 vs to fulfille al riȝtfulnesse. Thanne *Joon* suffride hym. And
whanne Jhesus was baptised, anoon he wente up fro the
watir; and lo! heuenes weren openyd to hym, and he saie
the Spirit of God comynge doun as a dowue, and comynge
17 on hym; and loo! a vois fro heuenes, seiynge, This is my
louyd sone, in which Y haue plesid to me.

CAP. IV.

1 THANNE Jhesus was led of a spirit in to desert, to be
2 temptid of the feend. And whanne he hadde fastid fourti
3 daies and fourti nyȝtis, aftirward he hungride. And the
tempter cam nyȝ, and seide to hym, If thou art Goddis sone,
4 seie that thes stoones be maad looues. Which answeride,
and seide to hym, It is writun, Not oonli in breed luyeth
5 man, but in ech word that cometh of Goddis mouth. Thanne
the feend took hym in to the hooli citee, and settide hym on
6 the pynacle of the temple, and seide to hym, If thou art
Goddis sone, sende thee adoun; for it is writun, That to hise
aungels he comaundide of thee, and thei schulen take thee
in hondis, lest perauenture thou hirte thi foot at a stoon.
7 Eftsoone Jhesus seide to hym, It is writun, Thou shalt not
8 tempte thi Lord God. Eftsoone the feend took hym in to a

ful hiȝ hil, and schewide to hym alle the rewmes of the world,
9 and the ioye of hem; and seide to hym, Alle these Y schal
10 ȝyue to thee, if thou falle doun and worschipe me. Thanne
Jhesus seide to hym, Goo, Sathanas; for it is writun, Thou
schalt worschipe thi Lord God, and to hym aloone thou shalt
11 serue. Thanne the feend lafte hym; and lo! aungels camen
12 nyȝ, and serueden to hym. But whanne Jhesus hadde herd
13 that Joon was takun, he wente in to Galilee. And he lefte
the citee of Nazareth, and cam, and dwelte in the citee of
Cafarnaum, biside the see, in the coostis of Zabulon and
14 Neptalym, that it shulde be fulfillid, that was seid by Ysaie,
15 the profete, seiynge, The lond of Sabulon and the lond of
16 Neptalym, the weie of the see ouer Jordan, of Galilee of
hethen men, the puple that walkide in derknessis saye greet
liȝt, and while men satten in the cuntre of shadewe of deth,
17 liȝt aroos to hem. Fro that tyme Jhesus bigan to preche,
and seie, Do ȝe penaunce, for the kyngdom of heuenes schal
18 come niȝ. And Jhesus walkide bisidis the see of Galilee, and
saye twei britheren, Symount, that is clepid Petre, and An-
drewe, his brothir, castynge nettis in to the see; for thei
19 weren fischeris. And he seide to hem, Come ȝe aftir me, and
20 Y shal make ȝou to be maad fisscheris of men. And anoon
21 thei lefteñ the nettis, and sueden hym. And he ȝede forth
fro that place, and saie tweyne othere britheren, James of
Zebede, and Joon, his brother, in a schip with Zebede, her
22 fadir, amendynge her nettis, and he clepide hem. And
anoon thei lefteñ the nettis and the fadir, and sueden hym.
23 And Jhesus ȝede aboute al Galilee, techynge in the synagogis
of hem, and prechynge the gospel of the kyngdom, and
heelynge euery languor and eche sekenesse among the puple.
24 And his fame wente in to al Sirie; and thei brouȝten to hym
alle that weren at male ese, and that weren take with dyuerse
languores and turmentis, and hem that hadden feendis, and

25 lunatike men, and men in palesy, and he heelide hem. And
ther sueden hym myche puple of Galile, and of Decapoli,
and of Jerusalem, and of Judee, and of biȝende Jordan.

Cap. V.

1 And Jhesus, seynge the puple, wente vp in to an hil;
2 and whanne he was set, hise disciplis camen to hym. And
3 he openyde his mouth, and tauȝte hem, and seide, Blessed
ben pore *men* in spirit, for the kyngdom of heuenes is herne.
4 Blessid *ben* mylde *men*, for thei schulen welde the erthe.
5 Blessid *ben* thei that mornen, for thei schulen be coumfortid.
6 Blessid *ben* thei that hungren and thristen riȝtwisnesse, for
7 thei schulen be fulfillid. Blessid *ben* merciful *men*, for thei
8 schulen gete merci. Blessid *ben* thei that ben of clene herte,
9 for thei schulen se God. Blessid *ben* pesible *men*, for thei
10 schulen be clepid Goddis children. Blessid *ben* thei that
suffren persecusioun for riȝtfulnesse, for the kingdam of
11 heuenes is herne. ȝe schulen be blessid, whanne men
schulen curse ȝou, and schulen pursue ȝou, and shulen seie
12 al yuel aȝens ȝou liynge, for me. Ioie ȝe, and be ȝe glad,
for ȝoure meede is plenteuouse in heuenes; for so thei han
13 pursued also profetis that weren bifor ȝou. ȝe ben salt of the
erthe; that if the salt vanysche awey, whereynne schal it be
saltid? To no thing it is worth ouere, no but that it be
14 cast out, and be defoulid of men. ȝe ben liȝt of the world;
15 a citee set on an hil may not be hid; ne me teendith not a
lanterne, and puttith it vndur a busschel, but on a candilstike,
16 that it ȝyue liȝt to alle that ben in the hous. So schyne
ȝoure liȝt befor men, that thei se ȝoure goode werkis, and
17 glorifie ȝoure fadir that is in heuenes. Nil ȝe deme, that Y
cam to vndo the lawe, or the profetis; Y cam not to vndo
18 the lawe, but to fulfille. Forsothe Y seie to ȝou, til heuene

and erthe passe, o lettir or o titel shal not passe fro the lawe,
19 til alle thingis be doon. Therfor he that brekith oon of
these leeste maundementis, and techith thus men, schal be
clepid the leste in the rewme of heuenes; but he that doith,
and techith, schal be clepid greet in the kyngdom of heuenes.
20 And Y seie to ȝou, that but ȝour riȝtfulnesse be more plen-
teuouse than of scribis and of Farisees, ȝe schulen not entre
21 into the kyngdom of heuenes. ȝe han herd that it was seid
to elde men, Thou schalt not slee; and he that sleeth, schal
22 be gilti to doom. But Y seie to ȝou, that ech man that is
wrooth to his brothir, schal be gilti to doom; and he that
seith to his brother, Fy! schal be gilti to the counseil; but he
23 that seith, Fool, schal be gilti to the fier of helle. Therfor
if thou offrist the ȝifte at the auter, and ther thou bithenkist,
24 that thi brothir hath sum what aȝens thee, leeue there thi
ȝifte bifor the auter, and go first to be recounselid to thi
brothir, and thanne thou schalt come, and schalt offre thi
25 ȝifte. Be thou consentynge to thin aduersarie soone, while
thou art in the weie with hym, lest perauenture thin aduer-
sarie take thee to the domesman, and the domesman take
thee to the mynystre, and thou be sent in to prisoun.
26 Treuli Y seie to thee, thou shalt not go out fro thennus,
27 til thou ȝelde the last ferthing. ȝe han herd that it was seid
28 to elde men, Thou schalt do no letcherie. But Y seie to
ȝou, that euery man that seeth a womman for to coueite
29 hir, hath now do letcherie bi hir in his herte. That if
thi riȝt iȝe sclaundre thee, pulle hym out, and caste fro thee;
for it spedith to thee, that oon of thi membris perische,
30 than that al thi bodi go in to helle. And if thi riȝt hond
sclaundre thee, kitte hym aweye, and caste fro thee; for
it spedith to thee that oon of thi membris perische, than
31 that al thi bodi go in to helle. And it hath be seyd, Who
euere leeueth his wijf, ȝyue he to hir a libel of forsakyng.

32 But Y seie to ȝou, that euery man that leeueth his wijf,
outtakun cause of fornycacioun, makith ‘hir to do letcherie,
and he that weddith the forsakun *wijf*, doith auowtrye.
33 Eſtsoone ȝe han herd, that it was seid to elde men, Thou
schalt not forswere, but thou schalt ȝelde thin othis to the
34 Lord. But Y seie to ȝou, that ȝe swere not for ony thing;
35 nethir bi heuene, for it is the trone of God; nether bi the
erthe, for it is the stole of his feet; nether bi Jerusalem, for
36 it is the citee of a great kyng; nether thou shalt not swere
bi thin heed, for thou maist not make oon heere white,
37 ne blacke; but be ȝoure word, ȝhe, ȝhe; Nay, nay; and
38 that that is more than these, is of yuel. ȝe han herd that it
39 hath be seid, Iȝe for iȝe, and tothe for tothe. But Y seie to
ȝou, that ȝe aȝenstonde not an yuel *man*; but if ony smyte
40 thee in the riȝt cheke, schewe to him also the tothir; and to
hym that wole stryue with thee in doom, and take awey thi
41 coote, leeue thou to him also thi mantil; and who euer
constreyneth thee a thousynde pacis, go thou with hym othir
42 tweyne. ȝyue thou to hym that axith of thee, and turne not
43 awey fro hym that wole borewe of thee. ȝe han herd that it
was seid, Thou shalt loue thi neiȝbore, and hate thin enemye.
44 But Y seie to ȝou, loue ȝe ȝoure enemyes, do ȝe wel to hem
that hatiden ȝou, and preye ȝe for hem that pursuen, and
45 sclaundren ȝou; that ȝe be the sones of ȝour fadir that is in
heuenes, that makith his sunne to rise vpon goode and yuele
46 men, and reyneth on iust men and vniuste. For if ȝe louen
hem that louen ȝou, what mede schulen ȝe han? whether
47 pupplicans doon not this? And if ȝe greten ȝoure britheren
oonli, what schulen ȝe do more? ne doon not hethene men
48 this? Therfore be ȝe parfit, as ȝoure heuenli fadir is pàrfit.

Cap. VI.

1 Takith hede, that ȝe do not ȝoure riȝtwisnesse bifor men,
to be seyn of hem, ellis ȝe schulen haue no meede at ȝoure
2 fadir that is in heuenes. Therfore whanne thou doist almes,
nyle thou trumpe tofore thee, as ypocritis doon in synagogis
and stretis, that thei be worschipid of men; sotheli Y seie to
3 ȝou, they han resseyued her meede. But whanne thou doist
4 almes, knowe not thi left hond what thi riȝt hond doith, that
thin almes be in hidils, and thi fadir that seeth in hiddils,
5 schal quyte thee. And whanne ȝe preyen, ȝe schulen not be
as ipocritis, that louen to preye stondynge in synagogis and
corneris of stretis, to be seyn of men; treuli Y seie to ȝou,
6 thei han resseyued her meede. But whanne thou schalt preye,
entre in to thi couche, and whanne the dore is schet, preye thi
fadir in hidils, and thi fadir that seeth in hidils, schal ȝelde to
7 thee. But in preiyng nyle ȝee speke myche, as hethene men
doon, for thei gessen that thei ben herd in her myche speche.
8 Therfor nyle ȝe be maad lich to hem, for ȝour fadir woot what
9 is nede to ȝou, bifore that ȝe axen hym. And thus ȝe schulen
preye, Oure fadir that art in heuenes, halewid be thi name; thi
10 kyngdoom come to; be thi wille don in erthe as in heuene;
11 ȝyue to vs this dai oure breed ouer othir substaunce; and forȝyue
12 to vs oure dettis, as we forȝyuen to oure dettouris; and lede
13 vs not in to temptacioun, but delyuere vs fro yuel. Amen.
14 For if ȝe forȝyuen to men her synnes, ȝoure heuenli fadir
15 schal forȝyue to ȝou ȝoure trespassis. Sotheli if ȝe forȝyuen
not to men, nether ȝoure fadir schal forȝyue to ȝou ȝoure
16 synnes. But whanne ȝe fasten, nyle ȝe be maad as ypocritis
sorewful, for thei defacen hem silf, to seme fastyng to men;
17 treuli Y seie to ȝou, they han resseyued her meede. But
whanne thou fastist, anoynte thin heed, and waische thi face,
18 that thou be not seen fastynge to men, but to thi fadir that is

in hidlis, and thi fadir that seeth in priuey, shal ȝelde to thee.
19 Nile ȝe tresoure to ȝou tresouris in erthe, where ruste and
mouȝte destrieth, and where theues deluen out and stelen;
20 but gadere to ȝou tresouris in heuene, where nether ruste
ne mouȝte distrieth, and where theues deluen not out, ne
21 stelen. For where thi tresoure is, there also thin herte
22 is. The lanterne of thi bodi is thin iȝe; if thin iȝe be
23 symple, al thi bodi shal be liȝtful; but if thin iȝe be weiward,
al thi bodi shal be derk. If thanne the liȝt that is in thee be
24 derknessis, how grete schulen thilk derknessis be? No man
may serue tweyn lordis, for ethir he schal hate the toon, and
loue the tother; ethir he shal susteyne the toon, and dispise
25 the tothir. ȝe moun not serue God and richessis. Therfor
I seie to ȝou, that ȝe be not bisi to ȝoure lijf, what ȝe schulen
ete; nether to ȝoure bodi, with what ȝe schulen be clothid.
Whether lijf is not more than meete, and the bodie more than
26 cloth. Biholde ȝe the foulis of the eire, for thei sowen not,
nethir repen, nether gaderen in to bernes; and ȝoure fadir
of heuene fedith hem. Whether ȝe ben not more worthi
27 than thei? But who of ȝou thenkynge mai putte to his
28 stature o cubit? And of clothing what ben ȝe bisye? Bi-
holde ȝe the lilies of the feeld, how thei wexen. Thei
29 trauelen not, nether spynnen; and Y seie to ȝou, Salomon in
30 al his glorie was not kevered as oon of these. And if God
clothith thus the hei of the feeld, that to day is, and to
morewe is cast in to an ouen, hou myche more ȝou of
31 litel feith? Therfor nyle ȝe be bisi, seiynge, What schulen
we ete? or, What schulen we drinke? or, With what thing
32 schulen we be keuered? For hethene men seken alle these
thingis; and ȝoure fadir woot, that ȝe han nede to alle these
33 thingis. Therfor seke ȝe first the kyngdom of God, and his
riȝtfulnesse, and alle these thingis shulen be cast to ȝou.
34 Therfor nyle ȝe be bisy in to the morew, for the morew shal

be bisi to hym silf; for it suffisith to the dai his owen malice.

Cap. VII.

1 Nile ȝe deme, that ȝe be not demed; for in what doom
2 ȝe demen, ȝe schulen be demed, and in what mesure ȝe
3 meten, it schal be meten aȝen to ȝou. But what seest thou a litil mote in the iȝe of thi brother, and seest not a beem in
4 thin owne iȝe? Or hou seist thou to thi brothir, Brothir, suffre I schal do out a mote fro thin iȝe, and lo! a beem is
5 in thin owne iȝe? Ipocrite, do thou out first the beem of thin iȝe, and thanne thou schalt se to do out the mote of the
6 iȝe of thi brothir. Nile ȝe ȝyue hooli thing to houndis, nethir caste ȝe ȝoure margaritis bifore swyne, lest perauenture thei defoulen hem with her feet, and *the houndis* be turned,
7 and al to-tere ȝou. Axe ȝe, and it schal be ȝouun to ȝou; seke ȝe, and ȝe schulen fynde; knocke ȝe, and it schal be
8 openyd to ȝou. For ech that axith, takith; and he that sekith, fyndith; and it schal be openyd to hym, that knockith.
9 What man of ȝou is, that if his sone axe hym breed, whethir
10 he wole take hym a stoon? Or if he axe fische, whether
11 he wole take hym an edder? Therfor if ȝe, whanne ȝe ben yuele men, kunnen ȝyue good ȝiftis to ȝoure sones, hou myche more ȝoure fadir that is in heuenes schal ȝyue good thingis to
12 men that axen hym? Therfor alle thingis, what euere thingis ȝe wolen that men do to ȝou, do ȝe to hem, for this is the lawe
13 and the prophetis. Entre ȝe bi the streyt ȝate; for the ȝate that ledith to perdicioun is large, and the weie *is* broode, and
14 there ben many that entren bi it. Hou streit is the ȝate, and narwȝ the weye, that ledith to lijf, and ther ben fewe that
15 fynden it. Be ȝe war of fals prophetis, that comen to ȝou in clothingis of scheep, but withynneforth thei ben as wolues of
16 raueyn; of her fruytis ȝe schulen knowe hem. Whether men

17 gaderen grapis of thornes, or figus of breris? So euery good
tre makith good fruytis; but an yuel tre makith yuel fruytis.
18 A good tre may not make yuel fruytis, nethir an yuel tre
19 make good fruytis. Euery tre that makith not good fruyt,
20 schal be kyt doun, and schal be cast in to the fier. Therfor
21 of her fruytis ȝe schulen knowe hem. Not ech man that
seith to me, Lord, Lord, schal entre in to the kyngdom of
heuenes; but he that doith the wille of my fadir that is
in heuenes, he schal entre in to the kyngdoom of heuenes.
22 Many schulen seie to me in that dai, Lord, Lord, whether we
han not prophesied in thi name, and han caste out feendis
23 in thi name, and han doon many vertues in thi name? And
thanne Y schal knoùleche to hem, That Y knewe ȝou neuere;
24 departe awei fro me, ȝe that worchen wickidnesse. Therfor
ech man that herith these my wordis, and doith hem, schal be
maad lijk to a wise man, that hath bildid his hous on a stoon.
25 And reyn felde doun, and flodis camen, and wyndis blewen, and
russchiden in to that hous; and it felde not doun, for it was
26 foundun on a stoon. And euery man that herith these my
wordis, and doith hem not, is lijk to a fool, that hath bildid his
27 hous on grauel. And reyn cam doun, and floodis camen, and
wyndis blewen, and thei hurliden aȝen that hous; and it felde
28 doun, and the fallyng doun therof was greet. And it was doon,
whanne Jhesus hadde endid these wordis, the puple wondride
29 on his techyng; for he tauȝte hem, as he that hadde power,
and not as the scribis of hem, and the Farisees.

Cap. VIII.

1 But whanne Jhesus was come doun fro the hil, mych
2 puple suede hym. And loo! a leprouse man cam, and
worschipide hym, and seide, Lord, if thou wolt, thou maist
3 make me clene. And Jhesus helde forth the hoond, and

touchide hym, and seide, Y wole, be thou maad cleene.
4 And anoon the lepre of him was clensid. And Jhesus seide
to hym, Se, seie thou to no man; but go, shewe thee to the
prestis, and offre the ȝift that Moyses comaundide, in witness-
5 yng to hem. And whanne he hadde entrid in to Cafarnaum,
the centurien neiȝede to him, and preiede him, and seide,
6 Lord, my childe lijth in the hous sijk on the palesie, and is
7 yuel turmentid. And Jhesus seide to him, Y schal come,
8 and schal heele him. And the centurien answeride, and
seide to hym, Lord, Y am not worthi, that thou entre vndur
my roof; but oonli seie thou bi word, and my childe shal be
9 heelid. For whi Y am a man ordeyned vndur power, and
haue knyȝtis vndir me; and Y seie to this, Go, and he
goith; and to another, Come, and he cometh; and to my
10 seruaunt, Do this, and he doith it. And Jhesus herde these
thingis, and wondride, and seide to men that sueden him,
Treuli Y seie to ȝou, Y foond not so greet feith in Israel.
11 And Y seie to ȝou, that many schulen come fro the eest and
the west, and schulen reste with Abraham and Ysaac and
12 Jacob in the kyngdom of heuenes; but the sones of the
rewme schulen be cast out in to vtmer derknessis; there
13 schal be wepyng, and grynting of teeth. And Jhesus seide
to the centurioun, Go, and as thou hast bileuyd, be it doon
14 to thee. And the child was heelid fro that hour. And
whanne Jhesus was comun in to the hous of Symount Petre,
he say his wyues modir liggynge, and shakun with feueris.
15 And he touchide her hoond, and the feuer lefte her; and she
16 roos, and seruede hem. And whanne it was euen, thei
brouȝten to hym manye that hadden deuelis, and he castide
out spiritis bi word, and heelide alle that weren yuel at ese;
17 that it were fulfillid, that was seid by Ysaie, the profete,
seiynge, He took oure infirmytees, and bar oure siknessis.
18 And Jhesus say myche puple aboute him, and bade *hise*

19 *disciplis* go ouer the watir. And a scribe neiȝede, and seide
to hym, Maistir, Y shal sue thee, whidir euer thou schalt go.
20 And Jhesus seide to hym, Foxis han dennes, and briddis of
heuene *han* nestis, but mannus sone hath not where he schal
21 reste his heed. Anothir of his disciplis seide to him, Lord,
22 suffre me to go first, and birie my fader. But Jhesus seide
to hym, Sue thou me, and lete deed men birie her deede
23 men. And whanne he was goon vp in to a litil schip, his
24 disciplis sueden hym. And loo! a greet stiring was maad
in the see, so that the schip was hilid with wawes; but he
25 slepte. And hise disciplis camen to hym, and reysiden hym,
26 and seiden, Lord, saue vs; we perischen. And Jhesus seide
to hem, What ben ȝe of litil feith agaste? Thanne he roos,
and comaundide to the wyndis and the see, and a greet
27 pesibilnesse was maad. And men wondriden, and seiden,
What maner *man* is *he* this, for the wyndis and the see
28 obeischen to him? And whanne Jhesus was comun ouer
the watir in to the cuntre of men of Gerasa, twey men metten
hym, that hadden deuelis, and camen out of graues, ful
29 woode, so that noo man myȝte go bi that weie. And lo!
thei crieden, and seiden, What to vs and to thee, Jhesu, the
sone of God? art thou comun hidir bifore the tyme to
30 turmente vs? And not fer fro hem was a flocke of many
31 swyne lesewynge. And the deuelis preyeden hym, and seiden,
If thou castist out vs from hennes, sende vs in to the droue
32 of swyne. And he seide to hem, Go ȝe. And thei ȝeden
out, and wenten in to the swyne; and loo! in a greet bire al
the droue wente heedlyng in to the see, and thei weren deed
33 in the watris. And the hirdis fledden awey, and camen in to
the citee, and telden alle these thingis, and of hem that hadden
34 the feendis. And lo! al the citee wente out aȝens Jhesu; and
whanne thei hadden seyn hym, thei preieden, that he wolde
passe fro her coostis.

Cap. IX.

1 And Jhesus wente vp in to a boot, and passide ouer
2 the watir, and cam in to his citee. And lo! they brouȝten to
hym a man sike in palesie, liggynge in a bed. And Jhesus
saw the feith of hem, and seide to the man sike in palesye,
3 Sone, haue thou trist; thi synnes ben forȝouun to thee. And
lo! summe of the scribis seiden withynne hem silf, This
4 blasfemeth. And whanne Jhesus hadde seyn her thouȝtis,
he seide, Wherto thenken ȝe yuele thingis in ȝoure hertis?
5 What is liȝtere to seye, Thi synnes ben forȝouun to thee,
6 ethir to seie, Rise thou, and walke? But that ȝe wite that
mannus sone hath power to forȝyue synnes in erthe, thanne
he seide to the sijk man in palesie, Rise vp; take thi bed,
7 and go in to thin hous. And he roos, and wente in to
8 his hous. And the puple seynge dredde, and glorifiede God,
9 that ȝaf suche power to men. And whanne Jhesus passide
fro thennus, he say a man, Matheu bi name, sittynge in a
10 tolbothe. And he seide to hym, Sue thou me. And he
roos, and folewide hym. And it was don, the while he sat
at the mete in the hous, lo! many pupplicans and synful
men camen, and saten at the mete with Jhesu and hise dis-
11 ciplis. And Farisees sien, and seiden to hise disciplis, Whi
12 etith ȝoure maister with pupplicans and synful men? And
Jhesus herde, and seide, A leche is not nedeful to men that
13 faren wel, but to men that ben yuel at ese. But go ȝe,
and lerne what it is, Y wole merci, and not sacrifice; for
14 I cam, not to clepe riȝtful men, but synful men. Thanne the
disciplis of Joon camen to hym, and seiden, Whi we and
15 Farisees fasten ofte, but thi disciplis fasten not? And Jhesus
seide to hem, Whether the sones of the spouse moun morne,
as long as the spouse is with hem? But daies schulen come,
whanne the spouse schal be takun a wei from hem, and

16 thanne thei schulen faste. And no man putteth a clout of
buystous clothe in to an elde clothing; for it doith awey the
17 fulnesse of the cloth, and a wers breking is maad. Nethir
men putten newe wyne in to elde botelis, ellis the botels ben
to-broke, and distried, and the wyn sched out. But men
putten newe wyne in to newe botels, and bothe ben kept.
18 Whiles that Jhesus spak thes thingis to hem, lo! a prince
cam, and worschipide hym, and seide, Lord, my douȝter
is now deed; but come thou, and putte thin hond on hir,
19 and she schal lyue. And Jhesus roos, and hise disciplis, and
20 sueden hym. And lo! a womman, that hadde the blodi flux
twelue ȝere, neiȝede bihynde, and touchide the hem of his
21 cloth. For sche seide with ynne hir self, ȝif Y touche oonli
22 the cloth of hym, Y schal be saaf. And Jhesus turnede, and
say hir, and seide, Douȝtir, haue thou trist; thi feith hath
maad thee saaf. And the womman was hool fro that our.
23 And whanne Jhesus cam in to the hous of the prince, and say
24 mynstrallis, and the puple makynge noise, he seide, Go ȝe
a wei, for the damysel is not deed, but slepith. And thei
25 scornyden hym. And whanne the folc was put out, he wente
26 in, and helde hir hond; and the damysel roos. And this
27 fame wente out in to al that loond. And whanne Jhesus
passide fro thennus, twei blynde men criynge sueden hym,
28 and seiden, Thou sone of Dauid, haue merci on vs. And
whanne he cam in to the hous, the blynde men camen to
hym; and Jhesus seide to hem, What wolen ȝe, that I do to
ȝou? And thei seiden, Lord, that oure iȝen be opened.
And Jhesus seide, Bileuen ȝe, that Y mai do this thing to
29 ȝou? Thei seien to him, ȝhe, Lord. Thanne he touchide
30 her iȝen, and seide, Aftir ȝoure feith be it doon to ȝou. And
the iȝen of hem were opened. And Jhesus thretenede hem,
31 and seide, Se ȝe, that no man wite. But thei ȝeden out, and
32 diffameden hym thorou al that lond. And whanne thei

weren gon out, loo! thei brouȝten to hym a doumbe man,
33 hauynge a deuel. And whanne the deuel was cast out,
the doumb man spak. And the puple wondride, and seide,
34 It hath not be say thus in Israel. But the Farisees seiden,
35 In the prince of deuelis he castith out deuelis. And Jhesus
wente aboute alle the citees and castels, techinge in the
synagogis of hem, and prechynge the gospel of the kyngdom,
36 and helynge euery langour and euery sijknesse. And he siȝ
the puple, and hadde reuthe on hem; for thei weren trauelid,
37 and liggynge as scheep not hauynge a scheepherde. Thanne
he seide to hise disciplis, Sotheli *there is* myche ripe corn, but
38 fewe werk men. Therfor preye ȝe the lord of the ripe
corn, that he sende werke men in to his ripe corn.

Cap. X.

1 And whanne his twelue disciplis weren clepid togidere, he
ȝaf to hem powere of vnclene spiritis, to caste hem out *of*
2 *men*, and to heele eueri langour, and sijknesse. And these
ben the names of the twelue apostlis; the firste, Symount,
that is clepid Petre, and Andrew, his brothir; James of
3 Zebede, and Joon, his brothir; Filip, and Bartholomeu;
Thomas, and Matheu, pupplican; and James Alfey, and
4 Tadee; Symount Chananee, and Judas Scarioth, that bi-
5 trayede Crist. Jhesus sente these twelue, and comaundide
hem, and seide, Go ȝe not in to the weie of hethene men,
6 and entre ȝe not in to the citees of Samaritans; but rather go
ȝe to the scheep of the hous of Israel, that han perischid.
7 And go ȝe, and preche ȝe, and seie, that the kyngdam of
8 heuenes shal neiȝe; heele ȝe sike men, reise ȝe deede men,
clense ȝe mesels, caste ȝe out deuelis; freeli ȝe han takun,
9 freli ȝyue ȝe. Nyle ȝe welde gold, nether siluer, ne money in
10 ȝoure girdlis, not a scrippe in the weie, nether twei cootis,

nethir shoon, nether a ȝerde; for a werkman is worthi his
11 mete. In to what euere citee or castel ȝe schulen entre, axe
ȝe who therynne is worthi, and there dwelle ȝe, til ȝe go out.
12 And whanne ȝe goon in to an hous, grete ȝe it, and seyn,
13 Pees to this hous. And if thilk hous be worthi, ȝoure pees
schal come on it; but if that hous be not worthi, ȝoure
14 pees schal turne aȝen to ȝou. And who euere resseyueth not
ȝou, nethir herith ȝoure wordis, go ȝe fro that hous or citee,
15 and sprenge of the dust of ȝoure feet. Treuly Y seie to ȝou,
it shal be more suffrable to the loond of men of Sodom and
of Gommor in the dai of iugement, than to thilke citee.
16 Lo! Y sende ȝou as scheep in the myddil of wolues; therfor
17 be ȝe sliȝ as serpentis, and symple as dowues. But be ȝe war
of men, for thei schulen take ȝou in counseilis, and thei
18 schulen bete ȝou in her synagogis; and to meyris, *or presidentis*, and to kyngis, ȝe schulen be lad for me, in witnessyng
19 to hem, and to the hethen men. But whanne thei take ȝou,
nyle ȝe thenke, hou or what thing ȝe schulen speke, for it
shal be ȝouun to ȝou in that our, what ȝe schulen speke;
20 for it ben not ȝe that speken, but the spirit of ȝoure fadir, that
21 spekith in ȝou. And the brother shal take the brother in to
deeth, and the fader the sone, and sones schulen rise
aȝens fadir and modir, and schulen turmente hem bi deeth.
22 And ȝe schulen be in hate to alle men for my name; but
23 he that shall dwelle stille in to the ende, shal be saaf. And
whanne thei pursuen ȝou in this citee, fle ȝe in to anothir.
Treuli Y seie to ȝou, ȝe schulen not ende the citees of Israel,
24 to for that mannus sone come. The disciple is not aboue
25 the maistir, ne the seruaunt aboue hys lord; it is ynowȝ
to the disciple, that he be as his maistir, and to the seruaunt
as his lord. If thei han clepid the hosebonde man Belsabub,
26 hou myche more his houshold meyne? Therfor drede ȝe
not hem; for no thing is hid, that schal not be shewid; and

27 no thing is priuey, that schal not be wist. That thing
that Y seie to ȝou in derknessis, seie ȝe in the liȝt;
and preche ȝe on housis, that thing that ȝe heeren in the
28 ere. And nyle ȝe drede hem that sleen the bodi; for
thei moun not sle the soule; but rather drede ȝe hym, that
29 mai lese bothe soule and bodi in to helle. Whether twei
sparewis ben not seeld for an halpeny? and oon of hem shal
30 not falle on the erthe with outen ȝoure fadir. And alle the
31 heeris of ȝoure heed ben noumbrid. Therfor nyle ȝe drede;
32 ȝe ben betere than many sparewis. Therfor euery man that
schal knouleche me bifore men, Y shal knouleche hym bifor
33 my fadir that is in heuenes. But he that shal denye me bifor
men, and I shal denye him bifor my fadir that is in heuenes.
34 Nile ȝe deme, that Y cam to sende pees in to erthe;
35 Y cam not to sende pees, but swerd. For Y cam to departe
a man aȝens his fadir, and the douȝtir aȝens hir modir,
36 and the sones wijf aȝens the housbondis modir; and the
37 enemyes of a man *ben* thei, that ben homeli with him. He
that loueth fadir or modir more than me, is not worthi to me.
And he that loueth sone or douȝter ouer me, is not worthi to
38 me. And he that takith not his croos, and sueth me, is not
39 worthi to me. He that fyndith his lijf, shal lose it; and he
40 that lesith his lijf for me, shal fynde it. He that resseyueth
ȝou, resseyueth me; and he that resseyueth me, resseyueth
41 hym that sente me. He that resseyueth a prophete in the
name of a prophete, shal take the mede of a prophete. And
he that resseyueth a iust man in the name of a iust man, schal
42 take the mede of a iust man. And who euer ȝyueth drynke
to oon of these leeste a cuppe of coolde watir oonli in the
name of a disciple, treuli Y seie to ȝou, he shal not leese his
mede.

CAP. XI.

1 AND it was doon, whanne Jhesus hadde endid, he com-
aundide to hise twelue disciplis, and passide fro thennus to
2 teche and preche in the citees of hem. But whanne Joon in
boondis hadde herd the werkis of Crist, he sente tweyne
3 of hise disciplis, and seide to him, Art thou he that schal
4 come, or we abiden another? And Jhesus answeride, and
seide to hem, Go ȝe, and telle aȝen to Joon tho thingis that
5 ȝe han herd and seyn. Blynde men seen, crokid men goon,
meselis ben maad clene, deefe men heren, deed men rysen
6 aȝen, pore men ben takun to prechyng of the gospel. And
7 he is blessid, that shal not be sclaundrid in me. And whanne
thei weren goon awei, Jhesus bigan to seie of Joon to the
puple, What thing wenten ȝe out in to desert to se? a reed
8 wawed with the wynd? Or what thing wenten ȝe out to see?
a man clothid with softe clothis? Lo! thei that ben clothid
9 with softe clothis ben in the housis of kyngis. But what
thing wenten ȝe out to se? a prophete? ȝhe, Y seie to ȝou,
10 and more than a prophete. For this is he, of whom it is
writun, Lo! Y sende myn aungel bifor thi face, that shal
11 make redi thi weye bifor thee. Treuli Y seie to ȝou, ther
roos noon more than Joon Baptist among the children of
wymmen; but he that is lesse in the kyngdom of heuenes, is
12 more than he. And fro the daies of Joon Baptist til now
the kyngdom of heuenes suffrith violence, and violent men
13 rauyschen it. For alle prophetis and the lawe til to Joon pro-
14 phecieden; and if ȝe wolen resseyue, he is Elie that is to
15 come. He that hath eris of heryng, here he. But to whom
16 schal Y gesse this generacioun lijk? It is lijk to children
17 sittynge in chepyng, that crien to her peeris, and seien, We
han songun to ȝou, and ȝe han not daunsid; we han morned
18 to ȝou, and ȝe han not weilid. For Joon cam nether etynge

19 ne drynkynge, and thei seien, He hath a deuel. The sone
of man cam etynge and drynkynge, and thei seien, Lo! a
man a glotoun, and a drinkere of wijne, and a freend of
pupplicans and of synful men. And wisdom is iustified of
20 her sones. Thanne Jhesus bigan to seye repreef to citees, in
whiche ful manye vertues of him weren doon, for thei diden
21 not penaunce. Wo to thee! Corosaym, woo to thee! Beth-
saida; for if the vertues that ben doon in ȝou hadden be
doon in Tyre and Sidon, sumtyme thei hadden don penaunce
22 in heyre and aische. Netheles Y seie to ȝou, it schal be
lesse peyne to Tire and Sidon in the dai of doom, than to
23 ȝou. And thou, Cafarnaum, whethir thou schalt be arerid
vp in to heuene? Thou shalt go doun in to helle. For
if the vertues that ben don in thee, hadden be don in Sodom,
perauenture thei schulden haue dwellid in to this dai.
24 Netheles Y seie to ȝou, that to the lond of Sodom it schal be
25 lesse peyne in the dai of doom, than to thee. In thilke tyme
Jhesus answeride, and seide, Y knowleche to thee, fadir, lord
of heuene and of erthe, for thou hast hid these thingis fro
wijse men, and redi, and hast schewid hem to litle children;
26 so, fadir, for so it was plesynge to fore thee. Alle thingis ben
27 ȝouune to me of my fadir; and no man knewe the sone, but
the fadir, nethir ony man knewe the fadir, but the sone, and
28 to whom the sone wolde schewe. Alle ȝe that traueilen, and
29 ben chargid, come to me, and Y schal fulfille ȝou. Take ȝe
my ȝok on ȝou, and lerne ȝe of me, for Y am mylde and meke
30 in herte; and ȝe schulen fynde reste to ȝoure soulis. For my
ȝok is softe, and my charge liȝt.

Cap. XII.

1 In that tyme Jhesus wente bi cornes in the sabot day; and
hise disciplis hungriden, and bigunnen to plucke the eris of

2 corn, and to ete. And Fariseis, seynge, seiden to hym, Lo! thi disciplis don that thing that is not leueful to hem to do in 3 sabatis. And he seide to hem, Whether ȝe han not red, what Dauid dide, whanne he hungride, and thei that weren with 4 hym? hou he entride in to the hous of God, and eet looues of proposicioun, whiche *looues* it was not leueful to hym to ete, nether to hem that weren with hym, but to prestis aloone? 5 Or whether ȝe han not red in the lawe, that in sabotis prestis in the temple defoulen the sabotis, and thei ben with oute 6 blame? And Y seie to ȝou, that here is a gretter than the 7 temple. And if ȝe wisten, what it is, Y wole merci, and not sacrifice, ȝe schulden neuer haue condempned innocentis. 8 For mannus sone is lord, ȝhe, of the sabat. And whanne he 9 passide fro thennus, he cam in to the synagoge of hem. 10 And lo! a man that hadde a drye hoond. And thei axiden hym, and seiden, Whether it be leueful to hele in the sabot? 11 that thei schulden acuse hym. And he seide to hem, What man of ȝou schal be, that hath o scheep, and if it falle in to a diche in the sabotis, whether he shal not holde, and lifte it 12 vp? How myche more is a man better than a scheep? 13 Therfor it is leueful to do good in the sabatis. Thanne he seide to the man, Stretche forth thin hoond. And he strauȝte forth; and it was restorid to heelthe as the tothir. 14 And the Farisees wenten out, and maden a counsel aȝens 15 hym, hou thei schulden distrie hym. And Jhesus knewe it, and wente awei fro thennus; and many sueden hym, and he 16 helide hem alle. And he comaundide to hem, that thei 17 schulden not make hym knowun; that that thing were ful- 18 fillid, that was seid by Isaie, the prophete, seiynge, Lo! my child, whom Y haue chosun, my derling, in whom it hath wel plesid to my soule; Y shal put my spirit on him, and he 19 shal telle dom to hethen men. He shal not stryue, ne crye, 20 nethir ony man shal here his voice in stretis. A brisid rehed

he shal not breke, and he schal not quenche smokynge flax,
21 til he caste out doom to victorie; and hethene men schulen
22 hope in his name. Thanne a man blynde and doumbe, that
hadde a feend, was brouȝt to hym; and he helide hym, so
23 that he spak, and say. And al the puple wondride, and
24 seide, Whether this be the sone of Dauid? But the Farisees
herden, and seiden, He this casteth not out feendis, but in
25 Belsabub, prince of feendis. And Jhesus, witynge her
thouȝtis, seide to hem, Eche kingdom departid aȝens it silf,
schal be desolatid, and eche cite, or hous, departid aȝens it
26 self, schal not stonde. And if Satanas castith out Satanas,
he is departid aȝens him silf; therfor hou schal his kingdom
27 stonde? And if Y in Belsabub caste out deuelis, in whom
ȝoure sones casten out? Therfor thei schulen be ȝoure
28 domes men. But if Y in the Spirit of God caste out feendis,
29 thanne the kyngdom of God is comen in to ȝou. Ethir hou
may ony man entre in to the hous of a stronge man, and
take awey hise vesselis, but he first bynde the stronge man,
30 and thanne he schal spuyle his hous? He that is not with
me, is aȝens me; and he that gaderith not togidere with me,
31 scaterith abrood. Therfor I seie to ȝou, al synne and blas-
femye shal be forȝouun to men, but the spirit of blasfemye
32 shal not be forȝouun. And who euere seith a word aȝens
mannus sone, it shal be forȝouun to him; but who that seieth
a word aȝens the Hooli Goost, it shal not be forȝouun to
33 hym, nether in this world, ne in the tothir. Ethir make ȝe
the tree good, and his fruyt good; ether make ȝe the tree
yuel and his fruyt yuel; for a tree is knowun of the fruyt.
34 ȝe generacioun of eddris, hou moun ȝe speke good thingis,
whanne ȝe ben yuele? For the mouth spekith of plente of
35 the herte. A good man bryngith forth good thingis of good
tresoure, and an yuel man bringith forth yuel thingis of yuel
36 tresoure. And Y seie to ȝou, that of euery idel word, that

men speken, thei schulen ȝelde resoun therof in the dai of
37 doom; for of thi wordis thou schalt be iustified, and of thi
38 wordis thou shalt be dampned. Thanne summe of the scribis and Farisees answeriden to hym, and seiden, Mayster, we wolen se a tokne of thee. Which answeride, and seide to
39 hem, An yuel kynrede and a spouse brekere sekith a tokene, and a tokene shal not be ȝouun to it, but the tokene of Jonas,
40 the prophete. For as Jonas was in the wombe of a whal thre dæies and thre nyȝtis, so mannus sone shal be in the
41 herte of the erthe thre daies and thre nyȝtis. Men of Nynyue schulen rise in doom with this generacioun, and schulen condempne it; for thei diden penaunce in the prechyng of
42 Jonas, and lo! here a gretter than Jonas. The queene of the south shal rise in doom with this generacioun, and schal condempne it; for she cam fro the eendis of the erthe to here the wisdom of Salomon, and lo! here a gretter than
43 Salomon. Whanne an vnclene spirit goith out fro a man, he goith bi drie places, and sekith rest, and fyndith not.
44 Thanne he seith, Y shal turne aȝen in to myn hous, fro whannys Y wente out. And he cometh, and fyndith it voide,
45 and clensid with besyms, and maad faire. Thanne he goith, and takith with him seuene othere spiritis worse than hym silf; and thei entren, and dwellen there. And the laste thingis of that man ben maad worse than the formere. So it
46 shal be to this worste generacioun. ȝit whil he spak to the puple, lo! his modir and his bretheren stoden with outeforth,
47 sekynge to speke to hym. And a man seide to hym, Lo! thi modir and thi britheren stonden with outeforth, sekynge
48 thee. He answeride to the man, that spak to hym, and seide,
49 Who is my modir? and who ben my britheren? And he helde forth his hoond in to hise disciplis, and seide, Lo! my modir
50 and my bretheren; for who euer doith the wille of my fadir that is in heuenes, he is my brothir, and sistir, and modir.

Cap. XIII.

1 In that dai Jhesus ȝede out of the hous, and sat bisidis the
2 see. And myche puple was gaderid to hym, so that he
wente up in to a boot, and sat; and al the puple stood on the
3 brenke. And he spac to hem many thingis in parablis, and
4 seide, Lo! he that sowith, ȝede out to sowe his seed. And
while he sowith, summe *seedis* felden bisidis the weie, and
5 briddis of the eir camen, and eeten hem. But othere *seedis*
felden in to stony places, where thei hadden not myche
erthe; and anoon thei sprongen vp, for thei hadden not
6 depnesse of erthe. But whanne the sonne was risun, thei
7 swaliden, and for thei hadden not roote, thei drieden vp. And
other *seedis* felden among thornes; and thornes woxen vp,
8 and strangeleden hem. But othere *seedis* felden in to good
lond, and ȝauen fruyt; summe an hundrid foold, an othir
9 sixti foold, an othir thritti foold. He that hath eris of
10 heryng, here he. And the disciplis camen nyȝ, and seiden
11 to him, Whi spekist thou in parablis to hem? And he an-
sweride, and seide to hem, For to ȝou it is ȝouun to knowe
the priuytees of the kyngdom of heuenes; but it is not ȝouun
12 to hem. For it shal be ȝouun to hym that hath, and he shal
haue plente; but if a man hath not, also that thing that he
13 hath shal be takun awei fro hym. Therfor Y speke to hem
in parablis, for thei seynge seen not, and thei herynge heren
14 not, nether vndurstonden; that the prophesie of Ysaie
seiynge be fulfillid in hem, With heryng ȝe schulen here, and
ȝe shulen not vndurstonde; and ȝe seynge schulen se, and ȝe
15 shulen not se; for the herte of this puple is greetli fattid, and
thei herden heuyli with eeris, and thei han closed her iȝen,
lest sumtime thei seen with iȝen, and with eeris heeren, and
vndirstonden in herte, and thei be conuertid, and Y heele
16 hem. But ȝoure iȝen that seen *ben* blesside, and ȝoure eeris

17 that heren. Forsothe Y seie to ȝou, that manye profetis and
iust men coueitiden to se tho thingis that ȝe seen, and thei
sayn not, and to heere tho thingis that ȝe heren, and thei
18 herden not. Therfor here ȝe the parable of the sowere.
19 Ech that herith the word of the rewme, and vndirstondith
not, the yuel spirit cometh, and rauyschith that that is sowun
20 in his herte; this it is, that is sowun bisidis the weie. But
this that is sowun on the stony loond, this it is, that herith
21 the word of God, and anoon with ioye takith it. And he
hath not roote in hym silf, but is temporal. For whanne
tribulacioun and persecucioun is maad for the word, anoon
22 he is sclaundrid. But he that is sowun in thornes, is this
that heerith the word, and the bisynesse of this world, and
the fallace of ritchessis strangulith the word, and it is maad
23 with outen fruyt. But he that is sowun in to good loond, is
this that herith the word, and vnderstondeth, and bryngith
forth fruyt. And summe makith an hundrid fold, treuli
24 anothir sixti fold, and another thritti fold. Anothir parable
Jheşus puttide forth to hem, and seide, The kyngdom of
heuenes is maad lijk to a man, that sewe good seed in his
25 feld. And whanne men slepten, his enemy cam, and sewe
26 aboue taris in the myddil of whete, and wente awei. But
whanne the erbe was growed, and made fruyt, thanne the
27 taris apperiden. And the seruauntis of the hosebonde man
camen, and seiden to hym, Lord, whether hast thou not
sowun good seed in thi feeld? where of thanne hath it taris?
28 And he seide to hem, An enemy hath do this thing. And
the seruauntis seiden to him, Wolt thou that we goon, and
29 gaderen hem? And he seide, Nay, lest perauenture ȝe in
gaderynge taris drawen vp with hem the whete bi the roote.
30 Suffre ȝe hem bothe to wexe in to repyng tyme; and in the
tyme of ripe corne Y shal seie to the reperis, First gadere ȝe
to gidere the taris, and bynde hem to gidere in knytchis to

31 be brent, but gadere ȝe whete in to my berne. Another
parable Jhesus puttide forth to hem, and seide, The kyngdom
of heuenes is lijk to a corn of seneuey, which a man took,
32 and sewe in his feeld. Which is the leeste of alle seedis, but
whanne it hath woxen, it is the moste of alle wortis, and is
maad a tre; so that briddis of the eir comen, and dwellen in
33 the bowis therof. Another parable *Jhesus* spac to hem, The
kyngdom of heuenes is lijk to sour douȝ, which a womman
took, and hidde in thre mesuris of mele, til it were alle
34 sowrid. Jhesus spac alle thes thingis in parablis to the puple,
and he spac not to hem with.out parablis, that it schulde be
35 fulfillid, that is seid bi the prophete, seiynge, Y shal opene
my mouth in parablis; Y shal telle out hid thingis fro the
36 makyng of the world. Thanne he lefte the puple, and cam
in to an hous; and hise disciplis camen to him, and seiden,
37 Expowne to vs the parable of taris of the feeld. Which
answeride, and seide, He that sowith good seed is mannus
38 sone; the feeld is the world; but the good seed, these ben
sones of the kyngdom, but taris, these ben yuele children;
39 the enemye that sowith hem is the feend; and the ripe corn
40 is the endyng of the world, the reperis ben aungels. Therfor
as taris ben gaderid togidere, and ben brent in fier, so it shal
41 be in the endyng of the world. Mannus sone shal sende
hise aungels, and thei schulen gadere fro his rewme alle
42 sclaundris, and hem that doon wickidnesse; and thei schulen
sende hem in to the chymney of fier, there shal be weping and
43 betyng to gidere of teeth. Thanne iuste men schulen schyne
as the sunne, in the rewme of her fadir. He that hath eeris
44 of heryng, here he. The kyngdom of heuenes is lijk to
tresour hid in a feld, which a man that fyndith, hidith; and for
ioye of it he goith, and sillith alle thingis that he hath, and
45 bieth thilk feeld. Eftsoone the kyngdom of heuenes is lijk
46 to a marchaunt, that sechith good margaritis; but whanne

he hath foundun o precious margarite, he wente, and selde
47 alle thingis that he hadde, and bouȝte it. Eft the kyngdom
of heuenes is lijk to a nette cast into the see, and that gader-
48 ith to gidere of al kynde of fisschis; which whanne it was
ful, thei drowen vp, and seten bi the brenke, and chesen the
49 goode in to her vessels, but the yuel thei kesten out. So it
schal be in the endyng of the world. Aungels schulen go
out, and schulen departe yuel men fro the myddil of iuste
50 men. And thei shulen sende hem in to the chymnei of fier;
51 ther shal be weping and gryntyng of teeth. Han ȝe vndir-
52 stonde alle these thingis? Thei seien to hym, ȝhe. He
seith to hem, Therfor euery wise man of lawe in the kyng-
dom of heuenes, is lijk to an hosebonde man, that bryngith
53 forth of his tresoure newe thingis and elde. And it was doon,
whanne Jhesus hadde endid these parablis, he passide fro
54 thennus. And he cam in to his cuntrei, and tauȝte hem in
her synagogis, so that thei wondriden, and seiden, Fro when-
55 nus this wisdam and vertues *camen* to this? Whether is not
this the sone of a carpentere? Whether his modir be not
seid Marie? and hise britheren, James, and Joseph, and
56 Symount, and Judas? and hise sistris, whether thei alle ben
not among us? Fro whennus thanne alle thes thingis *camen*
57 to this? And so thei weren sclaundrid in hym. But Jhesus
seide to hem, A profete is not with oute worschip, but in his
58 owen cuntre, and in his owen hous. And he dide not there
manye vertues, for the vnbileue of hem.

Cap. XIV.

1 In that tyme Eroude tetrarke, *prynce of the fourthe part,*
2 herde the fame of Jhesu; and seide to hise children, This is
Joon Baptist, he is rysun fro deeth, and therfor vertues
3 worchen in hym. For Heroude hadde holde Joon, and

bounde hym, and puttide hym in to prisoun for Herodias,
4 the wijf of his brothir. For Joon seide to him, It is not
5 leueful to thee to haue hir. And he willynge to sle hym,
6 dredde the puple; for thei hadden hym as a prophete. But
in the dai of Heroudis birthe, the dou3tir of Herodias daun-
7 side in the myddil, and pleside Heroude. Wherfor with an
ooth he bihi3te to 3yue to hir, what euere thing she hadde
8 axid of hym. And she bifor warned of hir modir, seide,
3if thou to me here the heed of Joon Baptist in a disch.
9 And the kyng was sorewful, but for the ooth, and for hem
that saten to gidere at the mete, he comaundide to be 3ouun.
10 And he sente, and bihedide Joon in the prisoun. And his
11 heed was brou3t in a dische, and it was 3ouun to the damysel,
12 and she bar it to hir modir. And hise disciplis camen, and
token his bodi, and birieden it; and thei camen, and tolden
13 to Jhesu. And whanne Jhesus hadde herd this thing, he
wente fro thennus in a boot, in to desert place bisides. And
whanne the puple hadde herd, thei folewiden hym on her feet
14 fro citees. And Jhesus 3ede out, and sai a greet puple, and
15 hadde reuthe on hem, and heelide the sike men of hem. But
whanne the euentid was com, hise disciplis camen to him,
and seiden, The place is desert, and the tyme is now passid;
lat the puple go in to townes, to bye hem mete. Jhesus
16 seide to hem, Thei han not nede to go; 3yue 3e hem
17 sumwhat to ete. Thei answeriden, We han not heere,
18 but fyue looues and twei fischis. And he seide to hem,
19 Brynge 3e hem hidur to me. And whanne he hadde co-
maundid the puple to sitte to meete on the heye, he took
fyue looues and twei fischis, and he bihelde in to heuene,
and blesside, and brak, and 3af to hise disciplis; and the
20 disciplis 3auen to the puple. And alle eten, and weren
fulfillid. And thei tooken the relifs of brokun gobetis,
21 twelue cofynes ful. And the noumbre of men that eten

22 was fyue thousynde of men, outakun wymmen and lytle
children. And anoon Jhesus compellide the disciplis to go
vp in to a boot, and go bifor hym ouer the see, while
23 he lefte the puple. And whanne the puple was left, he
stiede aloone in to an hil for to preie. But whanne the
24 euenyng was come, he was there aloone. And the boot
in the myddel of the see was schoggid with wawis, for
25 the wynd was contrarie to hem. But in the fourthe wakyng
26 of the niȝt, he cam to hem walkynge aboue the see. And
thei, seynge hym walking on the see, weren disturblid, and
seiden, That it is a fantum; and for drede thei crieden.
27 And anoon Jhesus spac to hem, and seide, Haue ȝe trust,
28 Y am; nyle ȝe drede. And Petre answeride, and seide,
29 Lord, if thou art, comaunde me to come to thee on the
watris. And he seide, Come thou. And Petre ȝede doun
fro the boot, and walkide on the watris to come to Jhesu.
30 But he siȝ the wynd strong, and was aferde; and whanne he
bigan to drenche, he criede, and seide, Lord, make me saaf.
31 And anoon Jhesus helde forth his hoond, and took *Petre*,
and seide to hym, Thou of litil feith, whi hast thou doutid?
32 And whanne he hadde stied in to the boot, the wynd ceessid.
33 And thei, that weren in the boot, camen, and worschipiden
34 hym, and seiden, Verili, thou art Goddis sone. And whanne
thei hadden passid ouer the see, thei camen in to the loond
35 of Genesar. And whanne men of that place hadden knowe
hym, thei senten in to al that cuntre; and thei broutten to
36 hym alle that hadden siknesse. And thei preieden hym,
that thei schulden touche the hemme of his clothing; and
who euere touchiden weren maad saaf.

Cap. XV.

1 Thanne the scribis and the Farisees camen to hym fro
2 Jerusalem, and seiden, Whi breken thi disciplis the tradiciouns

of eldere men? for thei waisschen not her hondis, whanne
3 thei eten breed. He answeride, and seide to hem, Whi
breken ȝe the maundement of God for ȝoure tradicioun?
4 For God seide, Honoure thi fadir and thi modir, and he that
5 cursith fadir or modir, die bi deeth. But ȝe seien, Who euer
6 seith to fadir or modir, What euere ȝifte is of me, it schal
profite to thee; and he hath not worschipid his fadir or his
modir; and ȝe han maad the maundement of God voide for
7 ȝouré tradicioun. Ypocritis, Isaie, the prophete, prophesiede
8 wel of ȝou, and seide, This puple honourith me with lippis,
9 but her herte is fer fro me; and thei worschipen me with
outen cause, techynge the doctrines and maundementis of
10 men. And whanne the puple weren clepid to gidere to hym,
11 he seide to hem, Here ȝe, and vndurstonde ȝe. That thing
that entrith in to the mouth, defoulith not a man; but that
thing that cometh out of the mouth, defoulith a man.
12 Thanne hise disciplis camen, and seiden to hym, Thou
knowist, that, if this word be herd, the Farisees ben sclaundrid?
13 And he answeride, and seide, Eueri plauntyng, that my fadir
of heuene hath not plauntid, shal be drawun vp by the roote.
14 Suffre ȝe hem; thei ben blynde, and leederis of blynde men.
And if a blynd man lede a blynd man, bothe fallen doun in
15 to the diche. Petre answeride, and seide to hym, Expowne
16 to vs this parable. And he seide, ȝit ȝe ben also with oute
17 vndurstondyng? Vndurstonden ȝe not, that al thing that
entrith in to the mouth, goith in to the wombe, and is sent
18 out in to the goyng awei? But tho thingis that comen forth
fro the mouth, goon out of the herte, and tho thingis de-
19 foulen a man. For of the herte goon out yuele thouȝtis,
mansleyngis, auowtries, fornycaciouns, theftis, fals witnes-
20 syngis, blasfemyes. Thes thingis it ben that defoulen a
man; but to ete with hondis not waischun, defoulith not
21 a man. And Jhesus ȝede out fro thennus, and wente in to

22 the coostis of Tire and Sidon. And lo! a womman of
Canané ȝede out of tho coostis, and criede, and seide to him,
Lord, the sone of Dauid, haue merci on me; my douȝter
23 is yuel traueilid of a feend. And he answeride not to hir
a word. And hise disciplis camen, and preieden hym, and
24 seiden, Leue thou hir, for she crieth aftir vs. He answeride,
and seide, Y am not sent, but to the scheep of the hous of
25 Israel that perischiden. And she cam, and worschipide hym,
26 and seide, Lord, helpe me. Which answeride, and seide, It
is not good to take the breed of children, and caste to
27 houndis. And she seide, ȝhis, Lord; for whelpis eten of
the crummes, that fallen doun fro the bord of her lordis.
28 Thanne Jhesus answeride, and seide to hir, A! womman,
thi feith is greet; be it doon to thee, as thou wolt. And hir
29 douȝtir was helid fro that hour. And whanne Jhesus hadde
passed fro thennus, he cam bisidis the see of Galilee. And
30 he ȝede vp in to an hil, and sat there. And myche puple
cam to hym, and hadden with hem doumbe men and crokid,
feble and blynde, and many other; and thei castiden doun hem
31 at hise feet. And he helide hem, so that the puple wondriden
seynge doumbe men spekynge, and crokid goynge, blynde
32 men seynge; and thei magnyfieden God of Israel. And
Jhesus, whanne hise disciplis weren clepid to gidere, seide
to hem, Y haue reuthe of the puple, for thei han abiden now
thre daies with me, and han no thing to ete; and Y wole not
33 leeue hem fastynge, lest thei failen in the weie. And the
disciplis seien to him, Wherof thanne so many looues among
34 vs in desert, to fulfille so greet a puple? And Jhesus seide to
hem, How many looues han ȝe? And thei seiden, Seuene,
35 and a fewe smale fisshis. And he comaundide to the puple,
36 to sitte to mete on the erthe. And he took seuene looues
and fyue fischis, and dide thankyngis, and brak, and ȝaf to
37 hise disciplis; and the disciplis ȝauen to the puple. And

alle eten, and weren fulfillid, and thei token that that was left
38 of relifes, seuene lepis fulle. And thei that eten weren foure
thousynde of men, with outen litle children and wymmen.
39 And whanne he hadde left the puple, he wente vp in to a
boot, and cam in to the coostis of Magedan,

Cap. XVI.

1 And the Farisees and the Saducees camen to hym tempt-
ynge, and preieden hym to schewe hem a tokene fro heuene.
2 And he answeride, and seide to hem, Whanne the euentid is
3 comun, ȝe seien, It schal be clere, for heuene is rodi; and
the morewtid, To dai tempest, for heuene schyneth heueli.
4 Thanne ȝe kunne deme the face of heuene, but ȝe moun not
wite the tokenes of tymes. An yuel generacioun and auou-
tresse sekith a tokene; and a tokene schal not be ȝouun
to it, but the tokene of Jonas, the profete. And whanne he
5 hadde left hem, he wente forth. And whanne his disciplis
6 camen ouer the see, thei forȝaten to take looues. And he
seide to hem, Biholde ȝe, and be war of the soure dowȝ of
7 Farisees and Saducees. And thei thouȝten among hem, and
8 seiden, For we han not take looues. But Jhesus witynge
seide to hem, What thenken ȝe among ȝou of litel feith, for ȝe
9 han not looues? ȝit vndurstonden not ȝe, nether han mynde
of fyue looues in to fyue thousynde of men, and hou many
10 cofyns ȝe token? nether of seuene looues in to foure thou-
11 synde of men, and hou many lepis ȝe token? Whi vndur-
stonden ȝe not, for Y seide not to ȝou of breed, Be ȝe war of
12 the sourdowȝ of Farisees and of Saducees? Thanne thei
vndurstooden, that he seide not to be war of sourdowȝ of
13 looues, but of the techyng of Farisees and Saducees. And
Jhesus cam in to the parties of Cesarie of Filip, and axide
hise disciplis, and seide, Whom seien men to be mannus
14 sone? And thei seiden, Summe Joon Baptist; othere

15 Elie; and othere Jeremye, or oon of the prophetis. Jhesus
16 seide to hem, But whom seien ȝe me to be? Symount
Petre answeride, and seide, Thou art Crist, the sone of God
17 lyuynge. Jhesus answeride, and seide to him, Blessid art
thou, Symount Bariona; for fleisch and blood schewide not
18 to thee, but my fadir that is in heuenes. And Y seie to thee,
that thou art Petre, and on this stoon Y schal bilde my
chirche, and the ȝatis of helle schulen not haue miȝt aȝens it.
19 And to thee Y shal ȝyue the keies of the kingdom of heuenes;
and what euer thou shalt bynde on erthe, schal be boundun
also in heuenes; and what euer thou schalt vnbynde on
20 erthe, schal be vnbounden also in heuenes. Thanne he
comaundide to hise disciplis, that thei schulden seie to no man,
21 that he was Crist. Fro that tyme Jhesus bigan to schewe to
hise disciplis, that it bihofte hym go to Jerusalem, and suffre
many thingis, of the eldere men, and of scribis, and princis of
22 prestis; and be slayn, and the thridde dai to rise aȝen. And
Petre took hym, and bigan to blame him, and seide, Fer be
23 it fro thee, Lord; this thing schal not be to thee. And he
turnede, and seide to Petre, Sathanas, go after me; thou art
a sclaundre to me; for thou sauerist not tho thingis that ben
24 of God, but tho thingis that ben of men. Thanne Jhesus
seide to his disciplis, If ony man wole come after me, denye
25 he hym silf, and take his cros, and sue me; for he that wole
make his lijf saaf, shal leese it; and he that schal leese his lijf
26 for me, schal fynde it. For what profitith it to a man, if he
wynne al the world, and suffre peiryng of his soule? or what
27 chaunging schal a man ȝyue for his soule? For mannes
sone schal come in glorie of his fader, with his aungels, and
28 thanne he schal ȝelde to ech man after his werkis. Treuli
Y seie to ȝou, ther ben summe of hem that stonden here,
which schulen not taste deth, til thei seen mannus sone
comynge in his kyngdom.

Cap. XVII.

1 And after sixe daies Jhesus took Petre, and James, and
2 Joon, his brother, and ledde hem aside in to an hiȝ hil, and
was turned in to an othir licnesse bifor hem. And his face
schone as the sunne; and hise clothis weren maad white as
3 snowe. And lo! Moises and Elie apperiden to hem, and
4 spaken with hym. And Petre answeride, and seide to Jhesu,
Lord, it is good vs to be here. If thou wolt, make we here
thre tabernaclis; to thee oon, to Moises oon, and oon to
5 Elye. ȝit the while he spak, lo! a briȝt cloude ouer-
schadewide hem; and lo! a voice out of the cloude, that
seide, This is my dereworth sone, in whom Y haue wel
6 pleside to me; here ȝe hym. And the disciplis herden, and
7 felden doun on her faces, and dredden greetli. And Jhesus
cam, and touchide hem, and seide to hem, Rise vp, and nyle
8 ȝe drede. And thei liften vp her iȝen, and saien no man, but
9 Jhesu aloone. And as thei camen doun of the hille, Jhesus
comaundide to hem, and seide, Seie ȝe to no man the
10 visioun, til mannus sone rise aȝen fro deeth. And his dis-
ciplis axiden hym, and seiden, What thanne seien the scribis,
11 that it bihoueth that Elie come first? He answeride, and
seide to hem, Elie schal come, and he schal restore alle
12 thingis. And Y seie to ȝou, that Elie is nowe comun, and
thei knewen hym not, but thei diden in him what euer thingis
thei wolden; and so mannus sone schal suffre of hem.
13 Thanne the disciplis vndurstoden, that he seide to hem of
14 Joon Baptist. And whanne he cam to the puple, a man cam
to hym, and felde doun on *hise* knees bifor him, and seide,
Lord, haue merci on my sone; for he is lunatike, and
suffrith yuele, for ofte tymes he fallith in to the fiȇr, and ofte
15 tymes in to water. And Y brouȝte hym to thi disciplis,
16 and thei myȝten not heele hym. Jhesus answeride, and seide,

A! thou generacion vnbileueful and weiward; hou long schal
Y be with ȝou? hou long schal Y suffre ȝou? Brynge ȝe
17 hym hider to me. And Jhesus blamede hym, and the deuel
wente out fro hym; and the child was heelid fro that
18 our. Thanne the disciplis camen to Jhesu priueli, and seiden
19 to hym, Whi myȝten not we caste hym out? Jhesus seith to
hem, For ȝoure vnbileue. Treuli Y seie to ȝou, if ȝe han
feith, as a corn of seneueye, ȝe schulen seie to this hil, Passe
thou hennus, and it schal passe; and no thing schal be vn-
20 possible to ȝou; but this kynde is not caste out, but bi
21 preiyng and fastyng. And whilis thei weren abidynge
togidere in Galilee, Jhesus seide to hem, Mannus sone schal
22 be bitraied in to the hondis of men; and thei schulen sle
23 hym, and the thridde day he schal rise aȝen to lijf. And
thei weren ful sori. And whanne thei camen to Cafarnaum,
thei that token tribute, camen to Petre, and seiden to hym,
24 ȝoure maister payeth not tribute? And he seide, ȝhis. And
whanne he was comen in to the hous, Jhesus cam bifor hym,
and seide, Symount, what semeth to thee? Kyngis of erthe,
of whom taken thei tribute? of her sones, ether of aliens?
25 And he seide, Of aliens. Jhesus seide to hym, Thanne sones
26 ben fre. But that we sclaundre hem not, go to the see, and
caste an hook, and take thilke fisch that first cometh vp;
and, whanne his mouth is opened, thou schalt fynde a stater,
and ȝyue for thee and for me.

Cap. XVIII.

1 In that our the disciplis camen to Jhesu, and seiden, Who,
2 gessist thou, is gretter in the kyngdom of heuenes? And
Jhesus clepide a litil child, and putte hym in the myddil of
3 hem; and seide, Y seie treuthe to ȝou, but ȝe be turned, and
maad as litle children, ȝe schulen not entre in to the kyngdom

4 of heuenes. Therfor who euer mekith hym as this litil child,
5 he is gretter in the kyngdom of heuenes. And he that res-
6 seyueth o siche litil child in my name, resseyueth me. But
who so sclaundrith oon of these smale, that bileuen in me, it
spedith to hym that a mylnstoon of assis be hangid in his
7 necke, and he be drenchid in the depnesse of the see. Woo
to the world, for sclaundris; for it is nede that sclaundris
come; netheles wo to thilke man bi whom a sclaundre
8 cometh. And if thin hoond or thi foot sclaundreth thee,
kitte it of, and caste awei fro thee. It is betere to thee to
entre to lijf feble, ethir crokid, than hauynge tweyne hoondis
9 or twey feet to be sent in to euerlastynge fier. And if thin
iȝe sclaundere thee, pulle it out, and caste awei fro thee. It
is betere to thee with oon iȝe to entre in to lijf, thanne hau-
10 ynge tweyn iȝen to be sent in to the fier of helle. Se ȝe, that
ȝe dispise not oon of these litle. For Y seie to ȝou, that the
aungels of hem in heuenes seen euermore the face of my
11 fadir that is in heuenes. For mannus sone cam to saue that
12 thing that perischide. What semeth to ȝou? If ther weren
to sum man an hundrid scheep, and oon of hem hath errid,
whethir he schal not leeue nynti and nyne in desert, and schal
13 go to seche that that erride? And if it falle that he fynde it,
treuli Y seie to ȝou, that he schal haue ioye theron more
14 than on nynti and nyne that erriden not. So it is not the
wille bifor ȝoure fadir that is in heuenes, that oon of these
15 litle perische. But if thi brother synneth aȝens thee, go thou,
and repreue hym, bitwixe thee and hym aloone; if he herith
16 thee, thou hast wonnun thi brother. And if he herith thee
not, take with thee oon or tweyne, that euery word stonde in
17 the mouth of tweyne or thre witnessis. And if he herith not
hem, seie thou to the chirche. But if he herith not the
18 chirche, be he as an hethen and a pupplican to thee. Y seie
to ȝou treuli, what euer thingis ȝe bynden on erthe, tho

schulen be boundun also in heuene; and what euer thingis ȝe
vnbynden on erthe, tho schulen be vnboundun also in heuene.
19 Eftsoone Y seie to ȝou, that if tweyne of ȝou consenten on the
erthe, of euery thing what euer thei axen, it schal be don to
20 hem of my fadir that is in heuenes. For where tweyne or
thre ben gaderid in my name, there Y am in the myddil of
21 hem. Thanne Petre cam to hym, and seide, Lord, how ofte
schal my brother synne aȝens me, and Y schal forȝyuė hym?
22 Whether til seuen tymes? Jhesus seith to hym, Y seie not
to thee, til seuene sithis; but til seuenti sithis seuene sithis.
23 Therfor the kyngdom of heuenes is licned to a kyng, that
24 wolde rekyn with hise seruauntis. And whanne he bigan to
rekene, oon that ouȝte ten thousynde talentis, was brouȝt to
25 hym. And whanne he hadde not wherof to ȝelde, his lord
comaundide hym to be seld, and his wijf, and children, and
26 alle thingis that he hadde, and to be paied. But thilke ser-
uaunt felde doun, and preiede hym, and seide, Haue pacience
27 in me, and Y schal ȝelde to thee alle thingis. And the lord
hadde merci on that seruaunt, and suffride hym to go, and
28 forȝaf to hym the dette. But thilke seruaunt ȝede out, and
foonde oon of his euen seruauntis, that ouȝte hym an hundrid
pens; and he helde hym, and stranglide hym, and seide,
29 ȝelde that that thou owest. And his euen seruaunt felle
doun, and preyede hym, and seide, Haue pacience in me, and
30 Y schal quyte alle thingis to thee. But he wolde not; but
wente out, and putte hym in to prisoun, til he paiede al the
31 dette. And hise euen seruauntis, seynge the thingis that weren
don, soreweden greetli. And thei camen, and telden to her
32 lord alle the thingis that weren don. Thanne his lord clepide
hym, and seide to hym, Wickid seruaunt, Y forȝaf to thee al
33 the dette, for thou preiedist me. Therfor whether it bihouede
not also thee to haue merci on thin euen seruaunt, as Y hadde
34 merci on thee? And his lord was wroth, and took hym to

35 turmentouris, til he paiede al the dette. So my fadir of heuene schal do to ȝou, if ȝe forȝyuen not euery man to his brother, of ȝoure hertes.

Cap. XIX.

1 And it was don, whanne Jhesus hadde endid these wordis, he passide fro Galilee, and cam in to the coostis of Judee 2 ouer Jordan. And myche puple suede him, and he heelide 3 hem there. And Farisees camen to him, temptynge him, and seiden, Whether it be leueful to a man to leeue his wijf, 4 for ony cause? Which answeride, and seide to hem, Han ȝe not red, for he that made men at the bigynnyng, made hem 5 male and female? And he seide, For this thing a man schal leeue fadir and modir, and he schal draw to his wijf; and 6 thei schulen be tweyne in o fleisch. And so thei ben not now tweyne, but o fleisch. Therfor a man departe not that thing 7 that God hath ioyned. Thei seien to hym, What thanne comaundide Moises, to ȝyue a libel of forsakyng, and to leeue 8 of? And he seide to hem, For Moises, for the hardnesse of ȝoure herte, suffride ȝou leeue ȝoure wyues; but fro the 9 bigynnyng it was not so. And Y seie to ȝou, that who euer leeueth his wijf, but for fornycacioun, and weddith another, doith letcherie; and he that weddith the forsakun *wijf*, doith 10 letcherie. His disciplis seien to him, If the cause of a man 11 with a wijf is so, it spedith not to be weddid. And he seide to hem, Not alle men taken this word; but to whiche it 12 is ȝouun. For ther ben geldingis, whiche ben thus born of the modris wombe; and ther ben geldyngis, that ben maad of men; and there ben geldyngis, that han geldid hem silf, for the kyngdom of heuenes. He that may take, take he. 13 Thanne litle children weren brouȝte to hym, that he schulde putte hondis to hem, and preie. And the disciplis blamyden

14 hem. But Jhesus seide to hem, Suffre ȝe that litle children
come to me, and nyle ȝe forbede hem; for of siche is the
15 kyngdom of heuenes. And whanne he hadde put to hem
16 hondis, he wente fro thennus. And lo! oon cam, and seide
to hym, Good maister, what good schal Y do, that Y haue
17 euerlastynge lijf? Which seith to hym, What axist thou me
of good thing? There is o good God. But if thou wolt
18 entre to lijf, kepe the comaundementis. He seith to hym,
Whiche? And Jhesus seide, Thou schalt not do mansley-
ing, thou schalt not do auowtrie, thou schalt not do thefte,
19 thou schalt not seie fals witnessying; worschipe thi fadir and
20 thi modir, and, thou schalt loue thi neiȝbore as thi silf. The
ȝonge man seith to hym, Y haue kept alle these thingis fro
21 my ȝouthe, what ȝit failith to me? Jhesus seith to hym,
If thou wolt be perfite, go, and sille alle thingis that thou
hast, and ȝyue to pore men, and thou schalt haue tresoure in
22 heuene; and come, and sue me. And whanne the ȝong
man hadde herd these wordis, he wente awei sorewful, for he
23 hadde many possessiouns. And Jhesus seide to hise dis-
ciplis, Y seie to ȝou treuthe, for a riche man of hard schal
24 entre in to the kyngdom of heuenes. And eftsoone Y seie to
ȝou, it is liȝter a camel to passe thorou a needlis iȝe, thanne a
25 riche man to entre in to the kyngdom of heuens. Whanne
these thingis weren herd, the disciplis wondriden greetli, and
26 seiden, Who thanne may be saaf? Jhesus bihelde, and seide
to hem, Anentis men this thing is impossible; but anentis
27 God alle thingis ben possible. Thanne Petre answeride, and
seide to hym, Lo! we han forsake alle thingis, and we han
28 suede thee; what thanne schal be to vs? Jhesus seide to
hem, Truli I seie to ȝou, that ȝe that han forsake alle thingis,
and han sued me, in the regeneracioun whanne mannus sone
schal sitte in the sete of his maieste, ȝe schulen sitte on
29 twelue setis, demynge the twelue kynredis of Israel. And

euery man that forsakith hous, britheren or sistren, fadir or modir, wijf ethir children, or feeldis, for my name, he schal take an hundrid foold, and schal welde euerlastynge lijf.
30 But manye schulen be, the firste the laste, and the laste the firste.

Cap. XX.

1 The kyngdom of heuenes is lijc to an housbonde man, that wente out first bi the morewe, to hire werk men in
2 to his vyneȝerd. And whanne the couenaunt was maad with werk men, of a peny for the dai, he sente hem in to
3 his vyneȝerd. And he ȝede out aboute the thridde our, and
4 say othere stondynge idel in the chepyng. And he seide to hem, Go ȝe also in to myn vynȝerd, and that that schal
5 be riȝtful, Y schal ȝyue to ȝou. And thei wenten forth. Eftsoones he wente out aboute the sixte our, and the nynthe,
6 and dide in lijk maner. But aboute the elleuenthe our he wente out, and foond other stondynge; and he seide to
7 hem, What stonden ȝe idel here al dai? Thei seien to him, For no man hath hirid vs. He seith to hem, Go ȝe also
8 in to my vyneȝerd. And whanne euenyng was comun, the lord of the vyneȝerd seith to his procuratoure, Clepe the werk men, and ȝelde to hem her hire, and bigynne thou at
9 the laste til to the firste. And so whanne thei weren comun, that camen aboute the elleuenthe our, also thei token eueryche
10 of hem a peny. But the firste camen, and demeden, that thei schulden take more, but thei token ech oon bi hem silf a
11 peny; and in the takyng grutchiden aȝens the hosebonde
12 man, and seiden, These laste wrouȝten oon our, and thou hast maad hem euen to vs, that han born the charge of the
13 dai, and heete? And he answeride to oon of hem, and seide, Freend, Y do thee noon wrong; whether thou hast
14 not acordid with me for a peny? Take thou that that is

thin, and go; for Y wole ȝyue to this laste *man*, as to thee.
15 Whether it is not leueful to me to do that that Y wole?
16 Whether thin iȝe is wicked, for Y am good? So the laste
schulen be the firste, and the firste the laste; for many ben
17 clepid, but fewe *ben* chosun. And Jhesus wente vp to Jeru-
salem, and took hise twelue disciplis in priuetee, and seide to
18 hem, Lo! we goon vp to Jerusalem, and mannus sone schal
be bitakun to princis of prestis, and scribis; and thei schulen
19 condempne him to deeth. And thei schulen bitake hym to
hethene men, for to be scorned, and scourgid, and crucified;
20 and the thridde day he schal rise aȝen *to lijf*. Thanne the
modir of the sones of Zebedee cam to hym with hir sones,
21 onourynge, and axynge sum thing of hym. And he seide
to hir, What wolt thou? She seith to hym, Seie that thes
tweyne my sones sitte, oon at thi riȝthalf, and oon at thi
22 lefthalf, in thi kyngdom. Jhesus answeride, and seide, ȝe
witen not what ȝe axen. Moun ȝe drynke the cuppe which
23 Y schal drynke? Thei seien to hym, We moun. He seith
to hem, ȝe schulen drinke my cuppe; but to sitte at my
riȝthalf or lefthalf, it is not myn to ȝyue to ȝou; but to
24 whiche it is maad redi of my fadir. And the ten herynge,
25 hadden indignacioun of the twei britheren. But Jhesus
clepide hem to hym, and seide, ȝe witen, that princis of
hethene men ben lordis of hem, and thei that ben gretter,
26 vsen power on hem. It schal not be so among ȝou; but
who euer wole be maad gretter among ȝou, be he ȝoure
27 mynystre; and who euer among ȝou wole be the firste, he
28 schal be ȝoure seruaunt. As mannus sone cam not to be
seruyd, but to serue, and to ȝyue his lijf redempcioun
29 for manye. And whanne thei ȝeden out of Jerico, miche
30 puple suede him. And lo! twei blynde men saten bisydis
the weie, and herden that Jhesus passide; and thei crieden,
and seiden, Lord, the sone of Dauid, haue merci on vs.

31 And the puple blamede hem, that thei schulden be stille;
and thei crieden the more, and seiden, Lord, the sone of
32 Dauid, haue merci on vs. And Jhesus stood, and clepide
33 hem, and seide, What wolen ȝe, that Y do to ȝou? Thei
34 seien to him, Lord, that oure iȝen be opened. And Jhesus
hadde merci on hem, and touchide her iȝen; and anoon
thei sayen, and sueden him.

Cap. XXI.

1 And whanne Jhesus cam nyȝ to Jerusalem, and cam to
Bethfage, at the mount of Olyuete, thanne sente he his twei
2 disciplis, and seide to hem, Go ȝe in to the castel that is
aȝens ȝou, and anoon ȝe schulen fynde an asse tied, and a
3 colt with hir; vntien ȝe, and brynge to me. And if ony
man seie to ȝou ony thing, seie ȝe, that the Lord hath nede
4 to hem; and anoon he schal leeue hem. Al this was doon,
that that thing schulde be fulfillid, that was seid bi the
5 prophete, seiynge, Seie ȝe to the douȝter of Syon, Lo! thi
kyng cometh to thee, meke, sittynge on an asse, and a
6 fole of *an asse* vnder ȝok. And the disciplis ȝeden, and
7 diden as Jhesus comaundide hem. And thei brouȝten an
asse, and the fole, and leiden her clothis on hem, and maden
8 hym sitte aboue. And ful myche puple strewiden her clothis
in the weie; othere kittiden braunchis of trees, and strewiden
9 in the weie. And the puple that wente bifore, and that
sueden, crieden, and seiden, Osanna to the sone of Dauid;
blessid *is* he that cometh in the name of the Lord; Osanna
10 in hiȝ thingis. And whanne he was entrid in to Jerusalem,
11 al the citee was stirid, and seide, Who is this? But the
puple seide, This is Jhesus, the prophete, of Nazareth of
12 Galilee. And Jhesus entride in to the temple of God, and
castide out of the temple alle that bouȝten and solden; and

he turnede vpsedoun the bordis of chaungeris, and the
13 chayeris of men that solden culueris. And he seith to hem,
It is writun, Myn hous schal be clepid an hous of preier;
14 but ȝe han maad it a denne of theues. And blynde and
crokid camen to hym in the temple, and he heelide hem.
15 But the princis of prestis and scribis, seynge the merueilouse
thingis that he dide, and children criynge in the temple,
and seiynge, Osanna to the sone of Dauid, hadden indig-
16 nacioun, and seiden to hym, Herist thou what these seien?
And Jhesus seide to hem, ȝhe; whether ȝe han neuer redde,
That of the mouth of ȝonge childrèn, and of soukynge
17 childryn, thou hast maad perfit heriyng? And whanne he
hadde left hem, he wente forth out of the citee, in to
Bethanye; and there he dwelte, and tauȝte hem of the
18 kyngdom of God. But on the morowe, he, turnynge aȝen
19 in to the citee, hungride. And he saye a fige tree bisidis
the weie, and cam to it, and foond no thing ther ynne but
leeues oneli. And he seide to it, Neuer fruyt come forth of
thee, in to with outen eende, And anoon the fige tre was
20 dried vp. And disciplis sawen, and wondriden, seiynge,
21 Hou anoon it driede. And Jhesus answeride, and seide
to hem, Treuli Y seie to ȝou, if ȝe haue feith, and douten
not, not oonli ȝe schulen do of the fige tree, but also if ȝe
seyn to this hil, Take, and caste thee in to the see, it schal
22 be don so. And alle thingis what euere ȝe bileuynge
23 schulen axe in preyer, ȝe schulen take. And whanne he
cam in to the temple, the princis of prestis and elder men
of the puple camen to hym that tauȝte, and seiden, In
what power doist thou these thingis? and who ȝaf thee
24 this power? Jhesus answeride, and seide to hem, And
Y schal axe ȝou o word, the which if ȝe tellen me, Y
25 schal seie to ȝou, in what power Y do these thingis. Of
whennys was the baptym of Joon; of heuene, or of men?

26 And thei thouȝten with ynne hem silf, seiynge, If we seien of
heuene, he schal seie to vs, Whi thanne bileuen ȝe not to
hym? If we seien of men, we dreden the puple, for alle
27 hadden Joon as a prophete. And thei answeriden to
Jhesu, and seiden, We witen not. And he seide to hem,
Nether Y seie to ȝou, in what power Y do these thingis.
28 But what semeth to ȝou? A man hadde twey sones; and
he cam to the firste, and seide, Sone, go worche this dai
29 in my vyneȝerd. And he answeride, and seide, Y nyle;
30 but afterward he forthouȝte, and wente forth. But he cam
to the tother, and seide on lijk maner. And he answeride,
31 and seide, Lord, Y go; and he wente not. Who of the
tweyne dide the fadris wille? Thei seien to hym, The firste.
Jhesus seith to hem, Treuli Y seie to ȝou, for pupplicans
and hooris schulen go bifor ȝou in to the kyngdom of God.
32 For Joon cam to ȝou in the weie of riȝtwisnesse, and ȝe
bileueden not to him; but pupplicans and hooris bileueden
to hym. But ȝe sayn, and hadden no forthenkyng aftir,
33 that ȝe bileueden to hym. Here ȝe another parable. There
was an hosebonde man, that plauntide a vyneȝerd, and
heggide it aboute, and dalfe a presour ther ynne, and bildide
a tour, and hiride it to erthe tilieris, and wente fer in
34 pilgrimage. But whanne the tyme of fruytis neiȝede, he
sente his seruauntis to the erthe tilieris, to take fruytis of
35 it. And the erthetilieris token his seruauntis, and beeten
the toon, thei slowen another, and thei stonyden another.
36 Eftsoone he sente othere seruauntis, mo than the firste,
37 and in lijk maner thei diden to hem. And at the laste
he sente his sone to hem, and seide, Thei schulen drede
38 my sone. But the erthe tilieris, seynge the sone, seiden
with ynne hem self, This is the eire; come ȝe, sle we hym,
39 and we schulen haue his eritage. And thei token, and
40 castiden hym out of the vyneȝerd, and slowen *hym*. Therfor

whanne the lord of the vyneȝerd schal come, what schal
41 he do to thilke erthe tilieris? Thei seien to hym, He schal
leese yuele the yuele men, and he schal sette to hire his
vyneȝerd to othere erthetilieris, whyche schulen ȝelde to hym
42 fruyt in her tymes. Jhesus seith to hem, Redden ȝe neuer
in scripturis, The stoon which bilderis repreueden, this is
maad in to the heed of the corner? Of the Lord this
43 thing is don, and it is merueilous bifor oure iȝen. Therfor
Y seie to ȝou, that the kyngdom of God schal be takun
fro ȝou, and shal be ȝouun to a folc doynge fruytis of it.
44 And he that schal falle on this stoon, schal be brokun;
45 but on whom it schal falle, it schal al tobrise hym. And
whanne the princes of prestis and Farisees hadden herd
46 hise parablis, thei knewen that he seide of hem. And thei
souȝten to holde hym, but thei dredden the puple, for thei
hadden hym as a prophete.

CAP. XXII.

1 AND Jhesus answeride, and spak eftsoone in parablis to
2 hem, and seide, The kyngdom of heuenes is maad lijk to a
3 kyng that made weddyngis to his sone. And he sente hise
seruauntis for to clepe men that weren bode to the weddyngis,
4 and thei wolden not come. Eftsoone he sente othere
seruauntis, and seide, Seie ȝe to the men that ben bode to
the feeste, Lo! Y haue maad redi my meete, my bolis and
my volatilis ben slayn, and alle thingis ben redy; come
5 ȝe to the weddyngis. But thei dispisiden, and wenten forth,
6 oon in to his toun, anothir to his marchaundise. But othere
helden his seruauntis, and turmentiden hem, and slowen.
7 But the kyng, whanne he hadde herd, was wroth; and he
sente hise oostis, and he distruyede tho manquelleris, and
8 brente her citee. Thanne he seide to hise seruauntis, The

weddyngis ben redi, but thei that weren clepid to the feeste,
9 weren not worthi. Therfor go ȝe to the endis of weies,
and whom euere ȝe fynden, clepe ȝe to the weddyngis.
10 And hise seruauntis ȝeden out in to weies, and gadriden
togider alle that thei founden, good and yuele; and the
11 bridale was fulfillid with men sittynge at the mete. And
the kyng entride, to se men sittynge at the mete; and
12 he siȝe there a man not clothid with bride cloth. And
he seide to hym, Freend, hou entridist thou hidir with out
13 bride clothis? And he was doumbe. Thanne the kyng
bad hise mynystris, Bynde hym bothe hondis and feet, and
sende ȝe him in to vtmer derknessis; there schal be wepyng
14 and grentyng of teeth. For many ben clepid, but fewe *ben*
15 chosun. Thanne Farisees ȝeden awei, and token a counsel
16 to take Jhesu in word. And thei senden to hym her disciplis,
with Erodians, and seien, Maister, we witen, that thou art
sothefast, and thou techist in treuthe the weie of God, and
thou chargist not of ony man, for thou biholdist not the
17 persoone of men. Therfor seie to vs, what it seemeth to
thee. Is it leueful that tribute be ȝouun to the emperoure,
18 ether nay? And whanne Jhesus hadde knowe the wickid-
nesse of hem, he seide, Ypocritis, what tempten ȝe me?
19 Schewe ȝe to me the prynte of the money. And thei
20 brouȝten to hym a peny. And Jhesus seide to hem, Whos
21 is this ymage, and the writyng aboue? Thei seien to hym,
The emperouris. Thanne he seide to hem, Therfor ȝelde
ȝe to the emperoure tho thingis that ben the emperouris, and
22 to God tho thingis that ben of God. And thei herden, and
23 wondriden; and thei leften hym, and wenten awey. In that
dai Saduceis, that seien there is no risyng aȝen *to lijf*, camen
24 to hym, and axiden him, and seiden, Mayster, Moises seide,
if ony man is deed, not hauynge a sone, that his brother
25 wedde his wijf, and reise seed to his brothir. And seuen

britheren weren at vs; and the firste weddide a wijf, and
is deed. And he hadde no seed, and lefte his wijf to his
26 brother; also the secounde, and the thridde, til to the
27 28 seuenthe. But the laste of alle, the woman is deed. Also in
the risyng aȝen *to lijf*, whose wijf of the seuene schal sche
29 be? for alle hadden hir. Jhesus answeride, and seide to
hem, ȝe erren, and ȝe knowen not scripturis, ne the vertu
30 of God. For in the rysyng aȝen *to lijf*, nether thei schulen
wedde, nethir schulen be weddid; but thei ben as the
31 aungels of God in heuene. And of the risyng aȝen of deed
men, han ȝe not red, that is seid of the Lord, that seith
32 to ȝou, Y am God of Abraham, and God of Ysaac, and
God of Jacob? he is not God of deede men, but of lyuynge
33 men. And the puple herynge, wondriden in his techynge.
34 And Fariseis herden that he hadde put silence to Saduceis,
35 and camen togidere. And oon of hem, a techere of the
36 lawe, axide Jhesu, and temptide him, Maistir, which is a
37 greet maundement in the lawe? Jhesus seide to him, Thou
schalt loue thi Lord God, of al thin herte, and in al thi soule,
38 and in al thi mynde. This is the firste and the moste
39 maundement. And the secounde is lijk to this; Thou
40 schalt loue thi neiȝebore as thi silf. In these twey maunde-
41 mentis hangith al the lawe and the profetis. And whanne
the Farisees weren gederid togidere, Jhesus axide hem,
42 and seide, What semeth to ȝou of Crist, whos sone is he?
43 Thei seien to hym, Of Dauid. He seith to hem, Hou
44 thanne Dauid in spirit clepith hym Lord, and seith, The
Lord seide to my Lord, Sitte on my riȝthalf, til Y putte
45 thin enemyes a stool of thi feet? Thanne if Dauid clepith
46 hym Lord, hou is he his sone? And no man miȝte answere
a word to hym, nethir ony man was hardi fro that day, to
axe hym more.

Cap. XXIII.

1 Thanne Jhesus spac to the puple, and to hise disciplis,
2 and seide, On the chayere of Moises, scribis and Farisees han
3 sete. Therfor kepe ȝe, and do ȝe alle thingis, what euer
thingis thei seien to you. But nyle ȝe do aftir her werkis;
4 for thei seien, and don not. And thei bynden greuouse
chargis, and that moun not be borun, and putten on
schuldris of men; but with her fyngur thei wolen not moue
5 hem. Therfor thei don alle her werkis that thei be seen of
men; for thei drawen abrood her filateries, and magnifien
6 hemmes. And thei louen the first sittyng placis in soperis,
7 and the first chaieris in synagogis; and salutaciouns in
8 chepyng, and to be clepid of men maystir. But nyle ȝe be
clepid maister; for oon is ȝoure maystir, and alle ȝe ben
9 britheren. And nyle ȝe clepe to ȝou a fadir on erthe, for oon is
10 ȝour fadir, that is in heuenes. Nether be ȝe clepid maistris,
11 for oon is ȝoure maister, Crist. He that is grettest among
12 ȝou, schal be ȝoure mynystre. For he that hieth himself,
schal be mekid; and he that mekith hym silf, schal be
13 enhaunsid. But wo to ȝou, scribis and Farisees, ipocritis,
that closen the kyngdom of heuenes bifore men; and ȝe
14 entren not, nether suffren men entrynge to entre. Wo to
ȝou, scribis and Farisees, ipocritis, that eten the housis of
widowis, and preien bi longe preier; for this thing ȝe schulen
15 take more doom. Wo to ȝou, scribis and Farisees, ypocritis,
that goon aboute the see and the loond, to make o prosilite;
and whanne he is maad, ȝe maken hym a sone of helle,
16 double more than ȝe *ben*. Wo to ȝou, blynde lederis, that
seien, Who euer swerith bi the temple of God, it is no thing;
17 but he that swerith in the gold of the temple, is dettoure. ȝe
foolis and blynde, for what is grettere, the gold, or the temple
18 that halewith the gold? And who euer swerith in the auter,

it is no thing; but he that swerith in the ȝifte that is on the
19 auter, owith. Blynde men, for what is more, the ȝifte, or the
20 auter that halewith the ȝifte? Therfor he that swerith in the
auter, swerith in it, and in alle thingis that ben ther on.
21 And he that swerith in the temple, swerith in it, and in hym
22 that dwellith in the temple. And he that swerith in heuene,
swerith in the trone of God, and in hym that sittith ther on.
23 Wo to ȝou, scribis and Farisees, ypocritis, that tithen mynte,
anete, and cummyn, and han left tho thingis that ben of more
charge of the lawe, doom, and merci, and feith. And it
24 bihofte to do these thingis, and not to leeue tho. Blynde
25 lederis, clensinge a gnatte, but swolewynge a camel. Woo
to ȝou, scribis and Farisees, ypocritis, that clensen the cuppe and
the plater with outforth; but with ynne ȝe ben ful of raueyne
26 and vnclennesse. Thou blynde Farisee, clense the cuppe
and the plater with ynneforth, that that that is with outforth
27 be maad clene. Wo to ȝou, scribis and Farisees, ipocritis,
that ben lijk to sepulcris whitid, whiche with outforth semen
faire to men; but with ynne thei ben fulle of boonus of deed
28 men, and of al filthe. So ȝe with outforth semen iust to
men; but with ynne ȝe ben ful of ypocrisy and wickidnesse.
29 Wo to ȝou, scribis and Farisees, ipocritis, that bilden sepulcris
30 of profetis, and maken faire the birielis of iust men, and
seien, If we hadden be in the daies of oure fadris, we
31 schulden not haue be her felowis in the blood of prophetis.
And so ȝe ben in witnessyng to ȝou silf, that ȝe ben the sones
32 of hem that slowen the prophetis. And fulfille ȝe the mesure
33 of ȝoure fadris. ȝe eddris, and eddris briddis, hou schulen
34 ȝe fle fro the doom of helle? Therfor lo! Y sende to ȝou
profetis, and wise men, and scribis; and of hem ȝe schulen
sle and crucifie, and of hem ȝe schulen scourge in ȝoure sina-
35 gogis, and schulen pursue fro cite in to citee; that al the
iust blood come on ȝou, that was sched on the erthe, fro the

blood of iust Abel to the blood of Zacarie, the sone of Barachie, whom ȝe slowen bitwixe the temple and the auter.
36 Treuli Y seie to ȝou, alle these thingis schulen come on this
37 generacioun. Jerusalem, Jerusalem, that sleest prophetis, and stoonest hem that ben sent to thee, hou ofte wolde Y gadere togidere thi children, as an henne gaderith togidir her
38 chikenes vndir hir wengis, and' thou woldist not. Lo!
39 ȝoure hous schal be left to ȝou desert. And Y seie to ȝou, ȝe schulen not se me fro hennus forth, til ȝe seien, Blessid *is he*, that cometh in the name of the Lord.

Cap. XXIV.

1 And Jhesus wente out of the temple; and his disciplis camen to hym, to schewe hym the bildyngis of the temple.
2 But he answeride, and seide to hem, Seen ȝe alle these thingis? · Treuli Y seie to ȝou, a stoon schal not be left here
3 on a stoon, that ne it schal be destried. And whanne he satte on the hille of Olyuete, hise disciplis camen to hym priueli, and seiden, Seie vs, whanne these thingis schulen be, and what token of thi comyng, and of the ending of the
4 world. And Jhesus answeride, and seide to hem, Loke ȝe,
5 that no man disseyue ȝou. For many schulen come in my name, and schulen seie, Y am Crist; and thei schulen dis-
6 seyue manye. For ȝe schulen here batels, and opyniouns of batels; se ȝe that ȝe be not disturblid; for it byhoueth these
7 thingis to be don, but not ȝit is the ende. Folk schal rise togidere aȝens folc, and rewme aȝens rewme, and pestilences, and hungris, and the erthemouyngis schulen be bi placis;
8 and alle these ben bigynnyngis of sorewes. Thanne men
9 schulen bitake ȝou in to tribulacion, and schulen sle ȝou, and
10 ȝe schulen be in hate to alle folk for my name. And thanne many schulen be sclaundrid, and bitraye ech other, and thei

11 schulen hate ech other. And many false prophetis schulen
12 rise, and disseyue manye. And for wickidnesse schal be
13 plenteouse, the charite of manye schal wexe coold; but he
14 that schal dwelle stable in to the ende, schal be saaf. And
this gospel of the kyngdom schal be prechid in al the world,
15 in witnessyng to al folc; and thanne the ende schal come.
Therfor whanne ȝe se the abhomynacioun of discomfort, that
is seid of Danyel, thē prophete, stondynge in the hooli place;
16 he that redith, vndirstonde he; thanne thei that ben in Judee,
17 fle to the mounteyns; and he that *is* in the hous roof, come
18 not doun to take ony thing of his hous; and he that *is* in the
19 feeld, turne not aȝen to take his coote. But wo to hem that
20 ben with child, and nurischen in tho daies. Preye ȝe, that
21 ȝoure fleyng be not maad in wynter, or in the saboth. For
thanne schal be greet tribulacioun, what maner was not fro
the bigynnyng of the world to now, nether schal be maad.
22 And but tho daies hadden be abreggide, ech flesch schulde
not be maad saaf; but tho daies schulen be maad schort, for
23 the chosun men. Thanne if ony man seie to ȝou, Lo! here
24 is Crist, or there, nyle ȝe bileue. For false Cristis and false
prophetis schulen rise, and thei schulen ȝyue grete tokenes
and wondrys; so that also the chosun be led in to erroure,
25 if it may be done. Lo! Y haue bifor seid to ȝou. Therfor
26 if thei seie to ȝou, Lo! he is in desert, nyle ȝe go out; lo!
27 in priuey placis, nyle ȝe trowe. For as leit goith out fro the
eest, and apperith in to the weste, so schal be also the com-
28 ing of mannus sone. Where euer the bodi schal be, also the
29 eglis schulen be gaderid ithidur. And anoon after the tribu-
lacioun of tho daies, the sunne schal be maad derk, and the
moone schal not ȝyue hir liȝt, and the sterris schulen falle fro
30 heuene, and the vertues of heuenes schulen be moued. And
thanne the tokene of mannus sone schal appere in heuene,
and thanne alle kynredis of the erthe schulen weile; and thei

schulen see mannus sone comynge in the cloudis of heuene,
31 with miche vertu and maieste. And he schal sende hise
aungels with a trumpe, and a greet vois; and thei schulen
gedere hise chosun fro foure wyndis, fro the hiȝest thingis of
32 heuenes to the endis of hem. And lerne ȝe the parable of a
fige tre. Whanne his braunche is now tendir, and the leeues
33 ben sprongun, ȝe witen that somer is nyȝ; so and ȝe whanne
ȝe seen alle these thingis, wite ȝe that it is nyȝ, in the ȝatis.
34 Treuli Y seie to ȝou, for this generacioun schal not passe, til
35 alle thingis be don; heuene and erthe schulen passe, but my
36 wordis schulen not passe. But of thilke dai and our no man
37 wote, nethir aungels of heuenes, but the fadir aloone. But as
it was in the daies of Noe, so schal be the comyng of man-
38 nus sone. For as in the daies bifore the greet flood, thei
weren etynge and drynkynge, weddynge and takynge to
weddyng, to that dai, that Noe entride in to the schippe;
39 and thei knewen not, til the greet flood cam, and took alle
40 men, so schal be the comyng of mannus sone. Thanne
tweyne schulen be in o feeld, oon schal be takun, and an-
41 other left; twey *wymmen* schulen be gryndynge in o queerne,
oon schal be takun, and the tother left; tweyn in a bedde,
42 the toon schal be takun, and the tother left. Therfor wake
43 ȝe, for ȝe witen not in what our the Lord schal come. But
wite ȝe this, that if the hosebonde man wiste in what our the
thefe were to come, certis he wolde wake, and suffre not his
44 hous to be vndurmyned. And therfor be ȝe redi, for in what
45 our ȝe gessen not, mannus sone schal come. Who gessist
thou is a trewe seruaunt and prudent, whom his lord or-
46 deyned on his meynee, to ȝyue hem mete in tyme? Blessed
is that seruaunt, whom his lord, whanne he schal come, schal
47 fynde so doynge. Treuli Y seye to ȝou, for on alle his
48 goodis he schal ordeyne hym. But if thilke yuel seruaunt
49 seie in his herte, My lord tarieth to come, and bigynneth

to smyte hise euen seruauntis, and ete, and drynke with
50 drunken men; the lord of that seruaunt schal come in the dai
which he hopith not, and in the our that he knowith not,
51 and schal departe hym, and putte his part with ypocritis;
there schal be wepyng, and gryntyng of teeth.

CAP. XXV.

1 THANNE the kyngdoom of heuenes schal be lijk to ten
virgyns, whiche token her laumpis, and wenten out aȝens
2 the hosebonde and the wijf; and fyue of hem weren foolis,
3 and fyue prudent. But the fyue foolis token her laumpis,
4 and token not oile with hem; but the prudent token oile
5 in her vessels with the laumpis. And whilis the hosebonde
6 tariede, alle thei nappiden and slepten. But at mydnyȝt
a cryȝ was maad, Lo! the spouse cometh, go ȝe oute to
7 mete with him. Thanne alle tho virgyns risen vp, and
8 araieden her laumpis. And the foolis seiden to the wise,
ȝyue ȝe to vs of ȝoure oile, for oure laumpis ben quenchid.
9 The prudent answeriden, and seiden, Lest perauenture it
suffice not to vs and to ȝou, go ȝe rather to men that sellen,
10 and bie to ȝou. And while thei wenten for to bie, the spouse
cam; and tho that weren redi, entreden with him to the
11 weddyngis; and the ȝate was schit. And at the last the
12 othere virgyns camen, and seiden, Lord, lord, opene to vs.
And he answeride, and seide, Treuli Y seie to ȝou, Y knowe
13 ȝou not. Therfor wake ȝe, for ȝe witen not the dai ne the
14 our. For as a man that goith in pilgrimage, clepide hise
15 seruauntis, and bitook to hem hise goodis; and to oon he
ȝaf fyue talentis, and to another tweyne, and to another oon,
16 to ech after his owne vertu; and wente forth anoon. And
he that hadde fyue besauntis, wente forth, and wrouȝte in
17 hem, and wan othere fyue. Also and he that hadde takun

18 tweyne, wan othere tweyne. But he that hadde takun oon,
ȝedè forth, and dalf in to the erthe, and hidde the money of
19 his lord. But after long tyme, the lord of tho seruauntis
20 cam, and rekenede with hem, And he that hadde takun
fyue besauntis, cam, and brouȝte othere fyue, and seide,
Lord, thou bytokist to me fyue besauntis, loo! Y haue
21 getun aboue fyue othere. His lord seide to hym, Wel be
thou, good seruaunt and feithful; for on fewe thingis thou
hast be trewe, Y schal ordeyne thee on manye thingis;
22 entre thou in to the ioye of thi lord. And he that hadde
takun twey talentis, cam, and seide, Lord, thou bitokist
to me twey besauntis; loo! Y haue wonnen ouer othir
23 tweyne. His lord seide to him, Wel be thou, good seruaunt
and trewe; for on fewe thingis thou hast be trewe, Y schal
ordeyne thee on many thingis; entre thou in to the ioie
24 of thi lord. But he that hadde takun o besaunt, cam, and
seide, Lord, Y woot that thou art an hard man; thou
repist where thou hast not sowe, and thou gederist togidere
25 where thou hast not spred abrood; and Y dredynge wente,
and hidde thi besaunt in the erthe; lo! thou hast that that is
26 thin. His lord answeride, and seide to hym, Yuel seruaunt
and slowe, wistist thou that Y repe where Y sewe not, and
27 gadir to gidere where Y spredde not abrood? Therfor it
bihofte thee to bitake my money to chaungeris, that whanne
Y cam, Y schulde resseyue that that is myn with vsuris.
28 Therfor take awei fro hym the besaunt, and ȝyue ȝe to hym
29 that hath ten besauntis. For to euery man that hath me
schal ȝyue, and he schal encreese; but fro hym that hath
not, also that that hym semeth to haue, schal be taken
30 awey fro him. And caste ȝe out the vnprofitable seruaunt
in to vtmer derknessis; ther schal be wepyng, and gryntyng
31 of teeth. Whanne mannus sone schal come in his maieste,
and alle hise aungels with hym, thanne he schal sitte on the

32 sege of his maieste; and alle folkis schulen be gaderid bifor
33 hym, and he schal departe hem atwynne, as a scheeperde
departith scheep from kidis; and he schal sette the scheep
34 on his rigthalf, and the kidis on the lefthalf. Thanne the
kyng schal seie to hem, that schulen be on his rigthalf, Come
ȝe, the blessid of my fadir, take ȝe in possessioun the kyng-
35 doom maad redi to ȝou fro the makyng of the world. For Y
hungride, and ȝe ȝauen me to ete; Y thristide, and ȝe ȝauen
36 me to drynke; Y was herboreles, and ȝe herboriden me;
nakid, and ȝe hiliden me; sijk, and ȝe visitiden me; Y was
37 in prisoun, and ȝe camen to me. Thanne iust men schulen
answere to hym, and seie, Lord, whanne sigen we thee
38 hungry, and we fedden thee; thristi, and we ȝauen to thee
drynk? and whanne sayn we thee herborles, and we her-
39 boreden thee; or nakid, and we hiliden thee? or whanne
sayn we thee sijk, or in prisoun, and we camen to thee?
40 And the kyng answerynge schal seie to hem, Treuli Y seie
to ȝou, as longe as ȝe diden to oon of these my leeste
41 britheren, ȝe diden to me. Thanne the kyng schal seie also
to hem, that schulen be on his lefthalf, Departe fro me, ȝe
cursid, in to euerlastynge fijr, that is maad redi to the deuel
42 and hise aungels. For Y hungride, and ȝe ȝauen not me
43 to ete; Y thristide, and ȝe ȝauen not me to drynke; Y was
herborles, and ȝe herberden not me; nakid, and ȝe keuerden
not me; sijk, and in prisoun, and ȝe visitiden not me.
44 Thanne and thei schulen answere to hym, and schulen
seie, Lord, whanne sayn we thee hungrynge, or thristynge,
or herboreles, or nakid, or sijk, or in prisoun, and we
45 serueden not to thee? Thanne he schal answere to hem,
and seie, Treuli Y seie to ȝou, hou longe ȝe diden not
46 to oon of these leeste, nether ȝe diden to me. And these
schulen goo in to euerlastynge turment; but the iust men
schulen go in to euerlastynge lijf.

Cap. XXVI.

1 And it was doon, whanne Jhesus hadde endid alle these
2 wordis, he seide to hise disciplis, ȝe witen, that aftir twei
daies pask schal be maad, and mannus sone schal be bitakun
3 to be crucified. Than the princes of prestis and the elder
men of the puple were gaderid in to the halle of the
4 prince of prestis, that was seid Cayfas, and maden a counsel
5 to holde Jhesu with gile, and sle him; but thei seiden, Not
in the haliday, lest perauenture noyse were maad in the puple.
6 And whanne Jhesus was in Betanye, in the hous of Symount
7 leprous, a womman that hadde a box of alabastre of precious
oynement, cam to hym, and schedde out on the heed of hym
8 restynge. And disciplis seynge hadden dedeyn, and seiden,
9 Wherto this loss? for it myȝte be seld for myche, and be
10 ȝouun to pore men. But Jhesus knewe, and seide to hem,
What ben ȝe heuy to this womman? for sche hath wrouȝt in
11 me a good werk. For ȝe schulen euere haue pore men with
12 ȝou, but ȝe schulen not algatis haue me. This womman
13 sendynge this oynement in to my bodi, dide to birie me. Treuli
Y seie to ȝou, where euer this gospel schal be prechid in al
the world, it schal be seid, that sche dide this, in mynde
14 of hym. Thanne oon of the twelue, that was clepid Judas
Scarioth, wente forth to the princis of prestis, and seide to
15 hem, What wolen ȝe ȝyue to me, and Y schal bitake hym to
ȝou? And thei ordeyneden to hym thretti pans of siluer.
16 And fro that tyme he souȝte oportunyte, to bitraye hym.
17 And in the firste dai of therf looues the disciplis camen
to Jhesu, and seiden, Where wolt thou we make redi to thee,
18 to ete paske? Jhesus seide, Go ȝe into the citee to sum man,
and seie to hym, The maistir seith, My tyme is nyȝ; at thee
19 Y make paske with my disciplis. And the disciplis diden, as
Jhesus comaundide to hem; and thei maden the paske redi.

20 And whanne euentid was come, he sat to mete with hise twelue
21 disciplis. And he seide to hem, as thei eten, Treuli Y ȝeie to
22 ȝou, that oon of ȝou schal bitraye me. And thei ful sori
bigunnen ech bi hym silf to seie, Lord, whether Y am?
23 And he answeride, and seide, He that puttith with me his
24 hoond in the plater, schal bitraye me. Forsothe mannus
sone goith, as it is writun of hym; but wo to that man,
bi whom mannus sone schal be bitrayed; it were good to
25 hym, if that man hadde not be borun. But Judas that
bitraiede hym, answeride, seiynge, Maister, whether Y am?
26 Jhesus seide to hym, Thou hast seid. And while thei soup-
eden, Jhesus took breed, and blesside, and brak, and ȝaf to
hise disciplis, and seide, Take ȝe, and ete; this is my body.
27 And he took the cuppe, and dide thankyngis, and ȝaf to hem,
28 and seide, Drynke ȝe alle herof; this is my blood of the newe
testament, which schal be sched for many, in to remissioun
29 of synnes. And Y seie to ȝou, Y schal not drynke fro this
tyme, of this fruyt of the vyne, in to that dai whanne Y schal
30 drynke it newe with ȝou, in the kyngdom of my fadir. And
whanne the ympne was seid, thei wenten out in to the mount
31 of Olyuete. Thanne Jhesus seide to hem, Alle ȝe schulen
suffre sclaundre in me, in this niȝt; for it is writun, Y schal
smyte the scheeperde, and the scheep of the flok schulen be
32 scaterid. But aftir that Y schal rise aȝen, Y schal go bifore
33 ȝou in to Galilee. Petre answeride, and seide to hym, Thouȝ
alle schulen be sclaundrid in thee, Y schal neuer be sclaundrid.
34 Jhesus seide to him, Treuli Y seie to thee, for in this nyȝt
35 bifor the cok crowe, thries thou schalt denye me. Peter seide
to him, ȝhe, thouȝ it bihoue that Y die with thee, Y schal not
36 denye thee. Also alle the disciplis seiden. Thanne Jhesus
cam with hem in to a toun, that is seid Jessamanye. And he
seide to his disciplis, Sitte ȝe here, the while Y go thider, and
37 preye. And whanne he hadde take Peter, and twei sones of

38 Zebedee, he bigan to be heuy and sori. Thanne he seide to
hem, My soule is soreuful to the deeth; abide ȝe here, and
39 wake ȝe with me. And he ȝede forth a litil, and felde
doun on his face, preiynge, and seiynge, My fader, if it is
possible, passe this cuppe fro me; netheles not as Y wole,
40 but as thou *wolt*. And he cam to his disciplis, and foond
hem slepynge. And he seide to Petir, So, whethir ȝe myȝten
41 not oon our wake with me? Wake ȝe, and preye ȝe, that ȝe
entre not in to temptacioun; for the spirit is redi, but the
42 fleisch *is* sijk. Eft the secounde tyme he wente, and preyede,
seiynge, My fadir, if this cuppe may not passe, but Y drynke
43 hym, thi wille be doon. And eftsoone he cam, and foond
44 hem slepynge; for her iȝen weren heuyed. And he lefte
hem, and wente eftsoone, and preiede the thridde tyme, and
45 seide the same word. Thanne he cam to his disciplis, and
seide to hem, Slepe ȝe now, and reste ȝe; loo! the our hath
neiȝed, and mannus sone schal be takun in to the hondis of
46 synneris; rise ȝe, go we; loo! he that schal take me, is nyȝ.
47 ȝit the while he spak, lo! Judas, oon of the twelue, cam, and
with hym a greet cumpeny, with swerdis and battis, sent fro the
48 princis of prestis, and fro the eldre men of the puple. And he
that bitraiede hym, ȝaf to hem a tokene, and seide, Whom euer
49 Y schal kisse, he it is; holde ȝe hym. And anoon he cam
50 to Jhesu, and seid, Haile, maister; and he kisside hym.
And Jhesus seide to hym, Freend, wherto art thou comun?
Thanne thei camen niȝ, and leiden hoondis on Jhesu, and
51 helden hym. And lo! oon of hem that weren with Jhesu,
streiȝte out his hoond, and drouȝ out his swerd; and he
smoot the seruaunt of the prince of prestis, and kitte of his
52 ere. Thanne Jhesus seide to hym, Turne thi swerd in to
his place; for alle that taken swerd, schulen perische bi
53 swerd. Whether gessist thou, that Y may not preie my
fadir, and he schal ȝyue to me now mo than twelue legiouns,

54 of aungels? Hou thanne schulen the scriptures be fulfilled?
55 for so it bihoueth to be doon. In that our Jhesus seide to
the puple, As to a theef ȝe han gon out, with swerdis and
battis, to take me; dai bi dai Y sat among ȝou, and tauȝt in
56 the temple, and ȝe helden me not. But al this thing was don,
that the scripturis of profetis schulden be fulfillid. Thanne
57 alle the disciplis fledden, and leften hym. And thei helden
Jhesu, and ledden hym to Cayfas, the prince of prestis, where
the scribis and the Farisees, and the eldre men of the puple
58 weren comun togidere. But Petir swede him afer, in to the
halle of the prince of prestis; and he wente in, and sat with
59 the seruauntis, to se the ende. And the prince of prestis,
and al the counsel souȝten fals witnessing aȝens Jhesu, that
60 thei schulden take hym to deeth; and thei founden not,
whanne manye false witnessis weren comun. But at the
61 laste, twei false witnessis camen, and seiden, This seide, Y
may distruye the temple of God, and after the thridde dai
62 bilde it aȝen. And the prince of prestis roos, and seide
to hym, Answerist thou no thing to tho thingis, that these
63 witnessen aȝens thee? But Jhesus was stille. And the
prince of prestis seide to hym, Y coniure thee bi lyuynge
God, that thou seie to vs, if thou art Crist, the sone of God.
64 Jhesus seide to him, Thou hast seid; netheles Y seie to ȝou,
fro hennus forth ȝe schulen se mannus sone sittinge at the
riȝthalf of the vertu of God, and comynge in the cloudis of
65 heuene. Thanne the prince of prestis to-rente his clothis,
and seide, He hath blasfemed; what ȝit han we nede to wit-
nessis? lo! now ȝe han herd blasfemye; what semeth to
66 ȝou? And thei answeriden, and seiden, He is gilti of deeth.
67 Thanne thei speten in to his face, and smyten hym with
buffatis; and othere ȝauen strokis with the pawme of her
68 hondis in his face, and seide, Thou Crist, arede to vs, who is
69 he that smoot thee? And Petir sat with outen in the halle;

and a damysel cam to hym, and seide, Thou were with Jhesu
70 of Galilee. And he denyede bifor alle men, and seide, Y
71 woot not what thou seist. And whanne he ȝede out at the
ȝate, another damysel say hym, and seide to hem that weren
72 there, And this was with Jhesu of Nazareth. And eftsoone
73 he denyede with an ooth, For I knewe not the man. And a
litil aftir, thei that stooden camen, and seiden to Petir, Treuli
74 thou art of hem; for thi speche makith thee knowun. Thanne
he bigan to warie and to swere, that he knewe not the man.
75 And anoon the cok crewe. And Petir bithouȝte on the word
of Jhesu, that he hadde seid, Bifore the cok crowe, thries thou
schalt denye me. And he ȝede out, and wepte bitterli.

Cap. XXVII.

1 But whanne the morowtid was comun, alle the princis of
prestis, and the eldre men of the puple token counsel aȝens
2 Jhesu, that thei schulden take hym to the deeth. And thei
ledden him boundun, and bitoken to Pilat of Pounce, iustice.
3 Thanne Judas that bitraiede hym, say that he was dampned,
he repentide, and brouȝte aȝen the thretti pans to the princis
4 of prestis, and to the elder men of the puple, and seide, Y
haue synned, bitraiynge riȝtful blood. And thei seiden, What
5 to vs? bise thee. And whanne he hadde cast forth the siluer
in the temple, he passide forth, and ȝede, and hongide hym
6 silf with a snare. And the princis of prestis token the siluer,
and seide, It is not leueful to putte it in to the treserie, for it
7 is the prijs of blood. And whanne thei hadden take coun-
sel, thei bouȝten with it a feeld of a potter, in to biryyng of
8 pilgrymys. Herfor thilke feeld is clepid Acheldemac, that is,
9 a feeld of blood, in to this dai. Thanne that was fulfillid,
that was seid bi the prophete Jeremye, seiynge, And thei han
takun thretti pans, the prijs of a man preysid, whom thei

10 preiseden of the children of Israel; and thei ȝauen hem in to
11 a feeld of a potter, as the Lord hath ordenyd to me. And
Jhesus stood bifor the domesman; and the iustice axide him,
and seide, Art thou king of Jewis? Jhesus seith to hym,
12 Thou seist. And whanne he was accusid of the princis of
prestis, and of the eldere men of the puple, he answeride no
13 thing. Thanne Pilat seith to him, Herist thou not, hou
14 many witnessyngis thei seien aȝens thee? And he answeride
not to hym ony word, so that the iustice wondride greetli.
15 But for a solempne dai the iustice was wont to delyuere
16 to the puple oon boundun, whom thei wolden. And he
hadde tho a famous man boundun, that was seid Barrabas.
17 Therfor Pilate seide to hem, whanne thei weren to gidere,
Whom wolen ȝe, that Y delyuere to ȝou? whether Barabas,
18 or Jhesu, that is seid Crist? For he wiste, that bi enuye thei
19 bitraieden hym. And while he sat for domesman, his wijf
sente to hym, and seide, No thing to thee and to that iust
man; for Y haue suffrid this dai many thingis for hym, bi a
20 visioun. Forsothe the prince of prestis, and the eldere men
counseiliden the puple, that thei schulden axe Barabas, but
21 thei schulden distrye Jhesu. But the iustice answeride, and
seide to hem, Whom of the tweyn wolen ȝe, that be delyuerit
22 to ȝou? And thei seiden, Barabas. Pilat seith to hem,
23 What thanne schal Y do of Jhesu, that is seid Crist? Alle
seien, Be he crucified. The iustice seith to hem, What yuel
hath he doon? And thei crieden more, and seiden, Be he
24 crucified. And Pilat seynge that he profitide no thing, but
that the more noyse was maad, took watir, and waischide
hise hondis bifor the puple, and seide, Y am giltles of the
25 blood of this riȝtful man; bise ȝou. And al the puple an-
sweride, and seide, His blood *be* on vs, and on oure children.
26 Thanne he deliuerede to hem Barabas, but he took to hem
27 Jhesu scourgid, to be crucified. Thanne knyȝtis of the

iustice token Jhesu in the moot halle, and gadriden to hym
28 al the cumpeny of knyȝtis. And thei vnclothiden hym, and
29 diden aboute hym a reed mantil; and thei foldiden a coroun
of thornes, and putten on his heed, and a rehed in his riȝt
hoond; and thei kneliden bifore hym, and scornyden hym,
30 and seiden, Heil, kyng of Jewis. And thei speten on
31 hym, and tooken a rehed, and smoot his heed. And aftir
that thei hadden scorned him, thei vnclothiden hym of the
mantil, and thei clothiden hym with hise clothis, and ledden
32 hym to crucifien hym. And as thei ȝeden out, thei founden
a man of Cirenen comynge fro the toun, Symont bi name;
33 thei constreyneden hym to take his cross. And thei camen
in to a place that is clepid Golgatha, that is, the place of
34 Caluarie. And thei ȝauen hym to drynke wyne meynd with
galle; and whanne he hadde tastid, he wolde not drynke.
35 And aftir that thei hadden crucified hym, thei departiden his
clothis, and kesten lotte, to fulfille that is seid bi the pro-
phete, seiynge, Thei partiden to hem my clothis, and on my
36 clooth thei kesten lott. And thei seten, and kepten him;
37 and setten aboue his heed his cause writun, This is Jhesu of
38 Nazareth, kyng of Jewis. Thanne twey theues weren cru-
cified with hym, oon on the riȝthalf, and oon on the lefthalf.
39 And men that passiden forth blasfemeden hym, mouynge her
40 heedis, and seiynge, Vath *to thee*, that distriest the temple
of God, and in the thridde dai bildist it aȝen; saue thou thi
silf; if thou art the sone of God, come doun of the cross.
41 Also and princis of prestis scornynge, with scribis and
42 elder men, seiden, He made othere men saaf, he may not
make hym silf saaf; if he is kyng of Israel, come he now
43 doun fro the crosse, and we bileuen to hym; he tristide in
God; delyuer he hym now, if he wole; for he seide, That Y
44 am Goddis sone. And the theues, that weren crucified with
45 hym, vpbreididen hym of the same thing. But fro the sixte

our derknessis weren maad on al the erthe, to the nynthe our.
46 And aboute the nynthe our Jhesus criede with a greet vois,
and seide, Heli, Heli, lamazabatany, that is, My God, my
47 God, whi hast thou forsake me? And summen that stoden
48 there, and herynge, seiden, This clepith Helye. And anoon
oon of hem rennynge, took and fillide a spounge with
vynegre, and puttide on a rehed, and 3af to hym to drynke.
49 But othir seiden, Suffre thou; se we whether Helie come to
50 deliuer hym. Forsothe Jhesus eftsoone criede with a greet
51 voyce, and 3af vp the goost. And lo! the veil of the temple
was to-rent in twey parties, fro the hiest to the lowest. And
52 the erthe schoke, and stoonus weren cloue; and birielis
weren openyd, and many bodies of seyntis that hadden
53 slepte, rysen vp. And thei 3eden out of her birielis, and
aftir his resurreccioun thei camen in to the holi citee, and
54 apperiden to many. And the centurien and thei that weren
with hym kepinge Jhesu, whanne thei saien the erthe schak-
ynge, and tho thingis that weren doon, thei dredden greetli,
55 and seiden, Verili this was Goddis sone. And ther weren
there many wymmen afer, that sueden Jhesu fro Galilee, and
56 mynystriden to hym. Among whiche was Marie Magdalene,
and Marie, the modir of James, and of Joseph, and the modir
57 of Zebedees sones. But whanne the euenyng was come,
ther cam a riche man of Armathi, Joseph bi name, and he
58 was a disciple of Jhesu. He wente to Pilat, and axide the
59 bodi of Jhesu. Thanne Pilat comaundide the bodie to be
3ouun. And whanne the bodi was takun, Joseph lappide it
60 in a clene sendel, and leide it in his newe biriel, that he hadde
hewun in a stoon; and he walewide a greet stoon to the dore
61 of the biriel, and wente awei. But Marie Maudelene and
62 anothir Marie weren there, sittynge a3ens the sepulcre. And
on the tother dai, that is aftir pask euen, the princis of prestis
63 and the Farisees camen togidere to Pilat, and seiden, Sir, we

han mynde, that thilke giloure seide ȝit lyuynge, Aftir thre
64 daies Y schal rise aȝen to lijf. Therfor comaunde thou, that
the sepulcre be kept in to the thridde dai; lest hise disciplis
comen, and stelen hym, and seie to the puple, He hath rise
fro deeth; and the laste errour schal be worse than the form-
65 ere. Pilat seide to hem, ȝe han the kepyng; go ȝe, kepe
66 ȝe as ȝe kunnen. And thei ȝeden forth, and kepten the
sepulcre, markynge the stoon, with keperis.

CAP. XXVIII.

1 BUT in the euentid of the sabat, that bigynneth to schyne
in the firste dai of the woke, Marie Mawdelene cam, and
2 another Marie, to se the sepulcre. And lo! ther was maad
a greet ertheschakyng; for the aungel of the Lord cam doun
fro heuene, and neiȝede, and turnede awei the stoon, and sat
3 theron. And his lokyng was as leit, and hise clothis as
4 snowe; and for drede of hym the keperis weren afeerd, and
5 thei weren maad as deede men. But the aungel answeride,
and seide to the wymmen, Nyle ȝe drede, for Y woot that ȝe
6 seken Jhesu, that was crucified; he is not here, for he is
risun, as he seide; come ȝe, and se ȝe the place, where the
7 Lord was leid. And go ȝe soone, and seie ȝe to his disciplis,
that he is risun. And lo! he schal go bifore ȝou in to
Galilee; there ȝe schulen se hym. Lo! Y haue biforseid to
8 ȝou. And thei wenten out soone fro the biriels, with drede
9 and greet ioye, rennynge to telle to hise disciplis. And lo!
Jhesus mette hem, and seide, Heile ȝe. And thei neiȝeden,
10 and heelden his feet, and worschipiden him. Thanne Jhesus
seide to hem, Nyle ȝe drede; go ȝe, telle ȝe to my britheren,
11 that thei go in to Galile; there thei schulen se me. And
whanne thei weren goon, lo! summe of the keperis camen in
to the citee, and telden to the princis of prestis alle thingis

12 that weren doon. And whanne thei weren gaderid togidere
with the elder men, and hadden take her counseil, thei ȝauen
13 to the kniȝtis miche monei, and seiden, Seie ȝe, that hise dis-
ciplis camen bi nyȝt, and han stolen hym, while ȝe slepten.
14 And if this be herd of the iustice, we schulen counseile hym,
15 and make ȝou sikir. And whanne the monei was takun, thei
diden, as thei weren tauȝt. And this word is pupplischid
16 among the Jewis, til in to this day. And the enleuen disci-
plis wenten in to Galilee, in to an hille, where Jhesus hadde
17 ordeyned to hem. And thei sayn hym, and worschipiden;
18 but summe of hem doutiden. And Jhesus cam nyȝ, and
spak to hem, and seide, Al power in heuene and in erthe is
19 ȝouun to me. Therfor go ȝe, and teche alle folkis, bap-
tisynge hem in the name of the Fadir, and of the Sone, and
20 of the Hooli Goost; techynge hem to kepe alle thingis, what
euer thingis Y haue comaundid to ȝou; and lo! Y am with
ȝou in alle daies, in to the ende of the world.

MARK.

Cap. I.

1 The bigynnyng of the gospel of Jhesu Crist, the sone of
2 God. As it is writun in Ysaie, the prophete, Lo! Y sende
myn aungel bifor thi face, that schal make thi weie redi bifor
3 thee. The vois of a crier in desert, Make ȝe redi the weie
4 of the Lord, make ȝe hise paththis riȝt. Joon was in desert
baptisynge, and prechynge the baptym of penaunce, in to
5 remissioun of synnes. And al the cuntre of Judee wente
out to hym, and alle men of Jerusalem; and thei weren
baptisid of hym in the flom Jordan, and knoulechiden her

6 synnes. And Joon was clothid with heeris of camels, and
a girdil of skyn *was* about hise leendis; and he ete hony
7 soukis, and wilde hony, and prechide, and seide, A stronger
than Y schal come aftir me, and Y am not worthi to knele
8 doun, and vnlace his schoone. Y haue baptisid ȝou in watir;
9 but he schal baptise ȝou in the Hooli Goost. And it was
don in tho daies, Jhesus cam fro Nazareth of Galilee, and
10 was baptisid of Joon in Jordan. And anoon he wente up
of the watir, and saye heuenes opened, and the Hooli Goost
11 comynge doun as a culuer, and dwellynge in hym. And a
vois was maad fro heuenes, Thou art my loued sone, in
12 thee Y am plesid. And anoon the Spirit puttide hym forth
13 in to deseert. And he was in deseert fourti daies and fourti
nyȝtis, and was temptid of Sathanas, and he was with beestis,
14 and aungels mynystriden to hym. But aftir that Joon was
takun, Jhesus cam in to Galilee, and prechide the gospel
15 of the kyngdoom of God, and seide, That the tyme is
fulfillid, and the kyngdoom of God schal come nyȝ; do ȝe
16 penaunce, and bileue ȝe to the gospel. And as he passide
bisidis the see of Galilee, he say Symount, and Andrew,
his brother, castynge her nettis in to the see; for thei weren
17 fisscheris. And Jhesus seide to hem, Come ȝe aftir me;
18 Y schal make ȝou to be maad fisscheris of men. And anoon
19 thei leften the nettis, and sueden hym. And he ȝede forth
fro thennus a litil, and siȝ James of Zebedee, and Joon, his
20 brother, in a boot makynge nettis. And anoon he clepide
hem; and thei leften Zebedee, her fadir, in the boot with
21 hiryd seruauntis, and thei suweden hym. And thei entriden
in to Capharnaum, and anoon in the sabatys he ȝede in to
22 a synagoge, and tauȝte hem. And thei wondriden on his
teching; for he tauȝte hem, as he that hadde power, and
23 not as scribis. And in the synagoge of hem was a man
24 in an vnclene spirit, and he criede out, and seide, What to

vs and to thee, thou Jhesu of Nazareth? hast thou come
25 to distrie vs? Y woot that thou art the hooli of God. And
Jhesus thretenede hym, and seide, Wex doumbe, and go
26 out of the man. And the vnclene spirit debreidynge hym,
27 and criynge with greet vois, wente out fro hym. And alle
men wondriden, so that thei sou3ten with ynne hem silf,
and seiden, What thing is this? what newe doctrine is this?
for in power he comaundith to vnclene spiritis, and thei
28 obeyen to hym. And the fame of hym wente forth anoon
29 in to al the cuntree of Galilee. And anoon thei 3eden out
of the synagoge, and camen into the hous of Symount and
30 of Andrewe, with James and Joon. And the modir of
Symountis wijf lay sijk in fyueris; and anoon thei seien
31 to hym of hyr. And he cam ny3, and areride hir, and
whanne he hadde take hir hoond, anoon the feuer lefte hir,
32 and sche seruede hem. But whanne the euentid was come,
and the sonne was gon doun, thei brou3ten to hym alle that
33 weren of male ese, and hem that hadden fendis. And al the
34 citee was gaderid at the 3ate. And he heelide many, that
hadden dyuerse sijknessis, and he castide out many feendis,
and he suffride hem not to speke, for thei knewen hym.
35 And he roos ful eerli, and 3ede out, and wente in to a
36 desert place, and preiede there. And Symount suede hym,
37 and thei that weren with hym. And whanne thei hadden
founde hym, thei seiden to hym, That alle men seken thee.
38 And he seide to hem, Go we in to the next townes and
39 citees, that Y preche also there, for her to Y cam. And
he prechide in the synagogis of hem, and in al Galilee,
40 and castide out feendis. And a leprouse man cam to hym,
and bisou3te, and knelide, and seide, If thou wolt, thou
41 maist clense me. And Jhesus hadde mercy on hym, and
strei3te out his hoond, and towchyde hym, and seide to hym,
42 I wole, be thou maad cleene. And whanne he hadde seide

this, anoon the lepre partyde awey fro hym, and he was
43 clensyd. And Jhesus thretenede hym, and anoon Jhesus
44 putte hym out, and seyde to hym, Se thou, seye to no man; but go, schewe thee to the pryncys of prestys, and offre for thi clensynge in to wytnessyng to hem, tho thingis
45 that Moyses bad. And he ȝede out, and bigan to preche, and publische the word, so that now he myȝte not go opynli in to the citee, but be withoutforth in desert placis; and thei camen to hym on alle sidis.

Cap. II.

1 And eft he entride in to Cafarnaum, aftir eiȝte daies.
2 And it was herd, that he was in an hous, and many camen to gidir, so that thei miȝten not be in the hous, ne at the
3 ȝate. And he spak to hem the word. And there camen to hym men that brouȝten a man sijk in palesie, which was
4 borun of foure. And whanne thei myȝten not brynge hym to Jhesu for the puple, thei vnhileden the roof where he was, and openede it, and thei leten doun the bed in which
5 the sijk man in palesie laye. And whanne Jhesus hadde seyn the feith of hem, he seide to the sijk man in palesie,
6 Sone, thi synnes ben forȝouun to thee. But there weren summe of the scribis sittynge, and thenkynge in her hertis,
7 What spekith he thus? He blasfemeth; who may forȝyue
8 synnes, but God aloone? And whanne Jhesus hadde knowe this bi the Hooli Goost, that thei thouȝten so with ynne hem silf, he seith to hem, What thenken ȝe these thingis
9 in ȝoure hertis? What is liȝter to seie to the sijk man in palesie, Synnes ben forȝouun to thee, or to seie, Ryse, take
10 thi bed, and walke? But that ȝe wite that mannus sone hath power in erthe to forȝyue synnes, he seide to the sijk
11 man in palesie, Y seie to thee, ryse vp, take thi bed, and

12 go in to thin hous. And anoon he roos vp, and whanne
he hadde take the bed, he wente bifor alle men, so that
alle men wondriden, and onoureden God, and seiden, For
13 we seien neuer so. And he wente out eftsoone to the see,
14 and al the puple cam to hym; and he tauȝte hem. And
whanne he passide, he saiȝ Leuy of Alfei sittynge at the
tolbothe, and he seide to hym, Sue me. And he roos, and
15 suede hym. And it was doon, whanne he sat at the mete
in his hous, many pupplicans and synful men saten togidere
at the mete with Jhesu and hise disciplis; for there weren
16 many that folewiden hym. And scribis and Farisees seynge,
that he eet with pupplicans and synful men, seiden to hise
disciplis, Whi etith and drynkith ȝoure maystir with pup-
17 plicans and synneris? Whanne this was herd, Jhesus seide
to hem, Hoole men han no nede to a leche, but thei that
ben yuel at eese; for Y cam not to clepe iust men, but
18 synneris. And the disciplis of Joon and the Farisees weren
fastynge; and thei camen, and seien to hym, Whi *fasten*
the disciplis of Joon, and the Farisees fasten, but thi disciplis
19 fasten not? And Jhesus seide to hem, Whether the sones
of spousailis moun faste, as longe as the spouse is with hem?
As long tyme as thei haue the spouse with hem, thei moun
20 not faste. But daies schulen come, whanne the spouse schal
be takun awei fro hem, and thanne thei schulen faste in tho
21 daies. No man sewith a patche of newe clooth to an elde
clooth, ellis he takith awei the newe patche fro the elde, and
22 a more brekyng is maad. And no man puttith newe wyn in
to elde botelis, ellis the wyn schal breste the botels, and the
wyn schal be sched out, and the botels schulen perische.
23 But newe wyn schal be put into newe botels. And it was
doon eftsoones, whanne the Lord walkid in the sabotis bi
the cornes, and hise disciplis bigunnen to passe forth, and
24 plucke eeris of the corn. And the Farisees seiden to hym,

Lo! what thi disciplis doon in sabotis, that is not leeueful.
25 And he seide to hem, Radden ȝe neuer what Dauid dide,
whanne he hadde nede, and he hungride, and thei that weren
26 with hym? Hou he wente in to the hous of God, vndur
Abiathar, prince of prestis, and eete looues of proposicioun,
which it was not leeueful to ete, but to preestis aloone, and
27 he ȝaf to hem that weren with hym. And he seide to hem,
The sabat is maad for man, and not a man for the sabat;
and so mannus sone is lord also of the sabat.

Cap. III.

1 And he entride eftsoone in to the synagoge, and there
2 was a man hauynge a drye hoond. And thei aspieden
3 hym, if he helide in the sabatis, to accuse him. And he
seide to the man that hadde a drie hoond, Rise in to the
4 myddil. And he seith to hem, Is it leeueful to do wel in
the sabatis, ether yuel? to make a soul saaf, ether to leese?
5 And thei weren stille. And he biheeld hem aboute with
wraththe, and hadde sorewe on the blyndnesse of her herte,
and seith to the man, Hold forth thin hoond. And he helde
6 forth, and his hoond was restorid to hym. Sotheli Farisees
ȝeden out anoon, and maden a counsel with Erodians aȝens
7 hym, hou thei schulden lese hym. But Jhesus with hise
disciplis wente to the see; and myche puple fro Galilee
8 and Judee suede hym, and fro Jerusalem, and fro Ydume,
and fro biȝondis Jordan, and thei that weren aboute Tire
and Sidon, a greet multitude, heringe the thingis that he
9 dide, and cam to hym. And Jhesus seide to hise disciplis,
that the boot schulde serue hym, for the puple, lest thei
10 thristen hym; for he heelide many, so that thei felden
fast to hym, to touche hym. And hou many euer hadde
11 syknessis, and vnclene spirits, whanne thei seyen hym, felden

doun to hym, and crieden, seiynge, Thou art the sone of
12 God. And greetli he manasside hem, that thei schulden
13 not make hym knowun. And he wente in to an hille,
and clepide to hym whom he wolde; and thei camen to
14 hym. And he made, that there weren twelue with hym,
15 to sende hem to preche. And he 3af to hem pouwer to
16 heele sijknessis, and to caste out feendis. And to Symount
17 he 3af a name Petre, and *he clepide* James of Zebede and
Joon, the brother of James, and he 3af to hem names
18 Boenarges, that is, sones of thundryng. And *he clepide*
Andrew and Filip, and Bartholomew and Matheu, and
Thomas and James Alfey, and Thadee, and Symount
19 20 Cananee, and Judas Scarioth, that bitraiede hym. And
thei camen to an hous, and the puple cam togidere eftsoone,
21 so that thei mi3ten not ete breed. And whanne his *kynnys-*
men hadden herd, thei wenten out to holde him; for thei
22 seiden, that he is turned in to woodnesse. And the scribis
that camen doun fro Jerusalem, seiden, That he hath
Belsabub, and that in the prince of deuelis he castith out
23 feendis. And he clepide hem togidir, and he seide to hem
24 in parablis, Hou may Sathanas caste out Sathanas? And
if a rewme be departid a3ens it silf, thilke rewme may not
25 stonde. And if an hous be disparpoilid on it silf, thilke
26 hous may not stonde. And if Sathanas hath risun a3ens
hym silf, he is departid, and he schal not mowe stonde,
27 but hath an ende. No man may go in to a stronge mannus
hous, and take awey hise vessels, but he bynde first the
28 stronge man, and thanne he schal spoile his hous. Treuli
Y seie to 3ou, that alle synnes and blasfemyes, bi whiche
thei han blasfemed, schulen be for3ouun to the sones of men.
29 But he that blasfemeth a3ens the Hooli Goost, hath not
remissioun in to with outen ende, but he schal be gilty
30 of euerlastynge trespas. For thei seiden, He hath an vnclene

31 spirit. And his modir and britheren camen, and thei stoden
32 withoutforth, and senten to hym, and clepiden hym. And
the puple sat aboute hym; and thei seien to hym, Lo!
33 thi modir and thi britheren with outforth seken thee. And
he answeride to hem, and seide, Who is my modir and
34 my britheren? And he bihelde thilke that saten aboute
35 hym, and seide, Lo! my modir and my britheren. For
who that doith the wille of God, he is my brothir, and my
sistir, and modir.

Cap. IV.

1 And eft Jhesus bigan to teche at the see; and myche
puple was gaderid to hym, so that he wente in to a boot,
and sat in the see, and al the puple was aboute the see
2 on the loond. And he tauȝte hem in parablis many thingis.
3 And he seide to hem in his techyng, Here ȝe. Lo! a man
4 sowynge goith out to sowe. And the while he sowith,
summe seed felde aboute the weie, and briddis of heuene
5 camen, and eeten it. Othere felde doun on stony places,
where it had not myche erthe; and anoon it spronge vp,
6 for it had not depnesse of erthe. And whanne the sunne
roos vp, it welewide for heete, and it driede vp, for it hadde
7 no roote. And othere felde doun in to thornes, and thornes
8 sprongen vp, and strangliden it, and it ȝaf not fruyt. And
other felde doun in to good loond, and ȝaf fruyt, springynge
vp, and wexynge; and oon brouȝte thretti foold, and oon
9 sixti fold, and oon an hundrid fold. And he seide, He that
10 hath eeris of heryng, here he. And whanne he was bi hym
silf, tho twelue that weren with hym axiden hym to expowne
11 the parable. And he seide to hem, To ȝou it is ȝouun to
knowe the priuete of the kyngdom of God. But to hem
that ben with outforth, alle thingis be maad in parablis,

12 that thei seynge se, and se not, and thei herynge here
and vnderstonde not; lest sum tyme thei be conuertid, and
13 synnes be for3ouun to hem. And he seide to hem, Knowe
not 3e this parable? and hou 3e schulen knowe alle parablis?
14 15 He that sowith, sowith a word. But these it ben that
ben aboute the weie, where the word is sowun; and whanne
thei han herd, anoon cometh Satanas, and takith awei the
16 word that is sowun in her hertis. And in lijk maner ben
these that ben sowun on stony placis, whiche whanne thei
17 han herd the word, anoon thei taken it with ioye; and thei
han not roote in hem silf, but thei ben lastynge a litil
tyme; aftirward whanne tribulacioun risith, and persecucioun
18 for the word, anoon thei ben sclaundrid. And ther ben
othir that ben sowun in thornes; these it ben that heren
19 the word, and disese of the world, and disseit of ritchessis,
and othir charge of coueytise entrith, and stranglith the
20 word, and it is maad with out fruyt. And these it ben
that ben sowun on good lond, whiche heren the word, and
taken, and maken fruyt, oon thritti fold, oon sixti fold,
21 and oon an hundrid fold. And he seide to hem, Wher a
lanterne cometh, that it be put vndur a buschel, or vndur
22 a bed? nay, but that it be put on a candilstike? Ther is
no thing hid, that schal not be maad opyn; nethir ony
23 thing is pryuey, that schal not come in to opyn. If ony
24 man haue eeris of heryng, here he. And he seide to hem,
Se 3e what 3e heren. In what mesure 3e meten, it schal
25 be metun to 3ou a3en, and be cast to 3ou. For it schal
be 3ouun to hym that hath, and it schal be takun awei
26 fro him that hath not, also that that he hath. And he
seide, So the kingdom of God is, as if a man caste seede
27 in to the erthe, and he sleepe, and it rise up ni3t and dai,
and brynge forth seede, and wexe faste, while he woot
28 not. For the erthe makith fruyt, first the gras, aftirward

29 the ere, and aftir ful fruyt in the ere. And whanne of it
silf it hath brouȝt forth fruyt, anoon he sendith a sikil,
30 for repyng tyme is come. And he seide, To what thing
schulen we likne the kyngdom of God? or to what parable
31 schulen we comparisoun it? As a corne of seneuei, which
whanne it is sowun in the erthe, is lesse than alle seedis
32 that ben in the erthe; and whanne it is sprongun up, it
waxith in to a tre, and is maad gretter than alle erbis;
and it makith grete braunchis, so that briddis of heuene
33 moun dwelle vndur the schadewe therof. And in many
suche parablis he spak to hem the word, as thei myȝten
34 here; and he spak not to hem with out parable. But
35 he expownede to hise disciplis alle thingis bi hemsilf. And
he seide to hem in that dai, whanne euenyng was come,
36 Passe we aȝenward. And thei leften the puple, and token
hym, so that he was in a boot; and othere bootys weren with
37 hym. And a greet storm of wynde was maad, and keste
38 wawis in to the boot, so that the boot was ful. And he
was in the hyndir part of the boot, and slepte on a pilewe.
And thei reisen hym, and seien to hym, Maistir, perteyneth
39 it not to thee, that we perischen? And he roos vp, and
manasside the wynde, and seide to the see, Be stille, wexe
doumbe. And the wynde ceesside, and greet pesiblenesse
40 was maad. And he seide to hem, What dreden ȝe? ȝe
han no feith ȝit? And thei dredden with greet drede, and
seiden ech to other, Who, gessist thou, is this? for the
wynde and the see obeschen to hym.

Cap. V.

1 And thei camen ouer the see in to the cuntree of Gera-
2 senes. And aftir that he was goon out of the boot, anoon
a man in an vncleene spirit ran out of birielis to hym.

3 Which man hadde an hous in biriels, and nether with cheynes
4 now myȝte ony man bynde hym. For ofte tymes he was
boundun in stockis and chaynes, and he hadde broke the
chaynes, and hadde broke the stockis to smale gobetis, and
5 no man myȝte make hym tame. And euermore, nyȝt and
dai, in birielis and in hillis, he was criynge and betynge hym
6 silf with stoonus. And he siȝ Jhesus afer, and ran, and wor-
7 schipide hym. And he criede with greet voice, and seide,
What to me and to thee, thou Jhesu, the sone of the hiȝest
God? Y coniure thee bi God, that thou turmente me not.
8 And Jhesus seide to hym, Thou vnclene spirit, go out fro
9 the man. And Jhesus axide hym, What is thi name? And
he seith to hym, A legioun is my name; for we ben many.
10 And he preiede Jhesu myche, that he schulde not putte hym
11 out of the cuntrei. And there was there aboute the hille a
12 greet flok of swyn lesewynge. And the spiritis preieden
Jhesu, and seiden, Sende vs into the swyn, that we entre in
13 to hem. And anoon Jhesus grauntide to hem. And the
vnclene spiritis ȝeden out, and entriden in to the swyn, and
with a greet birre the flocke was cast doun in to the see,
14 a twei thousynde, and thei weren dreynt in the see. And
thei that kepten hem, fledden, and tolden in to the citee, and
in to the feeldis; and thei wenten out, to se what was don.
15 And thei camen to Jhesu, and sayn hym that hadde be
trauelid of the feend, syttynge clothid, and of hool mynde;
16 and thei dredden. And thei that saien, hou it was don
to hym that hadde a feend, and of the swyne, telden to hem.
17 And thei bigunnen to preie hym, that he schulde go a wei
18 fro her coostis. And whanne he ȝede up in to a boot,
he that was trauelid of the deuel, bigan to preie hym, that he
19 schulde be with hym. But Jhesus resseyuede hym not, but
seide to hym, Go thou in to thin hous to thine, and telle to
hem, hou grete thingis the Lord hath don to thee, and hadde

20 merci of thee. And he wente forth, and bigan to preche in
Decapoli, hou grete thingis Jhesus hadde don to hym; and
21 alle men wondriden. And whanne Jhesus hadde gon vp in
to the boot eftsoone ouer the see, myche puple cam togidere
22 to him, and was aboute the see. And oon of the princis of
23 synagogis, bi name Jayrus, cam, and siȝ hym, and felde doun
at hise feet, and preyede hym myche, and seide, My douȝter
is nyȝ deed; come thou, putte thin hoond on her, that sche
24 be saaf, and lyue. And he wente forth with hym, and myche
25 puple suede hym, and thruste hym. And a womman hadde
26 ben in the blodi fluxe twelue ȝeer, and hadde resseyued many
thingis of ful many lechis, and hadde spendid al hir good,
27 and was nothing amendid, but was rather the wors, whanne
sche hadde herd of Jhesu, sche cam among the puple
28 bihynde, and touchide his cloth. For sche seide, That if
29 Y touche ȝhe his cloth, Y schal be saaf. And anoon the
welle of hir blood was dried vp, and sche felide in bodi that
30 sche was heelid of the siknesse. And anoon Jhesus knewe
in hym silf the vertu that was goon out of hym, and turnede
31 to the puple, and seide, Who touchide my clothis? And
hise disciplis seiden to hym, Thou seest the puple thristynge
32 thee, and seist, Who touchide me? And Jhesus lokide
33 aboute to se hir that hadde don this thing. And the wom-
man dredde, and quakide, witynge that it was doon in
hir, and cam, and felde doun bifor hym, and seide to
34 hym al the treuthe. And Jhesus seide to hyr, Douȝtir, thi
feith hath maad thee saaf; go in pees, and be thou hool
35 of thi sijknesse. ȝit while he spak, messangeris camen to
the prince of the synagoge, and seien, Thi douȝtir is deed;
36 what traueilist thou the maistir ferther? But whanne the
word was herd that was seid, Jhesus seide to the prince
37 of the synagoge, Nyle thou drede, oonli bileue thou. And
he took no man to sue hym, but Petir, and James, and Joon,

38 the brother of James. And thei camen in to the hous of the
prince of the synagoge. And he saie noyse, and men wep-
39 ynge and weilynge myche. And he ȝede ynne, and seide to
hem, What ben ȝe troublid, and wepen? The damesel is
40 not deed, but slepith. And thei scorneden hym. But
whanne alle weren put out, he takith the fadir and the modir
of the damesel, and hem that weren with hym, and thei
41 entren, where the damysel laye. And he helde the hoond of
the damesel, and seide to hir, Tabita, cumy, that is to seie,
42 Damysel, Y seie to thee, arise. And anoon the damysel
roos, and walkide; and sche was of twelue ȝeer. And thei
weren abaischid with a greet stonying. And he comaundide
43 to hem greetli, that no man schulde wite it. And he co-
maundide to ȝyue hir mete.

Cap. VI.

1 And he ȝede out fro thennus, and wente in to his owne
2 cuntre; and hise disciplis folewiden him. And whanne the
sabat was come, Jhesus bigan to teche in a synagoge. And
many herden, and wondriden in his techyng, and seiden,
Of whennus to this alle these thingis? and what is the
wisdom that is ȝouun to hym, and siche vertues whiche ben
3 maad bi hise hondis? Whether this is not a carpenter,
the sone of Marie, the brother of James and of Joseph and of
Judas and of Symount? whether hise sistris ben not here with
4 vs? And thei weren sclaundrid in hym. And Jhesus seide
to hem, That a profete is not without onoure, but in his
5 owne cuntrey, and among his kynne, and in his hous. And
he myȝte not do there ony vertu, saue that he helide a fewe
6 sijk men, leiynge on hem hise hoondis. And he wondride
for the vnbileue of hem. And he wente aboute casteles
7 on ech side, and tauȝte. And he clepide togidere twelue,

and bigan to sende hem bi two togidere; and ȝaf to hem
8 power of vnclene spiritis, and comaundide hem, that thei
schulde not take ony thing in the weie, but a ȝerde oneli, not
9 a scrippe, ne breed, nether money in the girdil, but schod
with sandalies, and that thei schulden not be clothid with
10 twei cootis. And he seide to hem, Whidur euer ȝe entren in
11 to an hous, dwelle ȝe there, til ȝe goon out fro thennus. And
who euer resseyueth ȝou not, ne herith ȝou, go ȝe out fro
thennus, and schake awei the powdir fro ȝoure feet, in to
12 witnessyng to hem. And thei ȝeden forth, and prechiden,
13 that men schulden do penaunce. And thei 'castiden out
many feendis, and 'anoyntiden with oyle many sijk men, and
14 thei weren heelid. And kyng Eroude herde, for his name
was maad opyn, and seide, That Joon Baptist hath risen
15 aȝen fro deeth, and therfor vertues worchen in hym. Othir
seiden, That it is Helie; but othir seiden, That it is a
16 profete, as oon of profetis. And whanne this thing was
herd, Eroude seide, This Joon, whom Y haue biheedide, is
17 risun aȝen fro deeth. For thilke Eroude sente, and helde
Joon, and boond hym in to prisoun, for Erodias, the wijf
18 of Filip, his brothir; for he hadde weddid hir. For Joon
seide to Eroude, It is not leueful to thee, to haue the wijf of
19 thi brothir. And Erodias leide aspies to hym, and wolde sle
20 hym, and myȝte not. And Eroude dredde Joon, and knewe
hym a iust man and hooli, and kepte hym. And Eroude
herde hym, and he dide many thingis, and gladli herde hym.
21 And whanne a couenable dai was fallun, Eroude in his birth-
dai made a soper to the princis, and tribunes, and to the
22 grettest of Galilee. And whanne the douȝter of thilke
Erodias was comun ynne, and daunside, and pleside to
Eroude, and also to men that saten at the mete, the kyng
seide to the damysel, Axe thou of me what thou wolt, and Y
23 schal ȝyue to thee. And he swore to hir, That what euer

thou axe, Y schal ȝyue to thee, thouȝ *it be* half my kyngdom.
24 And whanne sche hadde goon out, sche seide to hir modir,
What schal Y axe? And sche seide, The heed of Joon
25 Baptist. And whanne sche was comun ynne anoon with
haast to the kyng, sche axide, and seide, Y wole that anoon
26 thou ȝyue to me in a dische the heed of Joon Baptist. And
the kyng was sori for the ooth, and for men that saten
27 togidere at the meete he wolde not make hir sori; but sente
a manqueller and comaundide, that Joones heed were brouȝt
28 in a dissche. And he bihedide hym in the prisoun, and
brouȝte his heed in a disch, and ȝaf it to the damysel, and the
29 damysel ȝaf to hir modir. And whanne this thing was herd,
hise disciplis camen, and token his bodi, and leiden it in
30 a biriel. And the apostlis camen togidere to Jhesu, and
telden to hym alle thingis, that thei hadden don, and
31 tauȝt. And he seide to hem, Come ȝe bi ȝou silf in to a
desert place; and reste ȝe a litil. For there were many that
camen, and wenten aȝen, and thei hadden not space to ete.
32 And thei ȝeden in to a boot, and wenten in to a desert place
33 bi hem silf. And thei sayn hem go awei, and many knewen,
and thei wenten afoote fro alle citees, and runnen thidur, and
34 camen bifor hem. And Jhesus ȝede out, and saiȝ myche
puple, and hadde reuth on hem, for thei weren as scheep not
hauynge a scheepherd. And he bigan to teche hem many
35 thingis. And whanne it was forth daies, hise disciplis camen,
and seiden, This is a desert place, and the tyme is now
36 passid; lete hem go in to the nexte townes and villagis,
37 to bie hem meete to ete. And he answeride, and seide to
hem, ȝyue ȝe to hem to ete. And thei seiden to hym, Go we,
and bie we looues with two hundrid pens, and we schulen
38 ȝyue to hem to ete. And he seith to hem, Hou many looues
han ȝe? Go ȝe, and se. And whanne thei hadden knowe,
39 thei seien, Fyue, and two fischis. And he comaundide to

hem, that thei schulden make alle men sitte to mete bi cum-
40 panyes, on greene heye. And thei saten doun bi parties, bi
41 hundridis, and bi fifties. And whanne he hadde take the
fyue looues, and twei fischis, he biheelde in to heuene, and
blesside, and brak looues, and ȝaf to hise disciplis, that thei
schulden sette bifor hem. And he departide twei fischis
42 to alle; and alle eeten, and weren fulfillid. And thei token
43 the relifs of brokun metis, twelue cofyns ful, and of the
44 fischis. And thei that eeten, weren fyue thousynde of men.
45 And anoon he maad hise disciplis to go up in to a boot,
to passe bifor hym ouer the se to Bethsaida, the while he
46 lefte the puple. And whanne he hadde left hem, he wente in
47 to an hille, to preye. And whanne it was euen, the boot was
48 in the myddil of the see, and he aloone in the loond; and he
say hem trauelynge in rowyng; for the wynde was contrarie
to hem. And aboute the fourthe wakynge of the nyȝt, he
wandride on the see, and cam to hem, and wolde passe hem.
49 And as thei sayn hym wandrynge on the see, thei gessiden
50 that it weren a fantum, and crieden out; for alle sayn hym,
and thei weren afraied. And anoon he spak with hem, and
51 seide to hem, Triste ȝe, Y am; nyle ȝe drede. And he cam
vp to hem in to the boot, and the wynde ceesside. And thei
52 wondriden more with ynne hem silf; for thei vndurstoden
53 not of the looues; for her herte was blyndid. And whanne
thei weren passid ouer the see, thei camen in to the lond
54 of Genasareth, and settiden to loond. And whanne thei
55 weren gon out of the boot, anoon thei knewen hym. And
thei ranne thorou al that cuntre, and bigunnen to brynge
sijk men in beddis on eche side, where thei herden that
56 he was. And whidur euer he entride in to villagis, ethir in
to townes, or in to citees, thei setten sijk men in stretis, and
preiden hym, that thei schulden touche namely the hemme of
his cloth; and hou many that touchiden hym, weren maad saaf.

CAP. VII.

1 AND the Farisees and summe of the scribis camen fro
2 Jerusalem togidir to hym. And whanne thei hadden seen
summe of hise disciplis ete breed with vnwaisschen hoondis,
3 thei blameden. The Farisees and alle the Jewis eten not,
but thei waisschen ofte her hoondis, holdynge the tradiciouns
4 of eldere men. And whanne thei turnen aȝen fro chepyng,
thei eten not, but thei ben waisschen; and many other thingis
ben, that ben taken to hem to kepe, wasschyngis of cuppis,
and of watir vessels, and of vessels of bras, and of beddis.
5 And Farisees and scribis axiden hym, and seiden, Whi gon
not thi disciplis aftir the tradicioun of eldere men, but with
6 vnwasschen hondis thei eten breed? And he answeride,
and seide to hem, Ysaie prophesiede wel of ȝou, ypocritis, as
it is writun, This puple worschipith me with lippis, but her
7 herte is fer fro me; and in veyn thei worschipen me, techinge
8 the doctrines and the heestis of men. For ȝe leeuen the
maundement of God, and holden the tradiciouns of men,
wasschyngis of watir vessels, and of cuppis; and many othir
9 thingis lijk to these ȝe doon. And he seide to hem, Wel ȝe
han maad the maundement of God voide, to kepe ȝoure tra-
10 dicioun. For Moyses seide, Worschipe thi fadir and thi
modir; and he that cursith fadir or modir, die he by deeth.
11 But ȝe seien, If a man seie to fadir or modir, Corban, that is,
12 What euer ȝifte is of me, it schal profite to thee; and ouer ȝe
13 suffren not hym do ony thing to fadir or modir, and ȝe
breken the word of God bi ȝoure tradicioun, that ȝe han
14 ȝouun; and ȝe don many suche thingis. And he eftsoone
clepide the puple, and seide to hem, ȝe alle here me, and
15 vndurstonde. No thing that is withouten a man, that entrith
in to hym, may defoule him; but tho thingis that comen
16 forth of a man, tho it ben that defoulen a man. If ony

17 man haue eeris of hering, here he. And whanne he was
entrid in to an hous, fro the puple, hise disciplis axiden hym
18 the parable. And he seide to hem, ȝe ben vnwise also.
Vndurstonde ȝe not, that al thing without forth that entreth in
19 to a man, may not defoule hym? for it hath not entrid in to
his herte, but in to the wombe, and bynethe it goith out,
20 purgynge alle metis. But he seide, The thingis that gon out
21 of a man, tho defoulen a man. For fro with ynne, of the
herte of men comen forth yuel thouȝtis, auowtries, fornyca-
22 ciouns, mansleyingis, theftis, auaricis, wickidnessis, gile, vn-
23 chastite, yuel iȝe, blasfemyes, pride, foli. Alle these yuels
24 comen forth fro with ynne, and defoulen a man. And Jhesus
roos vp fro thennus, and wente in to the coostis of Tyre and
of Sidon. And he ȝede in to an hous, and wolde that no
25 man wiste; and he myȝte not be hid. For a womman,
anoon as sche herd of hym, whos douȝtir hadde an vnclene
26 spirit, entride, and fel doun at hise feet. And the womman
was hethen, of the generacioun of Sirofenyce. And sche
preiede hym, that he wolde caste out a deuel fro hir douȝter.
27 And he seide to hir, Suffre thou, that the children be fulfillid
first; for it is not good to take the breed of children, and
28 ȝyue to houndis. And sche answeride, and seide to him, ȝis,
Lord; for litil whelpis eten vndur the bord, of the crummes
29 of children. And Jhesus seide to hir, Go thou, for this word
30 the feend wente out of thi douȝtir. And whanne sche was
gon in to hir hous home, sche foonde the damysel liggynge
31 on the bed, and the deuel gon out fro hir. And eftsoones
Jhesus ȝede out fro the coostis of Tire, and cam thorou
Sidon to the see of Galilee, bitwixe the myddil of the coostis
32 of Decapoleos. And thei bryngen to hym a man deef and
33 doumbe, and preieden hym to leye his hoond on hym. And
he took hym asidis fro the puple, and puttide hise fyngris in
34 to hise eris; and he spetide, and touchide his tonge. And

he bihelde in to heuene, and sorewide with ynne, and seide,
35 Effeta, that is, Be thou openyd. And anoon hise eris weren
openyd, and the boond of his tunge was vnboundun, and he
36 spak riȝtli. And he comaundide to hem, that thei schulden
seie to no man; but hou myche he comaundide to hem, so
37 myche more thei prechiden, and bi so myche more thei
wondriden, and seiden, He dide wel alle thingis, and he
made deef men to here, and doumbe men to speke.

Cap. VIII.

1 In tho daies eft, whanne myche puple was with Jhesu,
and hadden not what thei schulden ete, whanne hise disciplis
2 weren clepid togidir, he seide to hem, I haue reuth on the
puple, for lo! now the thridde dai thei abiden me, and han
3 not what to ete; and if Y leeue hem fastynge in to her hous,
thei schulen faile in the weie; for summe of hem camen fro
4 fer. And hise disciplis answerden to hym, Wherof schal a
5 man mowe fille hem with looues here in wildirnesse? And
he axide hem, Hou many looues han ȝe? Whiche seiden,
6 Seuene. And he comaundide the puple to sitte doun on the
erthe. And he took the seuene looues, and dide thankyngis,
and brak, and ȝaf to hise disciplis, that thei schulden sette
7 forth. And thei settiden forth to the puple. And thei
hadden a few smale fischis; and he blesside hem, and
8 comaundide, that thei weren sette forth. And thei eten,
and weren fulfillid; and thei token vp that that lefte of
9 relifs, seuene lepis. And thei that eeten, weren as foure
10 thousynde of men; and he lefte hem. And anoon he wente
vp in to a boot, with hise disciplis, and cam in to the
11 coostis of Dalmamytha. And the Farisees wenten out, and
bigunnen to dispuyte with hym, and axiden a tokne of hym
12 fro heuene, and temptiden hym. And he sorewynge with

ynne in spirit, seide, What sekith this generacioun a tokne? Treuli Y seie to ȝou, a tokene schal not be ȝouun to this
13 generacioun. And he lefte hem, and wente vp eftsoone in to
14 a boot, and wente ouer the see. And thei forȝaten to take breed, and thei hadden not with hem but o loof in the boot.
15 And he comaundide hem, and seide, Se ȝe, and be war of the sowre dowȝ of Farisees, and of the sowrdowȝ of Eroude.
16 And thei thouȝten, and seiden oon to anothir, For we han
17 not looues. And whanne this thing was knowun, Jhesus seide to hem, What thenken ȝe, for ȝe han not looues? ȝit ȝe knowun not, ne vndurstonden; ȝit ȝe han ȝoure herte
18 blyndid. ȝe hauynge iȝen, seen not, and ȝe hauynge eeris,
19 heren not; nethir ȝe han mynde, whanne Y brak fyue looues among fyue thousynde, and hou many cofynes ful of brokun
20 meete ȝe tokun vp? Thei seien to hym, Twelue. Whanne also seuene looues among foure thousynde of men, hou many lepis of brokun mete tokun ȝe vp? And thei seien to
21 hym, Seuene. And he seide to hem, Hou vndurstonden ȝe
22 not ȝit? And thei camen to Bethsaida, and thei bryngen to hym a blynde man, and thei preieden hym, that he schulde
23 touche hym. And whanne he hadde take the blynde mannus hoond, he ledde hym out of the street, and spete in to hise iȝen, and sette hise hoondis on hym; and he axide hym, if he
24 saye ony thing. And he bihelde, and seide, Y se men as
25 trees walkynge. Aftirward eftsoones he sette hise hondis on hise iȝen, and he bigan to see, and he was restorid, so that he
26 saiȝ cleerli alle thingis. And he sente hym in to his hous, and seide, Go in to thin hous; and if thou goist in to the
27 streete, seie to no man. And Jhesus entride and hise disciplis in to the castels of Cesarye of Philip. And in the weie he axide hise disciplis, and seide to hem, Whom seien men that
28 Y am? Whiche answeriden to hym, and seiden, Summen *seien*, Joon Baptist; other *seien*, Heli; and other *seien*, as oon

29 of the prophetis. Thanne he seith to hem, But whom seien
ȝe that Y am? Petre answeride, and seide to hym, Thou art
30 Crist. And he chargide hem, that thei schulden not seie of
31 hym to ony man. And he bigan to teche hem, that it
bihoueth mannus sone to suffre many thingis, and to be
repreued of the elder men, and of the hiȝest prestis, and the
scribis, and to be slayn, and aftir thre dayes, to rise aȝen.
32 And he spak pleynli the word. And Peter took hym, and
bigan to blame hym, and seide, Lord, be thou merciful to
33 thee, for this schal not be. And he turnede, and saiȝ hise
disciplis, and manasside Petir, and seide, Go after me,
Satanas; for thou sauerist not tho thingis that ben of God,
34 but tho thingis that ben of men. And whanne the puple
was clepid togidere, with hise disciplis, he seide to hem,
If ony man wole come after me, denye he hym silf, and take
35 his cros, and sue he me. For he that wole make saaf his
lijf, schal leese it; and he that leesith his lijf for me, and for
36 the gospel, schal make it saaf. For what profitith it to
a man, if he wynne al the world, and do peiryng to his
37 soule? or what chaunging schal a man ȝyue for his soule?
38 But who that knoulechith me and my wordis in this gene-
racioun avowtresse and synful, also mannus sone schal
knouleche him, whanne he schal come in the glorie of his
39 fadir, with his aungels. And he seide to hem, Treuli Y seie
to ȝou, that there ben summen stondynge here, whiche
schulen not taste deth, til thei seen the rewme of God
comynge in vertu.

Cap. IX.

1 And aftir sixe daies Jhesus took Petre, and James, and
Joon, and ledde hem bi hem silf aloone in to an hiȝ hille; and
2 he was transfigurid bifor hem. And hise clothis weren maad
ful schynynge and white as snow, whiche maner white clothis

3 a fuller may not make on erthe. And Helie with Moises
4 apperide to hem, and thei spaken with Jhesu. And Petre
answeride, and seide to Jhesu, Maister, it is good vs to
be here; and make we here thre tabernaclis, oon to thee,
5 oon to Moyses, and oon to Helie. For he wiste not what he
6 schulde seie; for thei weren agaste bi drede. And ther was
maad a cloude overschadewynge hem; and a vois cam of the
cloude, and seide, This is my moost derworth sone, here ȝe
7 hym. And anoon thei bihelden aboute, and sayn no more
8 ony man, but Jhesu oonli with hem. And whanne thei
camen doun fro the hille, he comaundide hem, that thei
schulden not telle to ony man tho thingis that thei hadden
seen, but whanne mannus sone hath risun aȝen fro deeth.
9 And thei helden the word at hem silf, sekynge what *this*
10 schulde be, whanne he hadde risun aȝen fro deth. And thei
axiden hym, and seiden, What thanne seien Farisees and
11 scribis, for it bihoueth Helie to come first. And he an-
sweride, and seide to hem, Whanne Helie cometh, he schal
first restore alle thingis; and as it is writun of mannus sone,
12 that he suffre many thingis, and be dispisid. And Y seie to
ȝou, that Helie is comun, and thei diden to hym what euer
13 thingis thei wolden, as it is writun of hym. And he comynge
to hise disciplis, saiȝ a greet cumpany aboute hem, and scribis
14 disputynge with hem. And anoon al the puple seynge Jhesu,
was astonyed, and thei dredden; and thei rennynge gretten
15 hym. And he axide hem, What disputen ȝe among ȝou?
16 And oon of the cumpany answerde, and seide, Mayster,
Y haue brouȝt to thee my sone, that hath a doumbe spirit;
17 and where euer he takith hym, he hurtlith hym doun, and he
fometh, and betith togidir with teeth, and wexith drye. And
Y seide to thi disciplis, that thei schulden caste hym out,
18 and thei myȝten not. And he answeride to hem, and seide,
A! thou generacioun out of bileue, hou longe schal Y be

among 3ou, hou longe schal Y suffre 3ou? Brynge 3e hym
19 to me. And thei brou3ten hym. And whanne he had seyn
him, anoon the spirit troublide him; and was throw doun to
20 grounde, and walewide, and fomede. And he axide his
fadir, Hou longe is it, sith this hath falle to hym? And
21 he seide, Fro childhode; and ofte he hath put hym in to fier,
and in to watir, to leese hym; but if thou maiste ony thing,
22 helpe vs, and haue merci on vs. And Jhesus seide to hym,
If thou maiste bileue, alle thingis ben possible to man that
23 bileueth. And anoon the fadir of the child criede with teeris,
and seide, Lord, Y bileue; Lord, helpe thou myn vnbileue.
24 And whanne Jhesus hadde seyn the puple rennynge togidere,
he manasside the vnclene spirit, and seide to hym, Thou deef
and doumbe spirit, Y comaunde thee, go out fro hym, and
25 entre no more in to hym. And he criynge, and myche
to-breidynge him, wente out fro hym; and he was maad
26 as deed, so that many seiden, that he was deed. And Jhesus
27 helde his hoond, and lifte hym vp; and he roos. And
whanne he hadde entrid in to an hous, hise disciplis axiden
28 hym priueli, Whi my3ten not we caste hym out? And he
seide to hem, This kynde in no thing may go out, but in
29 preier and fastyng. And thei 3eden fro thennus, and wente
forth in to Galile; and thei wolden not, that ony man wiste.
30 And he tau3te hise disciplis, and seide to hem, For mannus
sone schal be bitrayed in to the hondis of men, and thei
schulen sle hym, and he slayn schal ryse a3en on the thridde
31 day. And thei knewen not the word, and dredden to axe
32 hym. And thei camen to Cafarnaum. And whanne thei
weren in the hous, he axide hem, What tretiden 3e in the
33 weie? And thei weren stille; for thei disputiden among
34 hem in the weie, who of hem schulde be grettest. And he
sat, and clepide the twelue, and seide to hem, If ony man
wole be the firste among 3ou, he schal be the laste of alle,

35 and the mynyster of alle. And he took a child, and sette
hym in the myddil of hem; and whanne he hadde biclippid
36 hym, he seide to hem, Who euer resseyueth oon of such
children in my name, he resseyueth me; and who euer res-
seyueth me, he resseyueth not me aloone, but hym that sente
37 me. Joon answeride to hym, and seide, Maister, we sayn
oon castynge out feendis in thi name, which sueth not vs, and
38 we han forbodun hym. And Jhesus seide, Nyle ȝe forbede
him; for ther is no man that doith vertu in my name, and
39 may soone speke yuel of me. He that is not aȝens vs, is for
40 vs. And who euer ȝyueth ȝou a cuppe of coold water to
drynke in my name, for ȝe ben of Crist, treuli Y seie to ȝou,
41 he schal not leese his mede. And who euer schal sclaundre
oon of these litle that bileuen in me, it were betere to hym
that a mylne stoon *of assis* were don aboute his necke, and
42 he were cast in to the see. And if thin hoond sclaundre
thee, kitte it awey; it is betere to thee to entre feble in to lijf,
than haue two hondis, and go in to helle, in to fier that
43 neuer schal be quenchid, where the worm of hem dieth not,
44 and the fier is not quenchid. And if thi foote sclaundre
thee, kitte it of; it is betere to thee to entre crokid in to
euerlastynge lijf, than haue twei feet, and be sent in to helle
45 of fier, that neuer schal be quenchid, where the worme of
46 hem dieth not, and the fier is not quenchid. That if thin iȝe
sclaundre thee, cast it out; it is betere to thee to entre gogil
iȝed in to the reume of God, than haue twey iȝen, and be sent
47 in to helle of fier, where the worme of hem dieth not, and the
48 fier is not quenchid. And euery man schal be saltid with
fier, and euery slayn sacrifice schal be maad sauery with salt.
49 Salt is good; if salt be vnsauery, in what thing schulen ȝe
make it sauery? Haue ȝe salt among ȝou, and haue ȝe pees
among ȝou.

CAP. X.

1 AND Jhesus roos vp fro thennus, and cam in to the coostis
of Judee ouer Jordan; and eftsoones the puple cam togidere
2 to hym, and as he was wont, eftsoone he tauȝte hem. And
the Farisees camen, and axiden hym, Whether it be leueful to
3 a man to leeue his wijf? and thei temptiden hym. And
he answeride, and seide to hem, What comaundide Moises
4 to ȝou? And thei seiden, Moises suffride to write a libel
5 of forsaking, and to forsake. To whiche Jhesus answeride,
and seide, For the hardnesse of ȝoure herte Moises wroot
6 to you this comaundement. But fro the bigynnyng of crea-
7 ture God made hem male and female; and seide, For this
thing a man schal leeue his fadir and modir, and schal drawe
8 to hys wijf, and thei schulen be tweyne in o flesch. And so
9 now thei ben not tweyne, but o flesch. Therfor that thing that
10 God ioynede togidere, no man departe. And eftsoone in the
11 hous hise disciplis axiden hym of the same thing. And he
seide ȝo hem, Who euer leeuith his wijf, and weddith another,
12 he doith auowtri on hir. And if the wijf leeue hir house-
bonde, and be weddid to another man, sche doith letcherie.
13 And thei brouȝten to hym litle children, that he schulde touche
hem; and the disciplis threteneden the men, that brouȝten
14 hem. And whanne Jhesus hadde seyn hem, he baar heuy,
and seide to hem, Suffre ȝe litle children to come to me, and
forbede ȝe hem not, for of suche is the kyngdom of God.
15 Treuli Y seie to ȝou, who euer resseyueth not the kyngdom
16 of God as a litil child, he schal not entre in to it. And
he biclippide hem, and leide hise hondis on hem, and blisside
17 hem. And whanne Jhesus was gon out in the weie, a man
ranne bifore, and knelide bifor hym, and preiede hym, and
seide, Good maister, what schal Y do, that Y resseyue euer-
18 lastynge lijf? And Jhesus seide to hym, What seist thou,

that Y am good? Ther is no man good, but God hym silf.
19 Thou knowist the comaundementis, do thou noon auowtrie,
sle not, stele not, seie not fals witnessyng, do no fraude,
20 worschipe thi fadir and thi modir. And he answeride, and
seide to hym, Maister, Y haue kept alle these thingis fro my
21 ȝongthe. And Jhesus bihelde hym, and louede hym, and
seide to hym, O thing faileth to thee; go thou, and sille alle
thingis that thou hast, and ȝyue to pore men, and thou schalt
22 haue tresoure in heuene; and come, sue thou me. And
he was ful sori in the word, and wente awei mornyng, for he
23 hadde many possessiouns. And Jhesus bihelde aboute, and
seide to hise disciplis, Hou hard thei that han ritchessis
24 schulen entre in to the kyngdom of God. And the disciplis
weren astonyed in hise wordis. And Jhesus eftsoone an-
sweride, and seide to hem, ȝe litle children, hou hard it is for
men that tristen in ritchessis to entre in to the kyngdom
25 of God. It is liȝter a camele to passe thorou a nedlis iȝe,
26 than a riche man to entre in to the kyngdom of God. And
thei wondriden more, and seiden among hem silf, And who
27 may be sauyd? And Jhesus bihelde hem, and seide, Anentis
men it is impossible, but not anentis God; for alle thingis
28 ben possible anentis God. And Petir bigan to seie to hym,
29 Lo! we han left alle thingis, and han sued thee. Jhesus an-
sweride, and seide, Treuli Y seie to ȝou, ther is no man that
leeueth hous, or britheren, or sistris, or fadir, or modir,
30 or children, or feeldis for me and for the gospel, which schal
not take an hundrid fold so myche now in this tyme, housis,
and britheren, and sistris, and modris, and children, and
feeldis, with persecuciouns, and in the world to comynge
31 euerlastynge lijf. But many schulen be, the firste the last,
32 and the last the firste. And thei weren in the weie goynge
vp to Jerusalem; and Jhesus wente bifor hem, and thei
wondriden, and foleweden, and dredden. And eftsoone

Jhesus took the twelue, and bigan to seie to hem, what
33 thingis weren to come to hym. For lo! we stien to Jeru-
salem, and mannus sone schal be bitraied to the princis
of prestis, and to scribis, and to the eldre men; and thei
schulen dampne hym bi deth, and thei schulen take hym to
34 hethene men. And thei schulen scorne hym, and bispete
hym, and bete him; and thei schulen sle hym, and in the
35 thridde dai he schal rise aȝen. And James and Joon, Zebe-
dees sones, camen to hym, and seiden, Maister, we wolen,
36 that what euer we axen, thou do to vs. And he seide to
37 hem, What wolen ȝe that Y do to ȝou? And thei seiden,
Graunte to vs, that we sitten the toon at thi riȝthalf, and the
38 tother at thi left half, in thi glorie. And Jhesus seide to hem,
ȝe witen not what ȝe axen; moun ȝe drynke the cuppe,
which Y schal drynke, or be waischun with the baptym,
39 in which Y am baptisid? And thei seiden to hym, We
moun. And Jhesus seide to hem, ȝe schulen drynke the
cuppe that Y drynke, and ȝe schulen be waschun with the
40 baptym, in which Y am baptisid; but to sitte at my riȝthalf
or lefthalf is not myn to ȝyue to ȝou, but to whiche it is maad
41 redi. And the ten herden, and bigunnen to haue indigna-
42 cioun of James and Joon. But Jhesus clepide hem, and seide
to hem, ȝe witen, that thei that semen to haue prynshode of
folkis, ben lordis of hem, and the princes of hem han power
43 of hem. But it is not so among ȝou, but who euer wole be
44 maad gretter, schal be ȝoure mynyster; and who euer wole
45 be the firste among ȝou, schal be seruaunt of alle. For whi
mannus sone cam not, that it schulde be mynystrid to hym,
but that he schulde mynystre, and ȝyue his lijf aȝenbiyng for
46 manye. And thei camen to Jerico; and whanne he ȝede
forth fro Jerico, and hise disciplis, and a ful myche puple,
Barthymeus, a blynde man, the sone of Thimei, sat bisidis
47 the weie, and beggide. And whanne he herde, that it is

Jhesus of Nazareth, he bigan to crie, and seie, Jhesu, the
48 sone of Dauid, haue merci on me. And manye thretneden
hym, that he schulde be stille; and he criede myche the
49 more, Jhesu, the sone of Dauid, haue merci on me. And
Jhesus stood, and comaundide hym to be clepid; and thei
clepen the blynde man, and seien to hym, Be thou of betere
50 herte, rise vp, he clepith thee. And he castide awei his cloth,
51 and skippide, and cam to hym. And Jhesus, answeride, and
seide to hym, What wolt thou, that Y schal do to thee? The
52 blynde man seide to hym, Maister, that Y se. Jhesus seide
to hym, Go thou, thi feith hath maad thee saaf. And anoon
he saye, and suede hym in the weie.

Cap. XI.

1 And whanne Jhesus cam nyȝ to Jerusalem and to Betanye,
to the mount of Olyues, he sendith tweyne of hise disciplis,
2 and seith to hem, Go ȝe in to the castel that is aȝens ȝou;
and anoon as ȝe entren there ȝe schulen fynde a colt tied, on
3 which no man hath sete ȝit; vntie ȝe, and brynge hym. And
if ony man seye ony thing to ȝou, What doen ȝe? seie ȝe,
that he is nedeful to the Lord, and anoon he schal leeue hym
4 hidir. And thei ȝeden forth, and founden a colt tied bifor
the ȝate-with out forth, in the metyng of twei weies; and thei
5 vntieden hym. And summe of hem that stoden there seiden
6 to hem, What doen ȝe, vntiynge the colt? And thei seiden
to hem, as Jhesus comaundide hem; and thei leften it to hem.
7 And thei brouȝten the colt to Jhesu, and thei leiden on hym
8 her clothis, and Jhesus sat on hym. And many strewiden
her clothis in the weie, othere men kittiden braunchis fro
9 trees, and strewiden in the weie. And thei that wenten
bifor, and that sueden, crieden, and seiden, Osanna, blissid *is*
10 he that cometh in the name of the Lord; blessid *be* the kyng-

dom of oure fadir Dauid that is come; Osanna in hiȝest
11 thingis. And he entrȝde in to Jerusalem, in to the temple;
and whanne he hadde seyn al thing aboute, whanne it was
12 eue, he wente out in to Betanye, with the twelue. And
anothir daye, whanne he wente out of Betanye, he hungride.
13 And whanne he hadde seyn a fige tree afer hauynge leeues,
he cam, if happili he schulde fynde ony thing theron; and
whanne he cam to it, he foonde no thing, out takun leeues;
14 for it was not tyme of figis. And Jhesus answeride and seide
to it, Now neuer ete ony man fruyt of thee more. And hise
15 disciplis herden; and thei camen to Jerusalem. And whanne
he was entrid in to the temple, he bigan to caste out silleris
and biggeris in the temple; and he turnede vpsodoun the
bordis of chaungeris, and the chayeris of men that selden
16 culueris; and he suffride not, that ony man schulde bere
17 a vessel thorou the temple. And he tauȝte hem, and seide,
Whether it is not writun, That myn hous schal be clepid the
hous of preyng to alle folkis? but ȝe han maad it a denne of
18 theuęs. And whanne this thing was herd, the princis of
prestis and scribis souȝten hou thei schulden leese hym;
for thei dredden hym, for al the puple wondride on his
19 techyng. And whanne euenyng was come, he wente out of
20 the citee. And as thei passiden forth eerli, thei sayn the
21 fige tree maad drye fro the rootis. And Petir bithouȝte hym,
and seide to hym, Maister, lo! the fige tree, whom thou
22 cursidist, is dried vp. And Jhesus answeride and seide to
23 hem, Haue ȝe the feith of God; treuli Y seie to ȝou, that
who euer seith to this hil, Be thou takun, and cast in to the
see; and doute not in his herte, but bileueth, that what euer
24 he seie, schal be don, it schal be don to hym. Therfor
Y seie to ȝou, alle thingis what euer thingis ȝe preynge schulen
axe, bileue ȝe that ȝe schulen take, and thei schulen come to
25 ȝou. And whanne ȝe schulen stonde to preye, forȝyue ȝe, if

ȝe han ony thing aȝens ony man, that ȝoure fadir that is
26 in heuenes, forȝyue to ȝou ȝoure synnes. And if ȝe forȝyuen
not, nether ȝoure fadir that is in heuenes, schal forȝyue to ȝou
27 ȝoure synnes. And eftsoone thei camen to Jerusalem. And
whanne he walkide in the temple, the hiȝeste prestis, and
28 scribis, and the elder men camen to hym, and seyn to hym,
In what power doist thou these thingis? or who ȝaf to thee
29 this power, that thou do these thingis? Jhesus answeride
and seide to hem, And Y schal axe ȝou o word, and answere
ȝe to me, and Y schal seie to ȝou in what power Y do these
30 thingis. Whether was the baptym of Joon of heuene, or of
31 men? answere ȝe to me. And thei thouȝten with ynne hem
silf, seiynge, If we seien of heuene, he schal seie to vs, Whi
32 thanne bileuen ȝe not to him; if we seien of men, we dreden
the puple; for alle men hadden Joon, that he was verili
33 a prophete. And thei answeryden, and seien to Jhesu, We
witen neuer. And Jhesu answerde, and seide to hem, Nether
Y seie to ȝou, in what power Y do these thingis.

Cap. XII.

1 And Jhesus bigan to speke to hem in parablis. A man
plauntide a vynȝerd, and sette an hegge aboute it, and dalf a
lake, and bildide a toure, and hiryde it to tilieris, and wente
2 forth in pilgrimage. And he sente to the erthe tilieris in
tyme a seruaunt, to resseyue of the erthe tilieris of the fruyt
3 of the vynȝerd. And thei token hym, and beeten, and leften
4 hym voide. And eftsoone he sente to hem anothir seruaunt,
and thei woundiden hym in the heed, and turmentiden hym.
5 And eftsoone he sente another, and thei slowen hym, and
6 othir mo, betynge summe, and sleynge othere. But ȝit he
hadde a moost derworth sone, and he sente hym last to hem,
7 and seide, Perauenture thei schulen drede my sone. But

the erthetilieris seiden togidere, This is the eire; come ȝe,
8 sle we hym, and the eritage schal be ourun. And thei tokun
hym, and killiden, and castiden out without the vynȝerd.
9 Thanne what schal the lord of the vynȝerd do? He schal
come, and lese the tilieris, and ȝyue the vynȝerd to othere.
10 Whether ȝe han not red this scripture, The stoon which the
bilderis han disspisid, this is maad in to the heed of the
11 corner? This thing is doon of the Lord, and is wondirful
12 in oure iȝen. And thei souȝten to holde hym, and thei
dredden the puple; for thei knewen that to hem he seide
13 this parable; and thei lefte hym, and thei wenten awei.
And thei senten to hym summe of the Farisees and Erodians,
14 to take hym in word. Whiche camen, and seien to hym,
Maistir, we witen that thou art sothfast, and reckist not
of ony man; for nethir thou biholdist in to the face of man,
but thou techist the weie of God in treuthe. Is it leeueful
that tribute be ȝouun to the emperoure, or we schulen not
15 ȝyue? Which witynge her pryuei falsnesse, seide to hem,
What tempten ȝe me? brynge ȝe to me a peny, that Y se.
16 And thei brouȝten to hym. And he seide to hem, Whos is
this ymage, and the writyng? Thei seien to him, The
17 emperouris. And Jhesus answeride and seide to hem,
Thanne ȝelde ȝe to the emperour tho thingis that ben of
the emperours; and to God tho thingis that ben of God.
18 And thei wondriden of hym. And Saduces, that seien that
ther is no ressurreccioun, camen to hym, and axeden hym,
19 and seiden, Maister, Moyses wroot to vs, that if the brother
of a man were deed, and lefte *his* wijf, and haue no sones,
his brother take his wijf, and reise vp seed to his brother.
20 Thanne seuene britheren ther weren; and the firste took
21 a wijf, and diede, and lefte no seed. And the secounde took
hir, and he diede, and nether this lefte seed. And the thridde
22 also. And in lijk manere the seuene token hir, and lefte

not seed. And the womman the laste of alle is deed.
23 Thanne in the resurreccioun, whanne thei schulen rise aȝen,
whos wijf of these schal sche be? for seuene hadden hir to
24 wijf. And Jhesus answeride, and seide to hem, Whether ȝe
erren not therfor, that ȝe knowe not scripturis, nethir the
25 vertu of God? For whanne thei schulen rise aȝen fro deeth,
nether thei schulen wedde, nethir schulen be weddid, but
26 thei schulen be as aungels of God in heuenes. And of deed
men, that thei risen aȝen, han ȝe not red in the book of
Moises, on the buysch, hou God spak to hym, and seide,
Y am God of Abraham, and God of Isaac, and God of
27 Jacob? He is not God of deed men, but of lyuynge men;
28 therfor ȝe erren myche. And oon of the scribis, that hadde
herde hem dispuytynge togidir, cam nyȝ, and saiȝ that Jhesus
had wel answeride hem, and axide hym, which was the firste
29 maundement of alle. And Jhesus answeride to him, that the
firste maundement of alle is, Here thou, Israel, thi Lord
30 God is o God; and thou schalt loue thi Lord God of al thin
herte, and of al thi soule, and of al thi mynde, and of al thi
31 myȝt. This is the firste maundement. And the secounde is
lijk to this, Thou schalt loue thi neiȝbore as thi silf. Ther is
32 noon other maundement gretter than these. And the scribe
seide to hym, Maister, in treuthe thou hast wel seid; for
33 o God is, and ther is noon other, outakun hym; that he
be loued of al the herte, and of al the mynde, and of al the
vndurstondynge, and of al the soule, and of al strengthe, and
to loue the neiȝbore as hym silf, is gretter than alle brent
34 offryngis and sacrifices. And Jhesus seynge that he hadde
answerid wiseli, seide to hym, Thou art not fer fro the kyng-
35 dom of God. And thanne no man durste axe hym no more
ony thing. And Jhesus answeride and seide, techynge in the
temple, Hou seien scribis, that Crist is the sone of Dauid?
36 For Dauid hym silf seide in the Hooli Goost, the Lord seide

to my lord, Sitte on my ri3thalf, til Y putte thin enemyes the
37 stool of thi feet. Thanne Dauid hym silf clepith him lord,
hou thanne is he his sone? And myche puple gladli herde
38 hym. And he seide to hem in his techyng, Be 3e war
of scribis, that wolen wandre in stolis, and be salutid in
39 chepyng, and sitte in synagogis in the firste chaieris, and the
40 firste sittyng placis in soperis; whiche deuouren the housis of
widewis vndur colour of long preier; thei schulen take the
41 longer doom. And Jhesus sittynge a3ens the tresorie, bihelde
hou the puple castide monei in to the tresorie; and many
42 riche men castiden many thingis. But whanne a pore widewe
43 was comun, sche keste two mynutis, that is, a ferthing. And
he clepide togidere hise disciplis, and seide to hem, Treuli Y
seie to 3ou, that this pore widewe keste more thanne alle,
44 that kesten in to the tresorie. For alle kesten of that thing
that thei hadden plente of; but this of her pouert keste alle
thingis that sche hadde, al hir lyuelode.

Cap. XIII.

1 And whanne he wente out of the temple, oon of hise
disciplis seide to hym, Maister, biholde, what maner stoonys,
2 and what maner bildyngis. And Jhesu answeride, and seide
to hym, Seest thou alle these grete bildingis? ther schal not
3 be left a stoon on a stoon, which schal not be distried. And
whanne he sat in the mount of Olyues a3ens the temple,
Petir and James and Joon and Andrew axiden hym bi hem
4 silf, Seie thou to vs, whanne these thingis schulen be don,
and what tokene schal be, whanne alle these thingis schulen
5 bigynne to be endid. And Jhesus answeride, and bigan
6 to seie to hem, Loke 3e, that no man disseyue 3ou; for
manye schulen come in my name, seiynge, That Y am; and
7 thei schulen disseyue manye. And whanne 3e here batels
and opynyouns of batels, drede 3e not; for it bihoueth these

8 thingis to be doon, but not ȝit anoon *is* the ende. For folk
schal rise on folk, and rewme on rewme, and erthe mouyngis
and hungur schulen be bi placis; these thingis *schulen be*
9 bigynnyngis of sorewis. But se ȝe ȝou silf, for thei schulen
take ȝou in counsels, and ȝe schulen be betun in synagogis;
and ȝe schulen stonde bifor kyngis and domesmen for me,
10 in witnessyng to hem. And it bihoueth, that the gospel
11 be first prechid among al folk. And whanne thei taken ȝou,
and leden ȝou forth, nyle ȝe bifore thenke what ȝe schulen
speke, but speke ȝe that thing that schal be ȝouun to ȝou in that
12 our; for ȝe ben not the spekeris, but the Hooli Goost. For
a brother schal bitake the brother in to deth, and the fadir
the sone, and sones schulen rise togider aȝens fadris and
13 modris, and punysche hem bi deeth. And ȝe schulen be in
hate to alle men for my name; but he that lastith in to the
14 ende, schal be saaf. But whanne ȝe schulen se the abhomyna-
cioun of discoumfort, stondynge where it owith not; he that
redith, vndurstonde; thanne thei that be in Judee, fle in to
15 hillis. And he that is aboue the roof, come not doun in to
16 the hous, nethir entre he, to take ony thing of his hous; and
he that schal be in the feeld, turne not aȝen bihynde to take
17 his cloth. But wo to hem that ben with child, and norischen
18 in tho daies. Therfor preye ȝe, that thei be not don in
19 wyntir. But thilke daies of tribulacioun schulen be suche,
whiche maner weren not fro the bigynnyng of creature, which
20 God hath maad, til now, nethir schulen be. And but the
Lord hadde abredgide tho daies, al fleische hadde not be
saaf; but for the chosun whiche he chees, the Lord hath
21 maad schort the daies. And thanne if ony man seie to ȝou,
22 Lo! here is Crist, lo! there, bileue ȝe not. For false Cristis
and false prophetis schulen rise, and schulen ȝyue tokenes
and wondris, to disseyue, if it may be don, ȝhe, hem that be
23 chosun. Therfor take ȝe kepe; lo! I haue bifor seid to ȝou

24 alle thingis. But in tho daies, aftir that tribulacioun, the
sunne schal be maad derk, and the moon schal not ȝyue hir
25 liȝt, and the sterris of heuene schulen falle doun, and the
26 vertues that ben in heuenes, schulen be moued. And thanne
thei schulen se mannus sone comynge in cloudis of heuene,
27 with greet vertu and glorie. And thanne he schal sende
hise aungelis, and schal geder hise chosun fro the foure
wyndis, fro the hiȝest thing of erthe til to the hiȝest thing of
28 heuene. But of the fige tree lerne ȝe the parable. Whanne
now his brauńche is tendre, and leeues ben sprongun out, ȝe
29 knowen that somer is nyȝ. So whanne ȝe seen these thingis
30 be don, wite ȝe, that it is nyȝ in the doris. Treuli Y seie to
ȝou, that this generacioun schal not passe awei, til alle these
31 thingis be don. Heuene and erthe schulen passe, but my
32 wordis schulen not passe. But of that dai or our no man
woot, nether aungels in heuene, nether the sone, but the
33 fadir. Se ȝe, wake ȝe, and preie ȝe; for ȝe witen not,
34 whanne the tyme is. For as a man that is gon fer in
pilgrimage, lefte his hous, and ȝaf to his seruauntis power
of euery work, and comaundide to the porter, that he wake.
35 Therfor wake ȝe, for ȝe witen not, whanne the lord of the
hous cometh, in the euentide, or at mydnyȝt, or at cockis
36 crowyng, or in the mornyng; leste whanne he cometh
37 sodenli, he fynde ȝou slepynge. Forsothe that that Y seie to
ȝou, Y seie to alle, Wake ȝe.

Cap. XIV.

1 Pask and the feest of therf looues was after twei daies.
And the hiȝest preestis and scribis souȝten, hou thei schulden
2 holde hym with gile, and sle. But thei seiden, Not in the
feeste dai, lest perauenture a noyse were maad among the
3 puple. And whanne he was at Betanye, in the hous of
Symount leprous, and restide, a womman cam, that hadde

a boxe of alabastre of precious oynement spikenard; and whanne the boxe of alabastre was brokun, sche helde it on
4 his heed. But there weren summe that beren it heuyli with ynne hem silf, and seiden, Wher to is this losse of oynement
5 maad? For this oynement myȝte haue be seld more than for thre hundrid pens, and be ȝouun to pore men. And
6 thei groyneden aȝens hir. But Jhesus seide, Suffre ȝe hir; what be ȝe heuy to hir? sche hath wrouȝt a good werk
7 in me. For euermore ȝe schulen haue pore men with ȝou, and whanne ȝe wolen, ȝe moun do wel to hem; but ȝe schulen
8 not euer more haue me. Sche dide that that sche hadde;
9 sche cam bifore to anoynte my bodi in to biriyng. Treuli Y seie to ȝou, where euer this gospel be prechid in al the world, and that that this *womman* hath don, schal be told in to
10 mynde of hym. And Judas Scarioth, oon of the twelue,
11 wente to the hiȝest prestis, to bitraye hym to hem. And thei herden, and ioyeden, and bihiȝten to ȝyue hym money.
12 And he souȝt hou he schulde bitraye hym couenabli. And the firste dai of therf looues, whanne thei offriden pask, the disciplis seyn to hym, Whidir wilt thou that we go, and make
13 redi to thee, that thou ete the pask? And he sendith tweyn of hise disciplis, and seith to hem, Go ȝe in to the citee, and a man berynge a galoun of watir schal meete ȝou; sue ȝe
14 hym. And whidur euer he entrith, seie ȝe to the lord of the hous, That the maister seith, Where is myn etynge place,
15 where Y schal ete pask with my disciplis? And he schal schewe to ȝou a grete soupyng place arayed, and there make
16 ȝe redi to vs. And hise disciplis wenten forth, and camen in to the citee, and founden as he hadde seid to hem; and
17 thei maden redy the pask. And whanne the euentid was
18 come, he cam with the twelue. And whanne thei saten at the mete, and eeten, Jhesus seide, Treuli Y seie to ȝou, that oon
19 of ȝou that etith with me, schal bitray me. And thei

bigunnen to be sori, and to seie to hym, ech bi hem silf,
20 Whether Y? Which seide to hem, Oon of twelue that
21 puttith the hoond with me in the platere. And sotheli
mannus sone goith, as it is writun of hym; but wo to
that man, by whom mannus sone schal be bitrayed. It
22 were good to hym, yf thilke man hadde not be borun. And
while thei eeten, Jhesus took breed, and blessid, and brak,
23 and ȝaf to hem, and seide, Take ȝe; this is my bodi. And
whanne he hadde take the cuppe, he dide thankyngis, and
24 ȝaf to hem, and alle dronken therof. And he seide to hem,
This is my blood of the newe testament, which schal be
25 sched for many. Treuli Y seye to ȝou, for now Y schal not
drynke of this fruyt of vyne, in to that dai whane Y schal
26 drynke it newe in the rewme of God. And whanne the
ympne was seid, thei wenten out in to the hil of Olyues.
27 And Jhesus seide to hem, Alle ȝe schulen be sclaundrid
in me in this nyȝt; for it is writun, Y schal smyte the
scheepherde, and the scheep of the flok schulen be dis-
28 parplid. But aftir that Y schal rise aȝen, Y schal go bifor
29 ȝou in to Galilee. And Petir seide to hym, Thouȝ alle
30 schulen be sclaundrid, but not Y. And Jhesus seide to hym,
Treuli Y seie to thee, that to dai bifore that the cok in this
31 niȝt crowe twies, thou schalt thries denye me. But he seide
more, Thouȝ it bihoueth, that Y die togidder with thee, Y
32 schal not forsake thee. And in lijk maner alle seiden. And
thei camen in to a place, whos name *is* Gethsamany. And
33 he seide to hise disciplis, Sitte ȝe here, while Y preye. And
he took Petir and James and Joon with hym, and bigan to
34 drede, and to be anoyed. And he seide to hem, My soule is
soreweful to the deeth; abide ȝe here, and wake ȝe with me.
35 And whanne he was gon forth a litil, he felde doun on the
erthe, and preiede, that if it myȝte be, that the our schulde
36 passe fro hym. And he seide, Abba, fadir, alle thingis ben

possible to thee, bere ouer fro me this cuppe; but not that
37 Y wole, but that thou *wolt, be don.* And he cam, and foond
hem slepynge. And he seide to Petir, Symount, slepist
38 thou? myȝtist thou not wake with me oon our? Wake ȝe,
and preie ȝe, that ȝe entre not in to temptacioun; for the
39 spirit is redi, but the fleische *is* sijk. And eftsoone he ȝede,
40 and preiede, and seide the same word; and turnede aȝen
eftsoone, and foond hem slepynge; for her iȝen weren
heuyed. And thei knewen not, what thei schulden answere to
41 hym. And he cam the thridde tyme, and seide to hem,
Slepe ȝe now, and reste ȝe; it suffisith. The hour is comun;
lo! mannus sone schal be bitraied in to the hondis of synful
42 men. Rise ȝe, go we; lo! he that schal bitraye me is nyȝ.
43 And ȝit while he spak, Judas Scarioth, oon of the twelue,
cam, and with him miche puple with swerdis and staues,
sent fro the hiȝest prestis, and the scribis, and fro the eldre
44 men. And his traytour hadde ȝouun to hem a tokene, and
seide, Whom euer Y kisse, he it is; holde ȝe hym, and lede
45 ȝe warli. And whanne he cam, anoon he came to hym, and
46 seide, Maistir; and he kisside hym. And thei leiden hondis
47 on hym, and helden hym. But oon of the men that stoden
aboute, drowȝ out a swerd, and smoot the seruaunt of the
48 hiȝest preest, and kittide of his eere. And Jhesus answeride,
and seide to hem, As to a theef ȝe han gon out with swerdis
49 and staues, to take me? Dai bi dai Y was among ȝou, and
tauȝte in the temple, and ȝe helden not me; but that the
50 scripturis be fulfillid. Thanne alle hise disciplis forsoken
51 hym, and fledden. But a ȝong man, clothid with lynnun
52 cloth on the bare, suede hym; and thei helden hym. And
he lefte the lynnyn clothing, and fleiȝ nakid awei fro hem.
53 And thei ledden Jhesu to the hiȝest preest. And alle the
54 prestis and scribis and eldere men camen togidir. But Petir
suede hym afer in to the halle of the hiȝest preest. And he

55 sat with the mynystris, and warmede hym at the fier. And
the hiȝest prestis, and al the counsel, souȝten witnessyng
aȝens Jhesu to take hym to the deeth; but thei founden not.
56 For manye seiden fals witnessyng aȝens hym, and the wit-
57 nessyngis weren not couenable. And summe risen vp, and
58 baren fals witnessyng aȝens hym, and seiden, For we han
herd hym seiynge, Y schal vndo this temple maad with
hondis, and aftir the thridde dai Y schal bilde another not
59 maad with hondis. And the witnessyng of hem was not
60 couenable. And the hiȝest prest roos vp in to the myddil,
and axide Jhesu, and seide, Answerist thou no thing to tho
61 thingis that ben put aȝens thee of these? But he was stille,
and answeride no thing. Eftsoone the hiȝest prest axide
hym, and seide to hym, Art thou Crist, the sone of the blessid
62 God? And Jhesus seide to hym, Y am; and ȝe schulen
se mannus sone sittynge on the riȝthalf of the vertu of God,
63 and comynge in the cloudis of heuene. And the hiȝest
preest to-rente hise clothis, and seide, What ȝit dissiren we
64 witnessis? ȝe han herd blasfemye. What semeth to ȝou?
65 And thei alle condempneden hym to be gilti of deeth. And
summe bigunnen to bispete hym, and to hile his face, and to
smite hym with buffetis, and seie to hym, Areede thou. And
66 the mynystris beeten hym with strokis. And whanne Petir
was in the halle bynethen, oon of the damesels of the hiȝest
67 prest cam. And whanne sche hadde seyn Petir warmynge
hym, sche bihelde hym, and seide, And thou were with Jhesu
68 of Nazareth. And he denyede, and seide, Nethir Y woot,
nethir Y knowe, what thou seist. And he wente without
69 forth bifor the halle; and anoon the cok crewe. And
eftsoone whanne another damesel hadde seyn hym, sche
bigan to seye to men that stoden aboute, That this is of hem.
70 And he eftsoone denyede. And aftir a litil, eftsoone thei
that stoden nyȝ, seiden to Petir, Verili thou art of hem, for

71 thou art of Galilee also. But he bigan to curse and to swere, For Y knowe not this man, whom ȝe seien. And
72 anoon eftsoones the cok crew. And Petir bithouȝte on the word that Jhesus hadde seide to hym, Bifor the cok crowe twies, thries thou schalt denye me. And he bigan to wepe.

Cap. XV.

1 And anoon in the morewtid the hiȝeste prestis maden a counsel with the elder men, and the scribis, and with al the counsel, and bounden Jhesu and ledden, and bitoken
2 hym to Pilat. And Pilat axide hym, Art thou kynge of Jewis? And Jhesus answeride, and seide to hym, Thou
3 seist. And the hieste prestis accusiden hym in many thingis.
4 But Pilat eftsoone axide hym, and seide, Answerist thou no thing? Seest thou in hou many thingis thei accusen thee?
5 But Jhesus answeride no more, so that Pilat wondride.
6 But bi the feeste dai he was wont to leeue to hem oon of
7 men boundun, whom euer thei axiden. And oon ther was that was seid Barabas, that was boundun with men of
8 dissencioun, that hadden don manslauȝtir in seducioun. And whanne the puple was gon vp, he bigan to preie, as he euer
9 more dide to hem. And Pilat answeride to hem, and seide,
10 Wolen ȝe Y leeue to ȝou the kyng of Jewis? For he wiste,
11 that the hiȝeste prestis hadden takun hym bi enuye. But the bischopis stireden the puple, that he schulde rather leeue
12 to hem Barabas. And eftsoone Pilat answerde, and seide to hem, What thanne wolen ȝe that Y schal do to the kyng
13 of Jewis? And thei eftsoone crieden, Crucifie hym. But
14 Pilat seide to hem, What yuel hath he don? And thei
15 crieden the more, Crucifie hym. And Pilat, willynge to make aseeth to the puple, lefte to hem Barabas, and bitok to hem
16 Jhesu, betun with scourgis, to be crucified. And kynȝtis ledden hym with ynneforth, in to the porche of the mote

halle. And thei clepiden togidir al the cumpany of knyȝtis,
17 and clothiden hym with purpur. And thei writhen a coroun
18 of thornes, and puttiden on hym. And thei bigunnen to
19 grete hym, *and seiden*, Heile, thou kyng of Jewis. And thei
smyten his heed with a reed, and bispatten hym; and thei
20 kneliden, and worschipiden hym. And aftir that thei hadden
scorned him, thei vnclothiden hym of purpur, and clothiden
hym with hise clothis, and ledden out hym, to crucifie hym.
21 And thei compelliden a man that passide the weie, that cam
fro the toun, Symount of Syrenen, the fader of Alisaundir
22 and of Rufe, to bere his cross. And thei ledden hym in to a
23 place Golgatha, that is to seie, the place of Caluari. And
thei ȝauen to hym to drynke wyn meddlid with mirre, and he
24 took not. And thei crucifieden him, and departiden hise
25 clothis, and kesten lot on tho, who schulde take what. And
26 it was the thridde our, and thei crucifieden hym. And the
27 titil of his cause was writun, Kyng of Jewis. And thei
crucifien with hym twei theues, oon at the riȝthalf and oon
28 at his lefthalf. And the scripture was fulfillid that seith, And
29 he is ordeyned with wickid men. And as thei passiden forth,
thei blasfemyden hym, mouynge her heedis, and seiynge,
Vath! thou that distriest the temple of God, and in thre daies
30 bildist it aȝen; come adoun fro the crosse, and make thi silf
31 saaf. Also the hiȝeste prestis scorneden hym ech to othir
with the scribis, and seiden, He made othir men saaf, he
32 may not saue hym silf. Crist, kyng of Israel, come doun
now fro the cross, that we seen, and bileuen. And thei that
33 weren crucified with hym, dispiseden hym. And whanne
the sixte hour was come, derknessis weren made on al the
34 erthe til in to the nynthe our. And in the nynthe our Jhesus
criede with a greet vois, and seide, Heloy, Heloy, lamasa-
batany, that is to seie, My God, my God, whi hast thou
35 forsakun me? And summe of men that stoden aboute

36 herden, and seiden, Lo! he clepith Helye. And oon ranne,
and fillide a spounge with vynegre, and puttide aboute to
a reede, and ȝaf to hym drynke, and seide, Suffre ȝe, se we, if
37 Helie come to do hym doun. And Jhesus ȝaf out a greet
38 cry, and diede. And the veil of the temple was rent atwo fro
39 the hiȝeste to bynethe. But the centurien that stood forn
aȝens siȝ, that he so criynge hadde diede, and seide, Verili,
40 this man was Goddis sone. And ther weren also wymmen
biholdynge fro afer, among whiche was Marie Maudeleyn,
and Marie, the modir of James the lesse, and of Joseph, and
41 of Salome. And whanne Jhesus was in Galilee, thei folewiden
hym, and mynystriden to hym, and many othere *wymmen*,
42 that camen vp togidir with him to Jerusalem. And whanne
euentid was come, for it was the euentid which is bifor the
43 sabat, Joseph of Armathie, the noble decurioun, cam, and he
abood the rewme of God; and booldli he entride to Pilat, and
44 axide the bodi of Jhesu. But Pilat wondride, if he were now
45 deed. And whanne the centurion was clepid, he axide hym,
if he were deed; and whanne he knewe of the centurion, he
46 grauntide the bodi of Jhesu to Joseph. And Joseph bouȝte
lynnen cloth, and took hym doun, and wlappide in the lynnen
cloth, and leide hym in a sepulcre that was hewun of a
stoon, and walewide a stoon to the dore of the sepulcre.
47 And Marie Maudeleyne and Marie of Joseph bihelden, where
he was leid.

CAP. XVI.

1 AND whanne the sabat was passid, Marie Maudeleyne, and
Marie of James, and Salomee bouȝten swete smellynge
2 oynementis, to come and to anoynte Jhesu. And ful eerli
in oon of the woke daies, thei camen to the sepulcre, whanne
3 the sunne was risun. And thei seiden togidere, Who schal
meue awey to vs the stoon fro the dore of the sepulcre?

4 And thei bihelden, and seien the stoon walewid awei, for it
5 was ful greet. And thei ȝeden in to the sepulcre, and sayn
a ȝonglyng, hilide with a white stole, sittynge at the riȝthalf;
6 and thei weren afeerd. Which seith to hem, Nyle ȝe drede;
ȝe seken Jhesu of Nazareth crucified; he is risun, he is not
7 here; lo! the place where thei leiden hym. But go ȝe, and
seie ȝe to hise disciplis, and to Petir, that he schal go bifor
ȝou in to Galilee; there ȝe schulen se hym, as he seide
8 to ȝou. And thei ȝeden out, and fledden fro the sepulcre;
for drede and quakyng had assailed hem, and to no man thei
9 seiden ony thing, for thei dredden. And Jhesus roos eerli
the firste dai of the woke, and apperid firste to Marie Maude-
10 leyne, fro whom he had caste out seuene deuelis. And sche
ȝede, and tolde to hem that hadden ben with hym, *whiche*
11 *weren* weilynge and wepynge. And thei herynge that he
12 lyuyde, and was seyn of hir, bileueden not. But after these
thingis, whanne tweyne of hem wandriden, he was schewid
13 in anothir likneſse to hem goynge in to a toun. And thei
ȝeden, and telden to the othir, and nether thei bileueden
14 to hem. But at the laste, whanne the enleuene *disciplis* saten
at the mete, Jhesus apperide to hem, and repreuede the
vnbileue of hem, and the hardnesse of herte, for thei
bileueden not to hem, that hadden seyn that he was risun
15 fro deeth. And he seide to hem, Go ȝe in to al the world,
16 and preche the gospel to eche creature. Who that bileueth,
and is baptisid, schal be saaf; but he that bileueth not, schal
17 be dampned. And these tokenes schulen sue hem, that
bileuen. In my name thei schulen caste out feendis; thei
18 schulen speke with newe tungis; thei schulen do awei ser-
pentis; and if thei drynke ony venym, it schal not noye hem.
Thei schulen sette her hondis on sijk men, and thei schulen
19 wexe hoole. And the Lord Jhesu, aftir he hadde spokun
to hem, was takun vp in to heuene, and he sittith on the

20 riȝthalf of God. And thei ȝeden forth, and prechiden euery where, for the Lord wrouȝte with hem, and confermyde the word with signes folewynge.

LUKE.

CAP. I.

1 FORSOTHE for manye men enforceden to ordeyne the tellyng
2 of thingis, whiche ben fillid in vs, as thei that seyn atte the
3 bigynnyng, and weren ministris of the word, bitaken, it is seen also to me, hauynge alle thingis diligentli bi ordre, to
4 write to thee, thou best Theofile, that thou knowe the treuthe of tho wordis, of whiche thou art lerned.
5 In the daies of Eroude, kyng of Judee, ther was a prest, Sakarie bi name, of the sorte of Abia, and his wijf *was* of the
6 douȝtris of Aaron, and hir name *was* Elizabeth. And bothe weren iust bifor God, goynge in alle the maundementis and
7 iustifiyngis of the Lord, withouten pleynt. And thei hadden no child, for Elizabeth was bareyn, and bothe weren of grete
8 age in her daies. And it bifel, that whanne Zacarie schulde do the office of preesthod, in the ordre of his cours tofor
9 God, aftir the custome of the preesthod, he wente forth bi
10 lot, and entride in to the temple, to encense. And al the multitude of the puple was with outforth, and preiede in the
11 our of encensyng. And an aungel of the Lord apperide to
12 hym, and stood on the riȝthalf of the auter of encense. And
13 Zacarie seynge was afraied, and drede fel vpon hym. And the aungel seide to hym, Zacarie, drede thou not; for thi preyer is herd, and Elizabeth, thi wijf, schal bere to thee
14 a sone, and his name schal be clepid Joon. And ioye and gladyng schal be to thee; and many schulen haue ioye in his

15 natyuyte. For he schal be greet bifor the Lord, and he schal
not drynke wyn and sidir, and he schal be fulfillid with the
16 Hooli Goost ȝit of his modir wombe. And he schal con-
17 uerte many of the children of Israel to her Lord God; and
he schal go bifor hym in the spirit and the vertu of Helie;
and he schal turne the hertis of the fadris in to the sones,
and men out of bileue to the prudence of iust men, to make
18 redi a perfit puple to the Lord. And Zacarie seide to the
aungel, Wherof schal Y wite this? for Y am eld, and my wijf
19 hath gon fer in to hir daies. And the aungel answeride,
and seide to hym, For Y am Gabriel, that stonde niȝ bifor
God; and Y am sent to thee to speke, and to euangelize
20 to thee these thingis. And lo! thou schalt be doumbe, and
thou schalt not mow speke til in to the dai, in which these
thingis schulen be don; for thou hast not bileued to my
21 wordis, whiche schulen be fulfillid in her tyme. And the
puple was abidynge Zacarie, and thei wondriden, that he
22 tariede in the temple. And he ȝede out, and myȝte not
speke to hem, and thei knewen that he hadde seyn a visioun
in the temple. And he bikenyde to hem, and he dwellide
23 stille doumbe. And it was don, whanne the daies of his office
24 weren fulfillid, he wente in to his hous. And aftir these daies
Elizabeth, his wijf, conseyuede, and hidde hir fyue monethis,
25 and seide, For so the Lord dide to me in the daies, in whiche
26 he bihelde, to take awei my repreef among men. But in the
sixte moneth the aungel Gabriel was sent fro God in to a
27 citee of Galilee, whos name *was* Nazareth, to a maidyn,
weddid to a man, whos name was Joseph, of the hous of
28 Dauid; and the name of the maidun *was* Marie. And the
aungel entride to hir, and seide, Heil, ful of grace; the Lord
29 *be* with thee; blessid *be* thou among wymmen. And whanne
sche hadde herd, sche was troublid in his word, and thouȝte
30 what maner salutacioun this was. And the aungel seide to

hir, Ne drede thou not, Marie, for thou hast foundun grace
31 anentis God. Lo! thou schalt conceyue in wombe, and
schalt bere a sone, and thou schalt clepe his name Jhesus.
32 This schal be greet, and he schal be clepid the sone of the
Hiȝeste; and the Lord God schal ȝeue to hym the seete
of Dauid, his fadir, and he schal regne in the hous of Jacob
33 with outen ende, and of his rewme schal be noon ende.
34 And Marie seide to the aungel, On what maner schal this
35 thing be doon, for Y knowe not man? And the aungel
answeride, and seide to hir, The Hooly Goost schal come
fro aboue in to thee, and the vertu of the Hiȝeste schal ouer-
schadewe thee; and therfor that hooli thing that schal be
36 borun of thee, schal be clepid the sone of God. And lo!
Elizabeth, thi cosyn, and sche also hath conceyued a sone in
37 hir eelde, and this moneth is the sixte to hir that is clepid
bareyn; for euery word schal not be inpossible anentis God.
38 And Marie seide, Lo! the handmaydyn of the Lord; be it
don to me aftir thi word. And the aungel departide fro hir.
39 And Marie roos vp in tho daies, and wente with haaste in to
40 the mounteyns, in to a citee of Judee. And sche entride in
41 to the hous of Zacarie, and grette Elizabeth. And it was
don, as Elizabeth herde the salutacioun of Marie, the ȝong
child in hir wombe gladide. And Elizabeth was fulfillid with
42 the Hooli Goost, and criede with a greet vois, and seide,
Blessid *be* thou among wymmen, and blessid *be* the fruyt
43 of thi wombe. And wherof *is* this thing to me, that the
44 modir of my Lord come to me? For lo! as the voice of
thi salutacioun was maad in myn eeris, the ȝong child gladide
45 in ioye in my wombe. And blessid be thou, that hast bi-
leued, for thilke thingis that ben seid of the Lord to thee,
46 schulen be parfitli don. And Marie seide, Mi soule mag-
47 nyfieth the Lord, and my spirit hath gladid in God, myn
48 helthe. For he hath biholdun the mekenesse of his hand-

49 maidun. For lo! of this alle generaciouns schulen seie that
Y am blessid. For he that is myȝti hath don to me grete
50 thingis, and his name *is* hooli. And his mercy is fro kynrede
51 in to kynredes, to men that dreden hym. He made myȝt in
his arme, he scaterede proude men with the thouȝte of his
52 herte. He sette doun myȝti men fro sete, and enhaunside
53 meke men. He hath fulfillid hungri men with goodis, and
54 he hath left riche men voide. He, hauynge mynde of his
55 mercy, took Israel, his child; as he hath spokun to oure
56 fadris, to Abraham and to his seed, in to worldis. And
Marie dwellide with hir, as it were thre monethis, and turnede
57 aȝen in to hir hous. But the tyme of beryng child was ful-
58 fillid to Elizabeth, and sche bare a sone. And the neiȝboris
and cosyns of hir herden, that the Lord hadde magnyfied his
59 mercy with hir; and thei thankiden hym. And it was don
in the eiȝte dai, thei camen to circumcide the child; and
60 thei clepiden hym Zacarie, bi the name of his fadir. And his
moder answeride, and seide, Nay, but he schal be clepid
61 Joon. And thei seiden to hir, For no man is in thi kynrede,
62 that is clepid this name. And thei bikeneden to his fadir,
63 what he wolde that he were clepid. And he axynge a
poyntil, wroot, seiynge, Joon is his name. And alle men
64 wondriden. And anoon his mouth was openyd, and his
65 tunge, and he spak, and blesside God. And drede was maad
on alle her neiȝboris, and alle these wordis weren pupplischid
66 on alle the mounteyns of Judee. And alle men that herden
puttiden in her herte, and seiden, What maner child schal
67 this be? For the hoond of the Lord was with hym. And
Zacarie, his fadir, was fulfillid with the Hooli Goost, and
68 prophesiede, and seide, Blessid *be* the Lord God of Israel,
69 for he hath visitid, and maad redempcioun of his puple. And
he hath rerid to vs an horn of heelthe in the hous of Dauid,
70 his child. As he spak bi the mouth of hise hooli prophetis,

that weren fro the world. Helthe fro oure enemyes, and fro the hoond of alle men that hatiden vs. To do merci with oure fadris, and to haue mynde of his hooli testament. The greet ooth that he swoor to Abraham, oure fadir, to ȝyue hym silf to vs. That we with out drede delyuered fro the hoond of oure enemyes, serue to hym, in hoolynesse and riȝtwisnesse bifor hym in alle oure daies. And thou, child, schalt be clepid the prophete of the Hiȝest; for thou schalt go bifor the face of the Lord, to make redi hise weies. To ȝyue scyence of helthe to his puple, in to remyssioun of her synnes; bi the inwardnesse of the merci of oure God, in the whiche he spryngynge vp fro an hiȝ hath visitid vs. To ȝyue liȝt to hem that sitten in derknessis and in schadewe of deeth; to dresse oure feet in to the weie of pees. And the child wexide, and was coumfortid in spirit, and was in desert placis til to the dai of his schewing to Israel.

Cap. II.

And it was don in tho daies, a maundement went out fro the emperour August, that al the world schulde be discryued. This firste discryuyng was maad of Cyryn, iustice of Sirie. And alle men wenten to make professioun, ech in to his owne citee. And Joseph wente vp fro Galilee, fro the citee Nazareth, in to Judee, in to a citee of Dauid, that is clepid Bethleem, for that he was of the hous and of the meyne of Dauid, that he schulde knouleche with Marie, his wijf, that was weddid to hym, and was greet with child. And it was don, while thei weren there, the daies weren fulfillid, that sche schulde bere child. And sche bare hir first borun sone, and wlappide hym in clothis, and leide hym in a cratche, for ther was no place to hym in no chaumbir. And scheepherdis weren in the same cuntre, wakynge and kepynge the watchis of the nyȝt on her flok. And lo! the

aungel of the Lord stood bisidis hem, and the cleernesse of God schinede aboute hem; and thei dredden with greet
10 drede. And the aungel seide to hem, Nyle ȝe drede; for lo!
11 Y preche to ȝou a greet ioye, that schal be to al puple. For a sauyoure is borun to dai to ȝou, that is Crist the Lord, in
12 the citee of Dauid. And this *is* a tokene to ȝou; ȝe schulen fynde a ȝong child wlappid in clothis, and leid in a cratche.
13 And sudenli ther was maad with the aungel a multitude
14 of heuenli knyȝthod, heriynge God, and seiynge, Glorie *be* in the hiȝeste thingis to God, and in erthe pees *be* to
15 men of good wille. And it was don, as the aungelis passiden awei fro hem in to heuene, the scheephirdis spaken togider, and seiden, Go we ouer to Bethleem, and se we this word that is maad, which the Lord hath maad, and schewide to vs.
16 And thei hiȝynge camen, and founden Marie and Joseph, and
17 the ȝong child leid in a cratche. And thei seynge, knewen
18 of the word that was seid to hem of this child. And alle men that herden wondriden, and of these thingis that weren
19 seid to hem of the scheephirdis. But Marie kepte alle these
20 wordis, berynge togider in hir herte. And the scheepherdis turneden aȝen, glorifyinge and heriynge God in alle thingis
21 that thei hadden herd and seyn, as it was seid to hem. And aftir that the eiȝte daies weren endid, that the child schulde be circumcided, his name was clepid Jhesus, which was clepid of the aungel, bifor that he was conceyued in the wombe.
22 And aftir that the daies of the purgacioun of Marie weren fulfillid, aftir Moyses lawe, thei token hym into Jerusalem, to
23 offre hym to the Lord, as it is writun in the lawe of the Lord For euery male kynde openynge the wombe, schal be clepid
24 holi to the Lord; and that thei schulen ȝyue an offrying, aftir that it is seid in the lawe of the Lord, A peire of turturis, or
25 twei culuer briddis. And lo! a man was in Jerusalem, whos name *was* Symeon; and this man *was* iust and vertuous, and

aboode the coumfort of Israel; and the Hooli Goost was in
26 hym. And he hadde takun an answere of the Hooli Goost,
that he schulde not se deeth, but he sawȝ first the Crist of the
27 Lord. And he cam in spirit into the temple. And whanne
his fadir and modir ledden the child Jhesu to do aftir the
28 custom of the lawe for hym, he took hym in to hise armes, and
29 he blesside God, and seide, Lord, now thou leuyst thi ser-
30 uaunt aftir thi word in pees; for myn iȝen han seyn thin
31 helthe, which thou hast maad redi bifor the face of alle
32 puplis; liȝt to the schewyng of hethene men, and glorie
33 of thi puple Israel. And his fadir and his modir weren won-
34 drynge on these thingis, that weren seid of hym. And
Symeon blesside hem, and seide to Marie, his modir, Lo!
this is set in to the fallyng doun and in to the risyng aȝen of
many men in Israel, and in to a tokene, to whom it schal be
35 aȝenseid. And a swerd schal passe thorou thin owne soule,
36 that the thouȝtis ben schewid of many hertis. And Anna
was a prophetesse, the douȝtir of Fanuel, of the lynage of
Aser. And sche hadde goon forth in many daies, and hadde
lyued with hir hosebonde seuene ȝeer fro hir maydynhode.
37 And this was a widewe to foure scoor ȝeer and foure; and
sche departide not fro the temple, but seruyde *to God* nyȝt
38 and dai in fastyngis and preieris. And this cam vpon hem
in thilk our, and knoulechide to the Lord, and spak of hym
39 to alle that abiden the redempcioun of Israel. And as thei
hadden ful don alle thingis, aftir the lawe of the Lord, thei
40 turneden aȝen in to Galilee, in to her citee Nazareth. And
the child wexe, and was coumfortid, ful of wisdom; and the
41 grace of God was in hym. And his fadir and modir wenten
42 ech ȝeer in to Jerusalem. in the solempne dai of pask. And
whanne Jhesus was twelue ȝeer oold, thei wenten vp to Jerusa-
43 lem, aftir the custom of the feeste dai. And whanne the
daies weren don, thei turneden aȝen; and the child abood in

44 Jerusalem, and his fadir and modir knewen it not. For thei
gessynge that he hadde be in the felowschip, camen a daies
iourney, and sou3ten hym among hise cosyns and hise knou-
45 leche. And whanne thei founden hym not, thei turneden
46 a3en in to Jerusalem, and sou3ten hym. And it bifelle, that
aftir the thridde dai thei founden hym in the temple, sittynge
in the myddil of the doctours, herynge hem and axynge hem.
47 And alle men that herden hym, wondriden on the prudence
and the answeris of hym. And thei seyn, and wondriden.
48 And his modir seide to hym, Sone, what hast thou do to vs
thus? Lo! thi fadir and Y sorewynge han sou3te thee.
49 And he seide to hem, What is it that 3e sou3ten me? wisten
3e not that in tho thingis that ben of my fadir, it behoueth me
50 to be? And thei vndurstoden not the word, which he spak
51 to hem. And he cam doun with hem, and cam to Naza-
reth, and was suget to hem. And his moder kepte togidir
52 alle these wordis, and bare hem in hir herte. And Jhesus
profitide in wisdom, age, and grace, anentis God and men.

Cap. III.

1 In the fiftenthe 3eer of the empire of Tiberie, the empe-
roure, whanne Pilat of Pounce gouernede Judee, and Eroude
was prince of Galilee, and Filip, his brothir, *was* prince of
Iturye, and of the cuntre of Tracon, and Lisanye *was* prince
2 of Abilyn, vndir the princis of prestis Annas and Caifas, the
word of the Lord was maad on Joon, the sone of Zacarie, in
3 desert. And he cam in to al the cuntre of Jordan, and
prechide baptym of penaunce in to remyssioun of synnes.
4 As it is wrytun in the book of the wordis of Isaye, the
prophete, The voice of a crier in desert; Make 3e redi
5 the weie of the Lord, make 3e hise pathis ri3t. Ech valey
schal be fulfillid, and euery hil and litil hil schal be maad
lowe; and schrewid thingis schulen ben in to dressid thingis,

6 and scharp thingis in to pleyn weies; and euery fleisch
7 schal se the heelthe of God. Therfor he seid to the puple, which wente out to be baptisid of hym, Kyndlyngis of eddris, who schewide to ȝou to fle fro the wraththe to comynge?
8 Therfor do ȝe worthi fruytis of penaunce, and bigynne ȝe not to seie, We han a fadir Abraham; for Y seie to ȝou, that God is myȝti to reise of these stoonys the sones of Abraham.
9 And now an axe is sett to the roote of the tree; and therfor euery tre that makith no good fruyt, schal be kit doun, and
10 schal be cast in to the fier. And the puple axide hym, and
11 seiden, What thanne schulen we do? He answeride, and seide to hem, He that hath twei cootis, ȝyue to hym that hath
12 noon; and he that hath metis, do in lijk maner. And pupplicans camen to be baptisid; and thei seiden to hym,
13 Maister, what schulen we do? And he seide to hem, Do ȝe
14 no thing more, than that that is ordeyned to ȝou. And knyȝtis axiden hym, and seiden, What schulen also we do? And he seide to hem, Smyte ȝe wrongfuli no man, nethir make ȝe
15 fals chalenge, and be ȝe apayed with ȝoure sowdis. Whanne al the puple gesside, and alle men thouȝten in her hertis
16 of Joon, lest perauenture he were Crist, Joon answeride, and seide to alle men, Y baptize you in watir; but a stronger than Y schal come aftir me, of whom Y am not worthi to vnbynde the lace of his schoon; he schal baptize ȝou in the
17 Hooli Goost and fier. Whos wynewyng tool in his hond, and he schal purge his floor of corn, and schal gadere the whete in to his berne; but the chaffis he schal brenne with
18 fier vnquenchable. And many othere thingis also he spak, and prechide to the puple. But Eroude tetrark, whanne he
19 was blamed of Joon for Erodias, the wijf of his brother, and
20 for alle the yuelis that Eroude dide, encreside this ouer alle,
21 and schitte Joon in prisoun. And it was don, whanne al the puple was baptised, and whanne Jhesu was baptised, and

22 preiede, heuene was openyd. And the Hooli Goost cam
doun in bodili licnesse, as a dowue on hym; and a vois
was maad fro heuene, Thou art my derworth sone, in thee
23 it hath plesid to me. And Jhesu hym silf was bigynninge as
of thritti ȝeer, that he was gessid the sone of Joseph, which
24 was of Heli, which was of Mathath, which was of Leuy,
25 which was of Melchi, that was of Jamne, that was of Joseph,
that was of Matatie, that was of Amos, that was of Naum,
26 that was of Hely, that was of Nagge, that was of Mathath,
that was of Matatie, that was of Semei, that was of Joseph,
27 that was of Juda, that was of Johanna, that was of Resa, that
28 was of Zorobabel, that was of Salatiel, that was of Neri, that
was of Melchi, that was of Addi, that was of Cosan, that was
29 of Elmadan, that was of Her, that was of Jhesu, that was of
Eleasar, that was of Jorum, that was of Matath, that was of
30 Leuy, that was of Symeon, that was of Juda, that was of
Joseph, that was of Jona, that was of Eliachym, that was
31 of Melca, that was of Menna, that of Mathatha, that was of
32 Nathan, that was of Dauid, that was of Jesse, that was of
Obèth, that was of Boz, that was of Salmon, that was of
33 Nason, that was of Amynadab, that was of Aram, that was of
34 Esrom, that was of Fares, that was of Judas, that was of
Jacob, that was of Isaac, that was of Abraham, that was
35 of Tare, that was of Nachor, that was of Seruth, that was of
Ragau, that was of Faleth, that was of Heber, that was
36 of Sale, that was of Chaynan, that was of Arfaxath, that was
of Sem, that was of Noe, that was of Lameth, that was of
37 Matussale, that was of Enok, that was of Jareth, that was
of Malaliel, that was of Cainan, that was of Enos, that was
38 of Seth, that was of Adam, that was of God.

Cap. IV.

1 And Jhesus ful of the Hooli Goost turnede aȝen fro Jordan,
2 and was led bi the spirit into desert fourti daies, and was
temptid of the deuel, and eet nothing in tho daies; and
3 whanne tho daies weren endid, he hungride. And the deuel
seide to him, If thou art Goddis sone, seie to this stoon, that
4 it be maad breed. And Jhesus answeride to hym, It is
writun, That a man lyueth not in breed aloone, but in euery
5 word of God. And the deuel ladde hym in to an hiȝ hil,
and schewide to hym alle the rewmes of the world in a
6 moment of tyme; and seide to hym, Y schal ȝyue to
thee al this power, and the glorie of hem, for to me thei ben
7 ȝouun, and to whom Y wole, Y ȝyue hem; therfor if thou
falle doun, and worschipe bifore me, alle thingis schulen
8 be thine. And Jhesus answeride, and seide to hym, It is
writun, Thou schalt worschipe thi Lord God, and to hym
9 aloone thou schalt serue. And he ledde hym in to Jeru-
salem, and sette hym on the pynacle of the temple, and
seide to hym, If thou art Goddis sone, sende thi silf fro
10 hennes doun; for it is writun, For he hath comaundide to
hise aungels of thee, that thei kepe thee in alle thi weies,
11 and that thei schulen take thee in hondis, lest perauenture
12 thou hirte thi foote at a stoon. And Jhesus answeride, and
seide to him, It is seid, Thou schalt not tempte thi Lord
13 God. And whanne euery temptacioun was endid, the feend
14 wente awei fro hym for a tyme. And Jhesus turnede aȝen
in the vertu of the spirit in to Galilee, and the fame wente
15 forth of hym thorou al the cuntre. And he tauȝte in the
16 synagogis of hem, and was magnyfied of alle men. And
he cam to Nazareth, where he was norisschid, and entride
aftir his custom in the sabat dai in to a synagoge, and roos to
17 reed. And the book of Ysaye, the prophete, was takun to

hym; and as he turnede the book, he foond a place, where
18 it was wrytun, The Spirit of the Lord on me, for which
thing he anoyntide me; he sente me to preche to pore men,
19 to hele contrite men in herte, and to preche remyssioun
to prisoneris, and siȝt to blynde men, and to delyuere brokun
men in to remissioun; to preche the ȝeer of the Lord ple-
20 saunt, and the dai of ȝeldyng aȝen. And whanne he hadde
closid the book, he ȝaf aȝen to the mynystre, and sat; and
the iȝen of alle men in the synagoge were biholdynge in
21 to hym. And he bigan to seie to hem, For in this dai
22 this scripture is fulfillid in ȝoure eeris. And alle men ȝauen
witnessyng to hym, and wondriden in the wordis of grace,
that camen forth of his mouth. And thei seiden, Whether
23 this is not the sone of Joseph? And he seide to hem,
Sotheli ȝe schulen seie to me this liknesse, Leeche, heele
thi silf. The Farisees seiden to Jhesu, Hou grete thingis
han we herd don in Cafarnaum, do thou also here in thi
24 cuntre. And he seide, Treuli Y seie to ȝou, that no profete
25 is resseyued in his owne cuntre. In treuthe Y seie to ȝou,
that many widowis weren in the daies of Elie, the prophete,
in Israel, whanne heuene was closid thre ȝeer and sixe
monethis, whanne greet hungur was maad in al the erthe;
26 and to noon of hem was Elye sent, but in to Sarepta of Sydon,
27 to a widowe. And many meseles weren in Israel, vndur
Helisee, the prophete, and noon of hem was clensid, but
28 Naaman of Sirye. And alle in the synagoge herynge these
29 thingis, weren fillid with wraththe. And thei risen vp, and
drouen hym out with out the citee, and ledden hym to the
cop of the hil on which her citee was bildid, to caste
30 hym doun. But Jhesus passide, and wente thorou the
31 myddil of hem; and cam doun in to Cafarnaum, a citee
32 of Galilee, and there he tauȝte hem in sabotis. And thei
weren astonyed in his techyng, for his word was in power.

33 And in her synagoge was a man hauynge an vnclene feend,
34 and he criede with greet vois, and seide, Suffre, what to vs
and to thee, Jhesu of Nazareth? art thou comun to leese vs?
35 Y knowe, that thou art the hooli of God. And Jhesus
blamede hym, and seide, Wexe doumbe, and go out fro
hym. And whanne the feend hadde cast hym forth in
to the myddil, he wente awei fro hym, and he noyede hym
36 no thing. And drede was maad in alle men, and thei spaken
togider, and seiden, What is this word, for in power and vertu
37 he comaundith to vnclene spiritis, and thei gon out? And
the fame was pupplischid of him in to ech place of the
38 cuntre. And Jhesus roos vp fro the synagoge, and entride
in to the hous of Symount; and the modir of Symountis wijf
was holdun with grete fyueris, and thei preieden hym for
39 hir. And Jhesus stood ouer hir, and comaundide to the
feuer, and it lefte hir; and anoon sche roos vp, and seruede
40 hem. And whanne the sunne wente doun, alle that hadden
sijke men with dyuerse langours, ledden hem to hym; and
he sette his hoondis on ech bi hem silf, and heelide hem.
41 And feendis wenten out fro manye, and crieden, and seiden,
For thou art the sone of God. And he blamede, and suffride
hem not to speke, for thei wisten hym, that he was Crist.
42 And whanne the dai was come, he ȝede out, and wente in to
a desert place; and the puple souȝten hym, and thei camen
to hym, and thei helden hym, that he schulde not go awei
43 fro hem. To whiche he seide, For also to othere citees
it bihoueth me to preche the kyngdom of God, for therfor Y
44 am sent. And he prechide in the synagogis of Galilee.

Cap. V.

1 And it was don, whanne the puple cam fast to Jhesu,
to here the word of God, he stood bisidis the pool of Gena-

2 sereth, and saiȝ two bootis stondynge bisidis the pool; and
the fischeris weren go doun, and waischiden her nettis.
3 And he wente vp in to a boot, that was Symoundis, and
preiede hym to lede it a litil fro the loond; and he seet, and
4 tauȝte the puple out of the boot. And as he ceesside to
speke, he seide to Symount, Lede thou in to the depthe,
5 and slake ȝoure nettis to take fisch. And Symount an-
sweride, and seide to hym, Comaundoure, we traueliden al
the nyȝt, and token no thing, but in thi word Y schal leye out
6 the net. And whanne thei hadden do this thing, thei closiden
togidir a greet multitude of fischis; and her net was brokun.
7 And thei bikenyden to felawis, that weren in anothir boot,
that thei schulden come, and helpe hem. And thei camen,
and filliden bothe the bootis, so that thei weren almost
8 drenchid. And whanne Symount Petir saiȝ this thing, he
felde doun to the knees of Jhesu, and seide, Lord, go fro me,
9 for Y am a synful man. For he was on ech side astonyed,
and alle that weren with hym, in the takyng of fischis whiche
10 thei token. Sotheli in lijk maner James and Joon, the sones
of Zebedee, that weren felowis of Symount Petre. And
Jhesus seide to Symount, Nyle thou drede; now fro this
11 tyme thou schalt take men. And whanne the bootis weren led
vp to the loond, thei lefte alle thingis, and thei sueden hym.
12 And it was don, whanne he was in oon of the citees, lo!
a man ful of lepre; and seynge Jhesu felle doun on his face,
and preyede hym, and seide, Lord, if thou wolt, thou maist
13 make me clene. And Jhesus held forth his hoond, and
touchide hym, and seide, Y wole, be thou maad cleene.
14 And anoon the lepre passide awei fro hym. And Jhesus
comaundide to hym, that he schulde seie to no man; But go,
schewe thou thee to a preest, and offre for thi clensyng,
15 as Moises bad, in to witnessyng to hem. And the word
walkide aboute the more of hym; and myche puple camen

16 togidere, to here, and to be heelid of her siknessis. And
17 he wente in to desert, and preiede. And it was don in
oon of the daies, he sat, and tauȝte; and there weren
Farisees sittynge, and doctouris of the lawe, that camen of
eche castel of Galilee, and of Judee, and of Jerusalem; and
18 the vertu of the Lord was to heele sike men. And lo!
men beren in a bed a man that was sijk in the palsye,
19 and thei souȝten to bere hym in, and sette bifor hym. And
thei founden not in what partie thei schulden bere hym
in, for the puple, and thei wenten on the roof, and bi the
sclattis thei leeten hym doun with the bed, in to the myddil,
20 bifor Jhesus. And whanne Jhesu saiȝ the feith of hem, he
21 seide, Man, thi synnes ben forȝouun to thee. And the scribis
and Farisees bigunnen to thenke, seiynge, Who is this, that
spekith blasfemyes? who may forȝyue synnes, but God
22 aloone? And as Jhesus knewe the thouȝtis of hem, he
answeride, and seide to hem, What thenken ȝe yuele thingis
23 in ȝoure hertes? What is liȝter to seie, Synnes ben forȝouun
24 to thee, or to seie, Rise vp, and walke? But that ȝe wite,
that mannus sone hath power in erthe to forȝyue synnes, he
seide to the sijk man in palesie, Y seie to thee, ryse vp, take
25 thi bed, and go in to thin hous. And anoon he roos vp
bifor hem, and took the bed in which he lay, and wente in to
26 his hous, and magnyfiede God. And greet wondur took
alle, and thei magnyfieden God; and thei weren fulfillid with
greet drede, and seiden, For we han seyn merueilouse thingis
27 to dai. And after these thingis Jhesus wente out, and saiȝ a
pupplican, Leuy bi name, sittynge at the tolbothe. And he
28 seide to hym, Sue thou me; and whanne he hadde left alle
29 thingis, he roos vp, and suede hym. And Leuy made to hym
a greet feeste in his hous; and ther was a greet cumpanye
of pupplicans, and of othere that weren with hem, sittynge at
30 the mete. And Farisees and the scribis of hem grutchiden, and

seiden to hise disciplis, Whi eten ȝe and drynken with pup-
31 plicans and synful men? And Jhesus answeride, and seide
to hem, Thei that ben hoole han no nede to a leche, but thei
32 that ben sijke; for Y cam not to clepe iuste men, but synful
33 men to penaunce. And thei seiden to hym, Whi the dis-
ciplis of Joon fasten ofte, and maken preieris, also and of
34 Farisees, but thine eten and drynken? To whiche he seide,
Whether ȝe moun make the sones of the spouse to faste,
35 while the spouse is with hem? But daies schulen come,
whanne the spouse schal be takun awei fro hem, and thanne
36 thei schulen faste in tho daies. And he seide to hem also
a liknesse; For no man takith a pece fro a newe cloth,
and puttith *it* in to an oold clothing; ellis bothe he brekith
the newe, and the pece of the newe acordith not to the elde.
37 And no man puttith newe wyne in to oolde botels; ellis
the newe wyn schal breke the botels, and the wyn schal
38 be sched out, and the botels schulen perische. But newe
wyne owith to be put in to newe botels, and bothe ben kept.
39 And no man drynkynge the elde, wole anoon the newe;
for he seith, The olde is the betere.

Cap. VI.

1 And it was don in the secounde firste sabat, whanne he
passid bi cornes, hise disciplis pluckiden eeris of corn; and
2 thei frotynge with her hondis, eeten. And summe of the
Fariseés seiden to hem, What doon ȝe that, that is not
3 leeueful in the sabotis? And Jhesus answeride, and seide to
hem, Han ȝe not redde, what Dauith dide, whanne he hun-
4 gride, and thei that weren with hym; hou he entride in
to the hous of God, and took looues of proposicioun, and
eet, and ȝaf to hem that weren with hem; whiche *looues* it was
5 not leeueful to eete, but oonli to prestis. And he seide to

6 hem, For mannus sone is lord, ȝhe, of the sabat. And it was
don in another sabat, that he entride in to a synagoge, and
tauȝte. And a man was there, and his riȝt hoond was drie.
7 And the scribis and Farisees aspieden hym, if he wolde heele
hym in the sabat, that thei schulden fynde cause, whereof
8 thei schulden accuse hym. And he wiste the thouȝtis of
hem, and he seide to the man that hadde a drie hoond,
Rise vp, and stonde in to the myddil. And he roos, and
9 stood. And Jhesus seide to hem, Y axe ȝou, if it is leueful
to do wel in the sabat, or yuel? to make a soule saaf, or
10 to leese? And whanne he hadde biholde alle men aboute, he
seide to the man, Hold forth thin hoond. And he held
11 forth, and his hond was restorid to helthe. And thei weren
fulfillid with vnwisdom, and spaken togidir, what thei schulden
12 do of Jhesu. And it was don in tho daies, he wente out in
to an hil to preye; and he was al nyȝt dwellynge in the
13 preier of God. And whanne the day was come, he clepide
hise disciplis, and chees twelue of hem, whiche he clepide
14 also apostlis; Symount, whom he clepide Petir, and Andrew,
15 his brothir, James and Joon, Filip and Bartholomew, Matheu
and Thomas, James Alphei, and Symount, that is clepid
16 Zelotes, Judas of James, and Judas Scarioth, that was tray-
17 toure. And Jhesus cam doun fro the hil with hem, and
stood in a feeldi place; and the cumpeny of hise disciplis,
and a greet multitude of puple, of al Judee, and Jerusalem,
18 and of the see coostis, and of Tyre and Sidon, that camen to
here hym, and to be heelid of her siknessis; and thei that
19 weren trauelid of vncleene spiritis, weren heelid. And al puple
souȝte to touche hym, for vertu wente out of hym, and heelide
20 alle. And whanne hise iȝen weren cast vp in to hise disciplis,
he seide, Blessid *be* ȝe, pore men, for the kyngdom of God is
21 ȝoure. Blessid *be* ȝe, that now hungren, for ȝe schulen be
fulfillid. Blessid *be* ȝe, that now wepen, for ȝe schulen leiȝe.

22 ȝe schulen be blessid, whanne men schulen hate ȝou, and departe ȝou awei, and putte schenschip *to ȝou,* and cast out
23 ȝoure name as yuel, for mannus sone. Joye ȝe in that dai, and be ȝe glad; for lo! ȝoure meede is myche in heuene; for aftir these thingis the fadris of hem diden to prophetis.
24 Netheles wo to ȝou, riche men, that han ȝoure coumfort.
25 Wo to ȝou that ben fulfillid, for ȝe schulen hungre. Wo to
26 ȝou that now leiȝen, for ȝe schulen morne, and wepe. Wo *to ȝou,* whanne alle men schulen blesse ȝou; aftir these thingis
27 the fadris of hem diden to profetis. But Y seie to ȝou that heren, loue ȝe ȝoure enemyes, do ȝe wel to hem that hatiden
28 ȝou; blesse ȝe men that cursen ȝou, preye ȝe for men that
29 defamen ȝou. And to him that smytith thee on o cheeke, schewe also the tothir; and fro hym that takith awei fro thee
30 a cloth, nyle thou forbede the coote. And ȝyue to eche that axith thee, and if a man takith awei tho thingis that ben
31 thine, axe thou not aȝen. And as ȝe wolen that men do
32 to ȝou, do ȝe also to hem in lijk maner. And if ȝe louen hem, that louen ȝou, what thanke is to ȝou? for synful men
33 louen men that louen hem. And if ȝe don wel to hem that don wel to ȝou, what grace is to ȝou? synful men don this
34 thing. And if ȝe leenen to hem of whiche ȝe hopen to take aȝen, what thanke is to ȝou? for synful men leenen to
35 synful men, to take aȝen as myche. Netheles loue ȝe ȝoure enemyes, and do ȝe wel, and leene ȝe, hopinge no thing therof, and ȝoure mede schal be myche, and ȝe schulen be the sones of the Heȝest, for he is benygne on vnkynde
36 men and yuele men. Therfor be ȝe merciful, as ȝoure fadir is
37 merciful. Nyle ȝe deme, and ȝe schulen not be demed. Nyle ȝe condempne, and ȝe schulen not be condempned;
38 forȝyue ȝe, and it schal be forȝouun to ȝou. ȝyue ȝe, and it schal be ȝouun to ȝou. Thei schulen ȝyue in to ȝoure bosum a good mesure, and wel fillid, and schakun togidir, and ouer-

flowynge; for bi the same mesure, bi whiche ȝe meeten,
39 it schal be metun aȝen to ȝou. And he seide to hem a
liknesse, Whether the blynde may leede the blynde? ne fallen
40 thei not bothe in to the diche? A disciple is not aboue the
maistir; but eche schal be perfite, if he be as his maister.
41 And what seest thou in thi brotheris iȝe a moot, but thou
42 biholdist not a beem, that is in thin owne iȝe? Or hou maist
thou seie to thi brother, Brothir, suffre, Y schal caste out the
moot of thin iȝe, and thou biholdist not a beem in thin owne
iȝe? Ipocrite, first take out the beem of thin iȝe, and thanne
43 thou schalt se to take the moot of thi brotheris iȝe. It is not
a good tree, that makith yuel fruytis, nether an yuel tree, that
44 makith good fruytis; for euery tre is knowun of his fruyt.
And men gaderen not figus of thornes, nethir men gaderen a
45 grape of a buysche of breris. A good man of the good
tresoure of his herte bryngith forth good thingis, and an yuel
man of the yuel tresoure bryngith forth yuel thingis; for
46 of the plente of the herte the mouth spekith. And what
clepen ȝe me, Lord, Lord, and doon not tho thingis that
47 Y seie. Eche that cometh to me, and herith my wordis, and
48 doith hem, Y schal schewe to ȝou, to whom he is lijk. He
is lijk to a man that bildith an hous, that diggide deepe, and
sette the foundement on a stoon. And whanne greet flood
was maad, the flood was hurtlid to that hous, and it miȝte
49 not moue it, for it was foundid on a sad stoon. But he that
herith, and doith not, is lijk to a man bildynge his hous
on erthe with outen foundement; in to which the flood
was hurlid, and anoon it felle doun; and the fallyng doun of
that hous was maad greet.

Cap. VII.

1 And whanne he hadde fulfillid alle hise wordis in to
2 the eeris of the puple, he entride in to Cafarnaum. But

a seruaunt of a centurien, that was precious to hym, was
3 sijk, and drawynge to the deeth. And whanne he hadde
herd of Jhesu, he sente to hym the eldere men of Jewis,
and preiede hym, that he wolde come, and heele his seruaunt.
4 And whanne thei camen to Jhesu, thei preieden hym bisili,
and seiden to hym, For he is worthi, that thou graunte to
5 hym this thing; for he loueth oure folk, and he bildide to vs
6 a synagoge. And Jhesus wente with hem. And whanne he
was not fer fro the hous, the centurien sente to hym freendis,
and seide, Lord, nyle thou be trauelid, for Y am not worthi,
7 that thou entre vnder my roof; for which thing and Y
demede not my silf worthi, that Y come to thee; but seie
8 thou bi word, and my child schal be helid. For Y am a man
ordeyned vndur power, and haue knyȝtis vndur me; and Y
seie to this, Go, and he goith, and to anothir, Come, and he
cometh, and to my seruaunt, Do this thing, and he doith.
9 And whanne this thing was herd, Jhesus wondride; and
seide to the puple suynge hym, Treuli Y seie to ȝou, nether
10 in Israel Y foond so greet feith. And thei that weren sent,
turneden aȝen home, and founden the seruaunt hool, which
11 was sijk. And it was don aftirward, Jhesus wente in to a
citee, that is clepid Naym, and hise disciplis; and ful greet
12 puple wente with hym. And whanne he cam nyȝ to the ȝate
of the citee, lo! the sone of a womman that hadde no mo
children, was borun out deed; and this was a widowe; and
13 myche puple of the citee with hir. And whanne the Lord
Jhesu hadde seyn hir, he hadde reuthe on hir, and seide to
14 hir, Nyle thou wepe. And he cam nyȝ, and touchide the
beere; and thei that baren stoden. And he seide, ȝonge
15 man, Y seie to thee, rise vp. And he that was deed sat vp
aȝen, and bigan to speke; and he ȝaf hym to his modir.
16 And drede took alle men, and thei magnyfieden God, and
seiden, For a grete profete is rysun among vs, and, For

17 God hath visitid his puple. And this word wente out of
18 hym in to al Judee, and in to al the cuntre aboute. And
19 Joones disciplis toolden hym of alle these thingis. And Joon
clepide tweyn of hise disciplis, and sente *hem* to Jhesu, and
seide, Art thou he that is to come, or abiden we anothir?
20 And whanne the men cam to hym, thei seiden, Joon Baptist
sente vs to thee, and seide, Art thou he that is to come, or we
21 abiden anothir? And in that our he heelide many men
of her sijknessis, and woundis, and yuel spiritis; and he ȝaf
22 siȝt to many blynde men. And Jhesus answerde, and seide
to hem, Go ȝe aȝen, and telle ȝe to Joon tho thingis that
ȝe han herd and seyn; blynde men seyn, crokid men goen,
mesels ben maad cleene, deef men heren, deed men risen
23 aȝen, pore men ben takun to prechyng of the gospel. And
24 he that schal not be sclaundrid in me, is blessid. And
whanne the messangeris of Joon weren go forth, he bigan to
25 seie of Joon to the puple, What wenten ȝe out in to desert to
26 se? a reed waggid with the wynd? But what wenten ȝe out
to se? a man clothid with softe clothis? Lo! thei that ben
in precious cloth and in delicis, ben in kyngis housis. But
what wenten ȝe out to se? a profete? ȝhe, Y seie to ȝou, and
27 more than a profete. This is he, of whom it is writun, Lo!
Y sende myn aungel bifor thi face, which schal make thi
28 weie redi bifor thee. Certis Y seie to ȝou, there is no man
more prophete among children of wymmen, than is Joon;
but he that is lesse in the kyngdom of heuenes, is more than
29 he. And al the puple herynge, and pupplicans, that hadden
30 be baptisid with baptym of Joon, iustifieden God; but the
Farisees and the wise men of the lawe, that weren not
baptisid of hym, dispisiden the counsel of God aȝens hem
31 silf. And the Lord seide, Therfor to whom schal Y seie men
32 of this generacioun lijk, and to whom ben thei lijk? Thei
ben lijk to children sittynge in chepyng, and spekynge

togider, and seiynge, We han sungun to ȝou with pipis, and ȝe han not daunsid; we han maad mornyng, and ȝe han not
33 wept. For Joon Baptist cam, nethir etynge breed, ne drynk-
34 ynge wyne, and ȝe seyen, He hath a feend. Mannus sone cam etynge and drynkynge, and ȝe seien, Lo! a man a deuourer, and drynkynge wyne, a frend of pupplicans and
35 of synful men. And wisdom is iustified of her sones. But
36 oon of the Farisees preiede Jhesu, that he schulde ete with hym. And he entride in to the hous of the Farise, and sat at
37 the mete. And lo! a synful womman, that was in the citee, as sche knewe, that Jhesu sat at the mete in the hous of the
38 Farisee, sche brouȝte an alabaustre box of oynement; and sche stood bihynde bysidis hise feet, and bigan to moiste hise feet with teeris, and wipide with the heeris of hir heed, and
39 kiste hise feet, and anoyntide with oynement. And the Farise seynge, that hadde clepide hym, seide within hym silf, seiynge, If this were a prophete, he schulde wite, who and what maner womman it were that touchith hym, for sche
40 is a synful womman. And Jhesus answeride, and seide to hym, Symount, Y haue sumthing to seie to thee. And he
41 seide, Maistir, seie thou. And he answeride, Twei dettouris weren to o lener; and oon auȝt fyue hundrid pans, and the
42 other fifti; but whanne thei hadden not wherof thei schulden ȝeelde, he forȝaf to bothe. Who thanne loueth hym more?
43 Symount answeride, and seide, Y gesse, that he to whom he forȝaf more. And he answeride to hym, Thou hast demyd
44 riȝtli. And he turnede to the womman, and seide to Symount, Seest thou this womman? I entride into thin hous, thou ȝaf no watir to my feet; but this hath moistid my feet
45 with teeris, and wipide with hir heeris. Thou hast not ȝouun to me a cosse; but this, sithen sche entride, ceesside not to
46 kisse my feet. Thou anoyntidist not myn heed with oile;
47 but this anoyntide my feet with oynement. For the which

thing Y seie to thee, many synnes ben forȝouun to hir,
for sche hath loued myche; and to whom is lesse forȝouun,
48 he loueth lesse. And Jhesus seide to hir, Thi synnes ben
49 forȝouun to thee. And thei that saten to gider at the mete,
bigunnen to seie with ynne hem silf, Who is this that for-
50 ȝyueth synnes. But he seide to the womman, Thi feith hath
maad thee saaf; go thou in pees.

Cap. VIII.

1 And it was don aftirward, and Jhesus made iourney bi
citees and castels, prechynge and euangelisyngé the rewme
2 of God, and twelue with hym; and sum wymmen that weren
heelid of wickid spiritis and sijknessis, Marie, that is clepid
3 Maudeleyn, of whom seuene deuelis wenten out, and Joone,
the wijf of Chuse, the procuratoure of Eroude, and Susanne,
and many othir, that mynystriden to hym of her ritchesse.
4 And whanne myche puple was come togidir, and men hiȝeden
5 to hym fro the citees, he seide bi a symylitude, He that
sowith, ȝede out to sowe his seed. And while he sowith,
sum fel bisidis the weie, and was defoulid, and briddis of
6 the eir eten it. And othir fel on a stoon, and it sprunge vp,
7 and driede, for it hadde not moysture. And othir fel among
thornes, and the thornes sprongen vp togider, and strang-
8 liden it. And othir fel in to good erthe, and it sprungun
made an hundrid foold fruyt. He seide these thingis, and
9 criede, He that hath eeris of heryng, here he. But hise
10 disciplis axiden him, what this parable was. And he seide
to hem, To ȝou it is grauntid to knowe the pryuete of the
kyngdom of God; but to othir men in parablis, that thei
11 seynge se not, and thei herynge vndurstonde not. And
12 this is the parable. The seed is Goddis word; and thei
that ben bisidis the weie, ben these that heren; and aftir-

ward the feend cometh, and takith awei the word fro her
13 herte, lest thei bileuynge be maad saaf. But thei that *fel*
on a stoon, ben these that whanne thei han herd, resseyuen
the word with ioye. And these han not rootis; for at
a tyme thei bileuen, and in tyme of temptacioun thei goen
14 awei. But that that fel among thornes, ben these that
herden, and of bisynessis, and ritchessis, and lustis of lijf
thei gon forth, and ben stranglid, and bryngen forth no
15 fruyt. But that that *fel* in to good erthe, ben these that,
in a good herte, and best heren the word, and holdun, and
16 brengen forth fruyt in pacience. No man liȝtneth a lanterne,
and hilith it with a vessel, or puttith *it* vndur a bed, but on a
17 candilstike, that men that entren seen liȝt. For ther is no
priuei thing, which schal not be openyd, nether hid thing,
18 which schal not be knowun, and come in to open. Therfor
se ȝe, hou ȝe heren; for it schal be ȝouun to hym that hath,
and who euer hath not, also that that he weneth that he
19 haue, schal be takun awei fro hym. And his modir and
britheren camen to hym; and thei myȝten not come to hym
20 for the puple. And it was teeld to hym, Thi modir and
thi britheren stonden with outforth, willynge to se thee.
21 And he answeride, and seide to hem, My modir and my
britheren ben these, that heren the word of God, and doon
22 *it*. And it was don in oon of daies, he wente vp in to a
boot, and hise disciplis. And he seide to hem, Passe we
23 ouer the see. And thei wenten vp. And while thei rowiden,
he slepte. And a tempest of wynde cam doun in to the
watir, and thei weren dryuun hidur and thidur with wawis,
24 and weren in perel. And thei camen nyȝ, and reisiden
hym, and seiden, Comaundoure, we perischen. And he
roos, and blamyde the wynde, and the tempest of the watir;
25 and it ceesside, and pesibilte was maad. And he seide to
hem, Where is ȝoure feith? Which dredynge wondriden,

and seiden togidir, Who, gessist thou, is this? for he co-
maundith to wyndis and to the see, and thei obeien to hym.
26 And thei rowiden to the cuntree of Gerasenus, that is aȝens
27 Galilee. And whanne he wente out to the loond, a man ran to
hym, that hadde a deuel long tyme, and he was not clothid
28 with cloth, nether dwellide in hous, but in sepulcris. This,
whanne he saiȝ Jhesu, fel doun bifor hym, and he criynge
with a greet vois seide, What to me and to thee, Jhesu,
the sone of the hiȝest God? Y biseche thee, that thou
29 turmente not me. For he comaundide the vncleene spirit,
that he schulde go out fro the man. For he took hym ofte
tymes, and he was boundun with cheynes, and kept in
stockis, and, whanne the boondis weren brokun, he was
30 lad of deuelis in to desert. And Jhesus axide hym, and
seide, What name is to thee? And he seide, A legioun;
31 for many deuelis weren entrid in to hym. And thei preyden
hym, that he schulde not comaunde hem, that thei schulden
32 go in to helle. And there was a flok of many swyne lesew-
ynge in an hil, and thei preieden hym, that he schulde suffre
33 hem to entre in to hem. And he suffride hem. And so the
deuelis wenten out fro the man, and entriden in to the
swyne; and with a birre the flok wente heedlyng in to the
34 pool, and was drenchid. And whanne the hirdis sayn this
thing don, thei flowen, and tolden in to the cite, and in
35 to the townes. And thei ȝeden out to se that thing that
was don. And thei camen to Jhesu, and thei founden the
man sittynge clothid, fro whom the deuelis wenten out, and
36 in hool mynde at hise feet; and thei dredden. And thei that
sayn tolden to hem, hou he was maad hool of the legioun.
37 And al the multitude of the cuntre of Gerasenus preiede hym,
that he schulde go fro hem, for thei werun holdun with
greet drede. He wente vp in to a boot, and turnede aȝen.
38 And the man of whom the deuelis weren gon out, preide

hym, that he schulde be with hym. Jhesus lefte hym, and
39 seide, Go aȝen in to thin hous, and telle hou grete thingis
God hath don to thee. And he wente thorow al the cite,
and prechide, hou grete thingis Jhesus hadde don to hym.
40 And it was don, whanne Jhesus was gon aȝen, the puple
41 resseyuede hym; for alle weren abidynge hym. And lo!
a man, to whom the name *was* Jayrus, and he was prynce
of a synagoge; and he fel doun at the feet of Jhesu, and
42 preiede hym, that he schulde entre in to his hous, for he
hadde but o douȝter almost of twelue ȝeer eelde, and sche
was deed. And it bifel, the while he wente, he was thrungun
43 of the puple. And a womman that hadde a flux of blood
twelue ȝeer, and hadde spendid al hir catel in leechis, and
44 sche miȝte not be curid of ony, and sche cam nyȝ bihynde,
and touchide the hem of his cloth, and anoon the fluxe of
45 hir blood ceesside. And Jhesus seide, Who is that touchide
me? And whanne alle men denyeden, Petre seide, and thei
that weren with hym, Comaundour, the puple thristen, and
46 disesen thee, and thou seist, Who touchide me? And Jhe-
sus seide, Summan hath touchid me, for that vertu ȝede out
47 of me. And the womman seynge, that it was not hid fro
hym, cam tremblynge, and fel doun at hise feet, and for
what cause sche hadde touchid hym sche schewide bifor
48 al the puple, and hou anoon sche was helid. And he seide
to hir, Douȝtir, thi feith hath maad thee saaf; go thou in
49 pees. And ȝit while he spak, a man cam fro the prince
of the synagoge, and seide to hym, Thi douȝtir is deed,
50 nyle thou trauel the maister. And whanne this word was
herd, Jhesus answeride to the fadir of the damysel, Nyle
thou drede, but bileue thou oonli, and sche schal be saaf.
51 And whanne he cam to the hous, he suffride no man to
entre with hym, but Petir and Joon and James, and the
52 fadir and the modir of the damysel. And alle wepten, and

biweileden hir. And he seide, Nyle ȝe wepe, for the damysel
53 is not deed, but slepith. And thei scorneden hym, and
54 wisten that sche was deed. But he helde hir hoond, and
55 criede, and seide, Damysel, rise vp. And hir spirit turnede
aȝen, and sche roos anoon. And he comaundide to ȝyue
56 to hir to ete. And hir fadir and modir wondriden greetli;
and he comaundide hem, that thei schulden not seie to ony
that thing that was don.

Cap. IX.

1 And whanne the twelue apostlis weren clepid togidir,
Jhesus ȝaf to hem vertu and power on alle deuelis, and that
2 thei schulden heele sijknessis. And he sente hem for to
3 preche the kyngdom of God, and to heele sijk men. And
he seide to hem, No thing take ȝe in the weie, nether ȝerde,
ne scrippe, nether breed, ne money, and nether haue ȝe two
4 cootis. And in to what hous that ȝe entren, dwelle ȝe there,
5 and go ȝe not out fro thennus. And who euer resseyuen
not ȝou, go ȝe out of that citee, and schake ȝe of the poudir
6 of ȝoure feet in to witnessyng on hem. And thei ȝeden
forth, and wenten aboute bi castels, prechynge and helynge
7 euery where. And Eroude tetrak herde alle thingis that
8 weren don of hym, and he doutide, for that it was seide of
sum men, that Joon was risen fro deth; and of summen,
that Elie hadde apperid; but of othere, that oon of the elde
9 prophetis was risun. And Eroude seide, Y haue biheedid
Joon; and who is this, of whom Y here siche thingis?
10 And he souȝte to se hym. And the apostlis turneden aȝen,
and tolden to hym alle thingis that thei hadden don. And
he took hem, and wente bisidis in to a desert place, that is
11 Bethsada. And whanne the puple knewen this, thei folewiden
hym. And he resseyuede hem, and spak to hem of the

kyngdom of God; and he heelide hem that hadden neede of
12 cure. And the dai bigan to bowe doun, and the twelue
camen, and seiden to hym, Leeue the puple, that thei go, and
turne in to castels and townes, that ben aboute, that thei
13 fynde mete, for we ben here in a desert place. And he
seide to hem, ȝyue ȝe to hem to ete. And thei seiden,
Ther ben not to vs mo than fyue looues and twei fischis,
but perauenture that we go, and bie meetis to al this puple.
14 And the men weren almost fyue thousynde. And he seide
to hise disciplis, Make ȝe hem sitte to mete bi cumpanyes,
15 a fifti to gidir. And thei diden so, and thei maden alle men
16 sitte to mete. And whanne he hadde take the fyue looues
and twei fischis, he biheeld in to heuene, and blesside hem,
and brak, and delide to hise disciplis, that thei schulden sette
17 forth bifor the cumpanyes. And alle men eeten, and weren
fulfillid; and that that lefte to hem of brokun metis was
18 takun vp, twelue cofyns. And it was don, whanne he was
aloone preiynge, hise disciplis weren with hym, and he axide
19 hem, and seide, Whom seien the puple that Y am? And
thei answeriden, and seiden, Joon Baptist, othir *seien* Elie,
20 and othir *seien*, o profete of the formere is risun. And he
seide to hem, But who seien ȝe that Y am? Symount Petir
21 answeride, and seide, The Crist of God. And he blamynge
22 hem comaundide that thei schulden seie to no man, and
seide these thingis, For it bihoueth mannus sone to suffre
many thingis, and to be repreued of the elder men, and of
the princis of prestis, and of scribis, and to be slayn, and the
23 thridde dai to rise aȝen. And he seide to alle, If ony wole
come aftir me, denye he hym silf, and take he his cross euery
24 dai, and sue he me. For he that wole make his lijf saaf
schal leese it; and he that leesith his lijf for me, schal make
25 it saaf. And what profitith it to a man, if he wynne al the
26 world, and leese hymsilf, and do peiryng of him silf. For

who so schameth me and my wordis, mannus sone schal
schame hym, whanne he cometh in his maieste, and of the
27 fadris, and of the hooli aungels. And Y seie to ȝou, verily
ther ben summe stondynge here, whiche schulen not taste
28 deeth, til thei seen the rewme of God. And it was don aftir
these wordis almest eiȝte daies, and he took Petre and Jamès
29 and Joon, and he stiede in to an hil, to preye. And while
he preiede, the licnesse of his cheer was chaungid, and his
30 clothing was whit schynynge. And lo! two men spaken
31 with hym, and Moises and Helie weren seen in maieste;
and thei sayn his goyng out, which he schulde fulfille in
32 Jerusalem. And Petre, and thei that weren with hym, weren
heuy of sleep, and thei wakynge saien his majeste, and the
33 twey men that stoden with hym. And it was don, whanne
thei departiden fro hym, Petir seide to Jhesu, Comaundour,
it is good that we be here, and make we here thre tabernaclis,
oon to thee, and oon to Moises, and oon to Elie. And he
34 wiste not what he schulde seie. But while he spak these
thingis, a cloude was maad, and ouerschadewide hem; and
35 thei dredden, whanne thei entriden in to the cloude. And
a vois was maad out of the cloude, and seide, This is my
36 derworth sone, here ȝe hym. And while the vois was maad,
Jhesu was foundun aloone. And thei weren stille, and to
no man seiden in tho daies ouȝt of tho thingis, that thei
37 hadden seyn. But it was doon in the dai suynge, whanne
38 thei camen doun of the hil, myche puple mette hem. And
lo! a man of the cumpany criede, and seide, Maister, Y
39 biseche thee, biholde my sone, for Y haue no mo; and lo!
a spirit takith hym, and sudenli he crieth, and hurtlith doun,
and to-drawith hym with fome, and vnneth he goith awei
40 al to-drawynge hym. And Y preiede thi disciplis, that thei
41 schulden caste hym out, and thei myȝten not. And Jhesus
answerde and seide to hem, A! vnfeithful generacioun and

weiward, hou long schal Y be at ȝou, and suffre ȝou? brynge
42 hidur thi sone. And whanne he cam nyȝ, the deuel hurtlide
hym doun, and to-braidide hym. And Jhesus blamyde the
vnclene spirit, and heelide the child, and ȝeldide him to his
43 fadir. And alle men wondriden greetli in the gretnesse of
God. And whanne alle men wondriden in alle thingis that
44 he dide, he seide to hise disciplis, Putte ȝe these wordis in
ȝoure hertis, for it is to come, that mannus sone be bitrayed
45 in to the hondis of men. And thei knewen not this word,
and it was hid bifor hem, that thei feeliden it not; and thei
46 dredden to axe hym of this word. But a thouȝt entride in
47 to hem, who of hem schulde be grettest. And Jhesu, seynge
the thouȝtis of the herte of hem, took a child, and settide
48 hym bisidis hym; and seide to hem, Who euer resseyueth
this child in my name, resseyueth me; and who euer
resseyueth me, resseiueth him that sente me; for he that
49 is leest among ȝou alle, is the grettest. And Joon an-
sweride and seide, Comaundoure, we sayn a man castynge
out feendis in thi name, and we han forbedun hym, for
50 he sueth not thee with vs. And Jhesus seide to hym, Nyle
51 ȝe forbede, for he that is not aȝens vs, is for vs. And it
was don, whanne the daies of his takyng vp weren fulfillid,
52 he settide faste his face, to go to Jerusalem, and sente
messangeris bifor his siȝt. And thei ȝeden, and entriden
53 in to a citee of Samaritans, to make redi to hym. And thei
resseyueden not hym, for the face was of hym goynge in to
54 Jerusalem. And whanne James and Joon, hise disciplis,
seyn, thei seiden, Lord, wolt thou that we seien, that fier
55 come doun fro heuene, and waste hem? And he turnede,
and blamyde hem, and seide, ȝe witen not, whos spiritis ȝe
56 ben; for mannus sone cam not to leese mennus soulis,
57 but to saue. And thei wenten in to another castel. And
it was don, whanne thei walkeden in the weie, a man seide

58 to hym, Y schal sue thee, whidur euer thou go. And
Jhesus seide to hym, Foxis han dennes, and briddis of the
eir *han* nestis, but mannus sone hath not where he reste
59 his heed. And he seide to another, Sue thou me. And
he seide, Lord, suffre me first to go, and birie my fadir.
60 And Jhesus seide to hym, Suffre that deede men birie hir
deede men; but go thou, and telle the kyngdom of God.
61 And another seide, Lord, Y schal sue thee, but first suffre
62 me to leeue alle thingis that ben at hoom. And Jhesus
seide to hym, No man that puttith his hoond to the plouȝ,
and biholdynge bacward, is able to the rewme of God.

Cap. X.

1 And aftir these thingis the Lord Jhesu ordeynede also
othir seuenti and tweyn, and sente hem bi tweyn and tweyn
bifor his face in to euery citee and place, whidir he was to
2 come. And he seide to hem, There *is* myche ripe corn,
and fewe werke men; therfor preie ȝe the lord of the ripe
3 corn, that he sende werke men in to his ripe corn. Go
4 ȝe, lo! Y sende ȝou as lambren among wolues. *Therfor*
nyle ȝe bere a sachel, nethir scrippe, nethir schoon, and
5 greete ȝe no man bi the weie. In to what hous that ȝe
6 entren, first seie ȝe, Pees to this hous. And if a sone of pees
be there, ȝoure pees schal reste on hym; but if noon, it schal
7 turne aȝen to ȝou. And dwelle ȝe in the same hous, etynge
and drynkynge tho thingis that ben at hem; for a werk
man is worthi his hire. Nyle ȝe passe from hous in to hous.
8 And in to what euer citee ȝe entren, and thei resseyuen ȝou,
9 ete ȝe tho thingis that ben set to ȝou; and heele ȝe the sijke
men that ben in that citee. And seie ȝe to hem, The kyng-
10 dom of God schal neiȝe in to ȝou. In to what citee ȝe
entren, and thei resseyuen ȝou not, go ȝe out in to the

11 streetis of it, and seie ȝe, We wipen of aȝens ȝou the poudir
that cleued to vs of ȝoure citee; netheles wite ȝe this thing,
12 that the rewme of God schal come nyȝ. Y seie to ȝou, that
to Sodom it schal be esiere than to that citee in that dai.
13 Wo to thee, Corosaym; wo to thee, Bethsaida; for if in
Tyre and Sidon the vertues hadden be don, whiche han
be don in ȝou, sum tyme thei wolden haue sete in heyre and
14 asches, and haue don penaunce. Netheles to Tire and Sidon
15 it schal be esiere in the doom than to ȝou. And thou,
Cafarnaum, art enhaunsid til to heuene; thou schalt be
16 drenchid til in to helle. He that herith ȝou, herith me;
and he that dispisith ȝou, dispisith me; and he that dispisith
17 me, dispisith hym that sente me. And the two and seuenti
disciplis turneden aȝen with ioye, and seiden, Lord, also
18 deuelis ben suget to vs in thi name. And he seide to hem,
19 Y saiȝ Sathnas fallynge doun fro heuene, as leit. And lo!
Y haue ȝouun to ȝou power to trede on serpentis, and on
scorpyouns, and on al the vertu of the enemy, and nothing
20 schal anoye ȝou. Netheles nyle ȝe ioye on this thing, that
spiritis ben suget to ȝou; but ioye ȝe, that ȝoure names ben
21 writun in heuenes. In thilk our he gladide in the Hooli
Goost, and seide, Y knouleche to thee, fadir, Lord of
heuene and of erthe, for thou hast hid these thingis fro
wise men and prudent, and hast schewid hem to smale
22 children. ȝhe, fadir, for so it pleside bifor thee. Alle
thingis ben ȝouun to me of my fadir, and no man woot,
who is the sone, but the fadir; and who is the fadir, but
23 the sone, and to whom the sone wole schewe. And he
turnede to hise disciplis, and seide, Blessid *ben* the iȝen,
24 that seen tho thingis that ȝe seen. For Y seie to ȝou,
that many prophetis and kyngis wolden haue seie tho
thingis, that ȝe seen, and thei sayn not; and here tho thingis,
25 that ȝe heren, and thei herden not. And lo! a wise man

of the lawe ros vp, temptynge hym, and seiynge, Maister,
26 what thing schal Y do to haue euerlastynge lijf? And he
seide to hym, What is writun in the lawe? hou redist thou?
27 He answeride, and seide, Thou schalt loue thi Lord God
of al thin herte, and of al thi soule, and of alle thi strengthis,
28 and of al thi mynde; and thi neiȝbore as thi silf. And
Jhesus seide to hym, Thou hast answerid riȝtli; do this
29 thing, and thou schalt lyue. But he willynge to iustifie hym
30 silf, seide to Jhesu, And who is my neiȝbore? And Jhesu
biheld, and seide, A man cam doun fro Jerusalem in to
Jerico, and fel among theues, and thei robbiden hym, and
woundiden hym, and wente awei, and leften the man half
31 alyue. And it bifel, that a prest cam doun the same weie,
32 and passide forth, whanne he hadde seyn hym. Also a
dekene, whanne he was bisidis the place, and saiȝ him,
33 passide forth. But a Samaritan, goynge the weie, cam
bisidis hym; and he siȝ hym, and hadde reuthe on hym;
34 and cam to hym, and boond togidir hise woundis, and helde
in oyle and wynne; and leide hym on his beest, and ledde
35 in to an ostrie, and dide the cure of hym. And another
dai he brouȝte forth twey pans, and ȝaf to the ostiler, and
seide, Haue the cure of hym; and what euer thou schalt
ȝyue ouer, Y schal ȝelde to thee, whanne Y come aȝen.
36 Who of these thre, semeth to thee, was neiȝbore to hym,
37 that fel among theues? And he seide, He that dide merci
in to hym. And Jhesus seide to hym, Go thou, and do
38 thou on lijk maner. And it was don, while thei wenten,
he entride in to a castel; and a womman, Martha bi name,
39 resseyuede hym in to hir hous. And to this was a sistir,
Marie bi name, which also sat bisidis the feet of the Lord,
40 and herde his word. But Martha bisiede aboute the ofte
seruyce. And sche stood, and seide, Lord, takist thou
no kepe, that my sistir hath left me aloone to serue?

41 therfor seie thou to hir, that sche helpe me. And the
Lord answerde, and seide to hir, Martha, Martha, thou
42 art bysi, and art troublid aboute ful many thingis; but o
43 thing is necessarie. Marie hath chosun the best part, which
schal not be takun awei fro hir.

Cap. XI.

1 And it was don, whanne he was preiynge in a place, as
he ceesside, oon of hise disciplis seide to hym, Lord, teche
2 vs to preye, as Joon tauȝte hise disciplis. And he seide to
hem, Whanne ȝe preien, seie ȝe, Fadir, halewid be thi name.
3 Thi kyngdom come to. ȝyue to vs to dai oure ech daies
4 breed. And forȝyue to vs oure synnes, as we forȝyuen to
ech man that owith to vs. And lede vs not in to tempta-
5 cioun. And he seide to hem, Who of ȝou schal haue a
freend, and schal go to hym at mydnyȝt, and schal seie
6 to hym, Freend, leene to me thre looues; for my freend
cometh to me fro the weie, and Y haue not what Y schal
7 sette bifor hym. And he with ynforth answere and seie,
Nyle thou be heuy to me; the dore is now schit, and my
children ben with me in bed; Y may not rise, and ȝyue
8 to thee. And if he schal dwelle stil knockynge, Y seie
to ȝou, thouȝ he schal not rise, and ȝyue to him, for that
that he is his freend, netheles for his contynuel axyng he
schal ryse, and ȝyue to hym, as many as he hath nede to.
9 And Y seie to ȝou, axe ȝe, and it schal be ȝouun to ȝou;
seke ȝe, and ȝe schulen fynde; knocke ȝe, and it schal
10 be openyd to ȝou. For ech that axith, takith, and he that
sekith, fyndith; and to a man that knockith, it schal be
11 openyd. Therfor who of ȝou axith his fadir breed, whether
he schal ȝyue hym a stoon? or if he axith fisch, whether
12 he schal ȝyue hym a serpent for the fisch? or if he axe

13 an eye, whether he schal a reche hym a scorpioun? Therfor
if ȝe, whanne ȝe ben yuel, kunnen ȝyue good ȝiftis to ȝoure
children, hou myche more ȝoure fadir of heuene schal ȝyue
14 a good spirit to men that axith him. And Jhesus was
castynge out a feend, and he was doumbe. And whanne
he hadde cast out the feend, the doumbe man spak; and
15 the puple wondride. And sum of hem seiden, In Belsabub,
16 prince of deuelis, he castith out deuelis. And othir temptinge
17 axiden of hym a tokene fro heuene. And as he saiȝ the
thouȝtis of hem, he seide to hem, Euery rewme departid
aȝens it silf, schal be desolat, and an hous schal falle on
18 an hous. And if Sathanas be departid aȝens hym silf, hou
schal his rewme stonde? For ȝe seien, that Y caste out
19 feendis in Belsabub. And if Y in Belsabub caste out fendis,
in whom casten out ȝoure sones? Therfor thei schulen be
20 ȝoure domesmen. But if Y caste out fendis in the fyngir
of God, thanne the rewme of God is comun among ȝou.
21 Whanne a strong armed man kepith his hous, alle thingis
22 that he weldith ben in pees. But if a stronger than he
come vpon hym, and ouercome hym, he schal take awei
al his armere, in which he tristide, and schal dele abrood
23 his robries. He that is not with me, is aȝens me; and he
24 that gederith not togidir with me, scaterith abrood. Whanne
an vnclene spirit goith out of a man, he wandrith bi drie
placis, and sekith reste; and he fyndynge not, seith, Y
schal turne aȝen in to myn hous, fro whannes Y cam out.
25 And whanne he cometh, he fyndith it clansid with besyms,
26 and fayre arayed. Thanne he goith, and takith with hym
seuene othere spirits worse than hym silf, and thei entren,
and dwellen there. And the laste thingis of that man ben
27 maad worse than the formere. And it was don, whanne
he hadde seid these thingis, a womman of the cumpanye
reride hir vois, and seide to hym, Blessid *be* the wombe

that bare thee, and *blessid be* the tetis that thou hast soken.
28 And he seide, But ȝhe blessid *be* thei, that heren the word
29 of God, and kepen it. And whanne the puple runnen
togidere, he bigan to seie, This generacioun is a weiward
generacioun; it sekith a token, and a tokene schal not
30 be ȝouun to it, but the tokene of Jonas, the profete. For as
Jonas was a tokene to men of Nynyue, so mannus sone schal
31 be to this generacioun. The queen of the south schal rise in
doom with men of this generacioun, and schal condempne
hem; for sche cam fro the endis of the erthe, for to here
the wisdom of Salomon, and lo! here is a gretter than
32 Salomon. Men of Nynyue schulen rise in doom with this
generacioun, and schulen condempne it: for thei diden
penaunce in the prechyng of Jonas, and lo! here is a
33 gretter than Jonas. No man tendith a lanterne, and puttith
in hidils, nether vndur a buyschel, but on a candilstike, that
34 thei that goen in, se liȝt. The lanterne of thi bodi is thin
iȝe; if thin iȝe be symple, al thi bodi schal be liȝti; but if it
35 be weyward, al thi bodi schal be derkful. Therfor se thou,
36 lest the liȝt that is in thee, be derknessis. Therfor if al
thi bodi be briȝt, and haue no part of derknessis, it schal
be al briȝt, and as a lanterne of briȝtnesse it schal ȝyue liȝt
37 to thee. And whanne he spak, a Farisee preiede him,
that he schulde ete with hym. And he entride, and sat to
38 the meete. And the Farisee bigan to seie, gessynge with
39 ynne hym silf, whi he was not waschen bifor mete. And
the Lord seide to hym, Now ȝe Farisees clensen that that
is with outenforth of the cuppe and the plater; but that
thing that is with ynne of ȝou, is ful of raueyn and wickid-
40 nesse. Foolis, whether he that made that that is withouten-
41 forth, made not also that that is with ynne? Netheles that
that is ouer plus, ȝyue ȝe almes, and lo! alle thingis ben
42 cleene to ȝou. But wo to ȝou, Farisees, that tithen mynte,

and rue, and ech eerbe, and leeuen doom and the charite
of God. For it bihofte to do these thingis, and not leeue
43 tho. Wo to ȝou, Farisees, that louen the firste chaieris
44 in synagogis, and salutaciouns in chepyng. Wo to ȝou,
that ben as sepulcris, that ben not seyn, and men walkynge
45 aboue witen not. But oon of the wise men of the lawe
answeride, and seide to hym, Maystir, thou seiynge these
46 thingis, also to vs doist dispit. And he seide, Also wo
to ȝou, wise men of lawe, for ȝe chargen men with birthuns
which thei moun not bere, and ȝe ȝou silf with ȝoure o
47 fyngur touchen not the heuynessis. Wo to ȝou, that bilden
48 toumbis of profetis; and ȝoure fadris slowen hem. Treuli
ȝe witnessen, that ȝe consenten to the werkis of ȝoure fadris;
49 for thei slowen hem, but ȝe bilden her sepulcris. Therfor
the wisdom of God seide, Y schal sende to hem profetis
50 and apostlis, and of hem thei schulen sle and pursue, that
the blood of alle prophetis, that was sched fro the making
51 of the world, be souȝt of this generacioun; fro the blood
of the iust Abel to the blood of Zacharie, that was slayn
bitwixe the auter and the hous. So Y seie to ȝou, it schal
52 be souȝt of this generacioun. Wo to ȝou, wise men of the
lawe, for ȝe han takun awei the keye of kunnyng; and ȝe
ȝow silf entriden not, and ȝe han forbeden hem that entriden.
53 And whanne he seide these thingis to hem, the Farisees and
wise men of lawe bigunnen greuousli to aȝenstonde, and
54 stoppe his mouth of many thingis, aspiynge hym, and
sekynge to take sum thing of his mouth, to accuse hym.

Cap. XII.

1 And whanne myche puple stood aboute, so that thei treden
ech on othir, he bigan to seie to hise disciplis, Be ȝe war of
2 the sourdouȝ of the Farisees, that is ypocrisie. For no thing

is hilid, that schal not be schewid; nether hid, that schal not
3 be wist. For whi tho thingis that ȝe han seid in derknessis,
schulen be seid in liȝt; and that that ȝe han spokun in eere
4 in the couchis, schal be prechid in roofes. And Y seie to
ȝou, my freendis, be ȝe not a ferd of hem that sleen the
bodie, and aftir these thingis han no more what thei schulen
5 do. But Y schal schewe to ȝou, whom ȝe schulen drede;
drede ȝe hym, that aftir he hath slayn, he hath power to
sende in to helle. And so Y seie to ȝou, drede ȝe hym.
6 Whether fyue sparowis ben not seld for twei halpens; and
7 oon of hem is not in forȝetyng bifor God? But also alle the
heeris of ȝoure heed ben noumbrid. Therfor nyle ȝe drede;
8 ȝe ben of more prijs than many sparowis. Treuli Y seie to
ȝou, ech man that knoulechith me bifor men, mannus sone
9 schal knouleche hym bifor the aungels of God. But he that
denyeth me bifor men, schal be denyed bifor the aungels of
10 God. And ech that seith a word aȝens mannus sone, it schal
be forȝouun to hym; but it schal not be forȝouun to hym,
11 that blasfemeth aȝens the Hooli Goost. And whanne thei
leden ȝou in to synagogis, and to magistratis, and potestatis,
nyle ȝe be bisie, hou or what ȝe schulen answere, or what
12 ȝe schulen seie. For the Hooli Goost schal teche ȝou in that
13 our, what it bihoueth ȝou to seie. And oon of the puple
seide to hym, Maystir, seie to my brothir, that he departe with
14 me the eritage. And he seyde to hym, Man, who ordeynede
15 me a domesman, or a departere, on ȝou? And he seide to
hem, Se ȝe, and be ȝe war of al coueytice; for the lijf of
a man is not in the abundaunce of tho thingis, whiche he
16 weldith. And he tolde to hem a liknesse, and seide, The
17 feeld of a riche man brouȝte forth plenteuouse fruytis. And
he thouȝte with ynne hym silf, and seide, What schal Y do,
18 for Y haue not whidur Y schal gadere my fruytis? And he
seith, This thing Y schal do; Y schal throwe doun my

bernes, and Y schal make gretter, and thidir Y schal gadir
19 alle thingis that growen to me, and my goodis. And Y
schal seie to my soule, Soule, thou hast many goodis kept
in to ful many ȝeeris; rest thou, ete, drynke, and make feeste.
20 And God seide to hym, Fool, in this nyȝt thei schulen take
thi lijf fro thee. And whos schulen tho thingis be, that thou
21 hast arayed? So is he that tresourith to hym silf, and is not
22 riche in God. And he seide to hise disciplis, Therfor Y seie
to ȝou, nyle ȝe be bisy to ȝoure lijf, what ȝe schulen ete,
23 nether to ȝoure bodi, with what ȝe schulen be clothid. The
lijf is more than mete, and the body more than clothing.
24 Biholde ȝe crowis, for thei sowen not, nethir repen, to whiche
is no celer, ne berne, and God fedith hem. Hou myche more
25 ȝe ben of more prijs than thei. And who of ȝou bithenkynge
26 may put to o cubit to his stature? Therfor if ȝe moun not
27 that that is leest, what ben ȝe bisie of othere thingis? Bi-
holde ȝe the lilies of the feeld, hou thei wexen; thei trauelen
not, nethir spynnen. And Y seie to ȝou, that nethir Salomon
28 in al his glorie was clothid as oon of these. And if God
clothith thus the hey, that to dai is in the feeld, and to morewe
is cast in to an ouen; hou myche more ȝou of litil feith.
29 And nyle ȝe seke, what ȝe schulen ete, or what ȝe schulen
30 drynke; and nyle ȝe be reisid an hiȝ. For folkis of the world
seken alle these thingis; and ȝour fadir woot, that ȝe neden
31 alle these thingis. Netheles seke ȝe first the kyngdom of
32 God, and alle these thingis schulen be caste to ȝou. Nile ȝe,
litil flok, drede, for it pleside to ȝoure fadir to ȝyue ȝou a
33 kyngdom. Selle ȝe tho thingis that ȝe han in possessioun,
and ȝyue ȝe almes. And make to ȝou sachels that wexen not
oolde, tresoure that failith not in heuenes, whidir a theef
34 neiȝith not, nether mouȝt destruyeth. For where is thi tre-
35 soure, there thin herte schal be. Be ȝoure leendis gird aboue,
36 and lanternes brennynge in ȝoure hoondis; and *be* ȝe lijk to

men that abiden her lord, whanne he schal turne aȝen fro the weddyngis, that whanne he schal come, and knocke, anoon
37 thei openen to hym. Blessid *be* tho seruauntis, that whanne the lord schal come, he schal fynde wakynge. Treuli Y seie to ȝou, that he schal girde hym silf, and make hem sitte
38 to mete, and he schal go, and serue hem. And if he come in the secounde wakynge, and if he come in the thridde
39 wakynge, and fynde so, tho seruauntis ben blessid. And wite ȝe this thing, for if an hosebonde man wiste, in what our the theef wolde come, sotheli he schulde wake, and not suffre
40 his hous to be myned. And be ȝe redi, for in what our
41 ȝe gessen not, mannus sone schal come. And Petre seide
42 to hym, Lord, seist thou this parable to vs, or to alle? And the Lord seide, Who, gessist thou, is a trewe dispendere, and a prudent, whom the lord hath ordeyned on his meyne,
43 to ȝyue hem in tyme mesure of whete? Blessid *is* that seruaunt, that the lord whanne he cometh, schal fynde so
44 doynge. Verili Y seie to ȝou, that on alle thingis that he
45 weldith, he schal ordeyne hym. That if that seruaunt seie in his herte, My lord tarieth to come; and bigynne to smyte children, and handmaydenes, and ete, and drynke, and be
46 fulfillid ouer mesure, the lord of that seruaunt schal come, in the dai that he hopith not, and the our that he woot not; and schal departe hym, and putte his part with vnfeithful men.
47 But thilke seruaunt that knew the wille of his lord, and made not hym redi, and dide not aftir his wille, schal be betun with
48 many *betyngis*. But he that knew not, and dide worthi thingis of strokis, schal be betun with fewe. For to eche man to whom myche is ȝouun, myche schal be axid of hym; and thei schulen axe more of hym, to whom thei bitoken myche.
49 Y cam to sende fier in to the erthe, and what wole Y, but
50 that it be kyndlid? And Y haue to be baptisid with a baptysm, and hou am Y constreyned, til that it be perfitli don?

51 Wene ȝe, that Y cam to ȝyue pees in to erthe? Nay,
52 Y say to ȝou, but departyng. For fro this tyme ther schulen
be fyue departid in oon hous; thre schulen be departid
aȝens tweyne, and tweyne schulen be departid aȝens thre;
53 the fadir aȝens the sone, and the sone aȝens the fadir; the
modir aȝens the douȝtir, and the douȝtir aȝens the modir;
the hosebondis modir aȝens the sones wijf, and the sones
54 wijf aȝens hir hosebondis modir. And he ſeide also to the
puple, Whanne ȝe seen a cloude risynge fro the sunne
goynge doun, anoon ȝe seien, Reyn cometh; and so it is
55 don. And whanne *ȝe seen* the south blowynge, ȝe seien,
56 That heete schal be; and it is don. Ypocritis, ȝe kunnen
preue the face of heuene and of erthe, but hou preuen ȝe not
57 this tyme. But what and of ȝou silf ȝe demen not that that is
58 iust? But whanne thou goist with thin aduersarie in the weie
to the prince, do bisynesse to be delyuerid fro hym; lest
perauenture he take thee to the domesman, and the domes-
man bitake thee to the maistirful axer, and the maistirful axer
59 sende thee in to prisoun. Y seie to thee, thou schalt not go
fro thennus, til thou ȝelde the laste ferthing.

Cap. XIII.

1 And sum men weren present in that tyme, that telden
to hym of the Galileis, whos blood Pilat myngide with the
2 sacrificis of hem. And he answeride, and seide to hem,
Wenen ȝe, that these men of Galile weren synneris more than
3 alle Galilees, for thei suffriden siche thingis? Y seie to ȝou,
nay; alle ȝe schulen perische in lijk manere, but ȝe han
4 penaunce. And as tho eiȝtetene, on which the toure in Siloa
fel doun, and slowe hem, gessen ȝe, for thei weren dettouris
5 more than alle men that dwellen in Jerusalem? Y seie to
ȝou, nai; but also ȝe alle schulen perische, if ȝe doon not
6 penaunce. And he seide this liknesse, A man hadde a fige

tre plauntid in his vyn3erd, and he cam sekynge fruyt in it,
7 and foond noon. And he seide to the tilier of the vyn3erd,
Lo! thre 3eeris ben, sithen Y come sekynge fruyt in this fige
tre, and Y fynde noon; therfor kitte it doun, whereto ocupi-
8 eth it the erthe? And he answerynge seide to hym, Lord,
suffre it also this 3eer, the while Y delue aboute it, and Y
9 schal donge it; if it schal make fruyt, if nay, in tyme com-
10 ynge thou schalt kitte it doun. And he was techinge in her
11 synagoge in the sabatis. And lo! a womman, that hadde
a spirit of sijknesse ei3tene 3eeris, and was crokid, and nethir
12 ony maner my3te loke vpward. Whom whanne Jhesus hadde
seyn, he clepide to hym, and seide to hir, Womman, thou art
13 delyuerid of thi sijknesse. And he settide on hir his hoondis,
14 and anoon sche stood upri3t, and glorifiede God. And the
prince of the synagoge answerde, hauynge dedeyn for Jhesus
hadde heelid in the sabat; and he seide to the puple, Ther
ben sixe dayes, in whiche it bihoueth to worche; therfor come
3e in these, and be 3e heelid, and not in the daie of sabat.
15 But, the Lord answeride to hym, and seide, Ypocrite, whether
ech of 3ou vntieth not in the sabat his oxe, or asse, fro the
16 cratche, and ledith to watir? Bihofte it not this dou3tir
of Abraham, whom Satanas hath boundun, lo! ei3tetene
3eeris, to be vnboundun of this boond in the dai of the
17 sabat? And whanne he seide these thingis, alle hise aduer-
saries weren aschamed, and al the puple ioiede in alle thingis,
18 that weren gloriousli don of hym. Therfor he seide, To
what thing is the kyngdom of God lijk? and to what thing
19 schal Y gesse it to be lijk? It is lijk to a corn of seneuey,
which a man took, and cast in to his 3erd; and it wax, and
was maad in to a greet tree, and foulis of the eire restiden in
20 the braunchis therof. And eft soone he seide, To what thing
21 schal Y gesse the kyngdom of God lijk? It is lijk to
sourdou3, that a womman took, and hidde *it* in to thre

22 mesuris of mele, til al were sourid. And he wente bi citees
and castels, techynge and makynge a iourney in to Jerusalem.
23 And a man seide to hym, Lord, if there ben fewe, that ben
24 saued? And ne seide to hem, Stryue ȝe to entre bi the
streite ȝate; for Y seie to ȝou, many seken to entre, and thei
25 schulen not mowe. For whanne the hosebonde man is
entrid, and the dore is closid, ȝe schulen bigynne to stonde
with out forth, and knocke at the dore, and seie, Lord, opyn
to vs. And he schal answere, and seie to ȝou, Y knowe ȝou
26 not, of whennus ȝe ben. Thanne ȝe schulen bigynne to seye,
We han etun bifor thee and drunkun, and in oure streetis thou
27 hast tauȝt. And he schal seie to ȝou, Y know ȝou not,
of whennus ȝe ben; go awei fro me, alle ȝe worcheris of
28 wickidnesse. There schal be wepyng and gruntyng of teeth,
whanne ȝe schulen se Abraham, and Isaac, and Jacob, and
alle the prophetis in the kyngdom of God; and ȝou to be put
29 out. And thei schulen come fro the eest and west, and
fro the north and south, and schulen sitte at the mete in the
30 rewme of God. And lo! thei that weren the firste, ben the
31 laste; and thei that weren the laste, ben the firste. In that
day sum of the Farisees camen nyȝ, and seiden to hym, Go
32 out, and go fro hennus, for Eroude wole sle thee. And he
seide to hem, Go ȝe, and seie to that foxe, Lo! Y caste out
feendis, and Y make perfitli heelthis, to dai and to morew,
33 and the thridde dai Y am endid. Netheles it bihoueth me to
dai, and to morewe, and the dai that sueth, to walke; for it
34 fallith not a profete to perische out of Jerusalem. Jerusalem,
Jerusalem, that sleest profetis, and stonest hem that ben sent
to thee, hou ofte wolde Y gadre togider thi sones, as a brid
gaderith his nest vndur fethris, and thou woldist not.
35 Lo! ȝoure hous schal be left to ȝou desert. And Y seie to
ȝou, that ȝe schulen not se me, til it come, whanne ȝe schulen
seie, Blessid *is* he, that cometh in the name of the Lord.

Cap. XIV.

1 And it was don, whanne he hadde entrid in to the hous of
a prince of Farisees, in the sabat, to ete breed, thei aspieden
2 hym. And lo! a man sijk in the dropesie was bifor hym.
3 And Jhesus answerynge spak to the wise men of lawe, and to
the Farisees, and seide, Whethir it is leeueful to heele in the
4 sabat? And thei helden pees. And Jhesus took, and heelide
5 hym, and let *hym* go. And he answeride to hem, and seide,
Whos asse or oxe of ȝou schal falle in to a pit, and he schal
6 not anoon drawe hym out in the dai of the sabat? And thei
7 myȝten not answere to hym to these thingis. He seide also
a parable to men bodun to a feeste, and biheld hou thei
8 chesen the first sittyng placis, and seide to hem, Whanne thou
art bodun to bridalis, sitte not at the mete in the firste place;
lest perauenture a worthier than thou be bodun of hym,
9 and lest he come that clepide thee and hym, and seie to
thee, ȝyue place to this, and thanne thou schalt bigynne with
10 schame to holde the lowest place. But whanne thou art
bedun to a feste, go, and sitte doun in the laste place,
that whanne he cometh, that bad thee to the feeste, he
seie to thee, Freend, come hiȝer. Thanne worschip schal
11 be to thee, bifor men that sitten at the mete. For ech that
enhaunsith hym, schal be lowid; and he that meketh hym,
12 schal be hiȝed. And he seide to hym, that hadde bodun hym
to the feeste, Whanne thou makist a mete, or a soper, nyle
thou clepe thi freendis, nether thi britheren, nethir cosyns,
nethir neiȝboris, ne riche men; lest perauenture thei bidde
13 thee aȝen to the feeste, and it be ȝolde aȝen to thee. But
whanne thou makist a feeste, clepe pore men, feble, crokid,
14 and blynde, and thou schalt be blessid; for thei han not
wherof to ȝelde thee, for it schal be ȝoldun to thee in the
15 risyng aȝen of iust men. And whanne oon of hem that saten

togider at the mete hadde herd these thingis, he seide to hym,
Blessid *is* he, that schal ete breed in the rewme of God.
16 And he seide to hym, A man made a greet soper, and clepide
17 many. And he sent his seruaunt in the our of soper, to
seie to men that weren bodun to the feeste, that thei schulden
18 come, for now alle thingis ben redi. And alle bigunnen
togidir to excusen hem. The firste seide, Y haue bouȝt a
toun, and Y haue nede to go out, and se it; Y preye thee, haue
19 me excusid. And the tother seide, Y haue bouȝt fyue ȝockis
of oxun, and Y go to preue hem; Y preye thee, haue me
20 excusid. And an othir seide, Y haue weddid a wijf; and
21 therfor Y may not come. And the seruaunt turnede aȝen,
and tolde these thingis to his lord. Thanne the hosebonde
man was wrooth, and seide to his seruaunt, Go out swithe in
to the grete stretis and smal stretis of the citee, and brynge
22 ynne hidir pore men, and feble, blynde, and crokid. And
the seruaunt seide, Lord, it is don, as thou hast comaundid,
23 and ȝit there is a *void* place. And the lord seide to the ser-
uaunt, Go out in to weies and heggis, and constreine *men* to
24 entre, that myn hous be fulfillid. For Y seie to ȝou, that
25 noon of tho men that ben clepid, schal taaste my soper. And
myche puple wenten with hym; and he turnede, and seide to
26 hem, If ony man cometh to me, and hatith not his fadir, and
modir, and wijf, and sones, and britheren, and sistris, and ȝit
27 his owne lijf, he may not be my disciple. And he that
berith not his cross, and cometh aftir me, may not be my dis-
28 ciple. For who of ȝou willynge to bilde a toure, whether he
first sitte not, and countith the spensis that ben nedeful, if he
29 haue to perfourme? Lest aftir that he hath set the founde-
ment, and mowe not perfourme, alle that seen, bigynnen to
30 scorne hym, and seie, For this man bigan to bilde, and myȝte
31 not make an ende. Or what kyng that wole go to do a
bataile aȝens anothir kyng, whether he sittith not first, and

bithenkith, if he may with ten thousynde go aȝens hym that
32 cometh aȝens hym with twenti thousynde? Ellis ȝit while he
is afer, he sendynge a messanger, preieth tho thingis that ben
33 of pees. So therfor ech of ȝou, that forsakith not alle thingis
34 that he hath, may not be my disciple. Salt is good; but if
35 salt vanysche, in what thing schal it be sauerid? Nethir in
erthe, nethir in donghille it is profitable, but it schal be cast
out. He that hath eeris of herynge, here he.

Cap. XV.

1 And pupplicans and synful men weren neiȝynge to him, to
2 here hym. And the Farisees and scribis grutchiden, seiynge,
3 For this resseyueth synful men, and etith with hem. And he
4 spak to hem this parable, and seide, What man of ȝou that
hath an hundrith scheep, and if he hath lost oon of hem,
whither he leeueth not nynti and nyne in desert, and goith
5 to it that perischide, til he fynde it? And whanne he hath
foundun it, he ioieth, and leyith it on hise schuldris; and he
6 cometh hoom, and clepith togidir hise freendis and neiȝboris,
and seith to hem, Be ȝe glad with me, for Y haue founde my
7 scheep, that hadde perischid. And Y seie to ȝou, so ioye
schal be in heuene on o synful man doynge penaunce, more
than on nynti and nyne iuste, that han no nede to penaunce.
8 Or what womman hauynge ten besauntis, and if sche hath
lost oo besaunt, whether sche teendith not a lanterne, and
turneth vpsodoun the hows, and sekith diligentli, til that sche
9 fynde it? And whanne sche hath foundun, sche clepith
togidir freendis and neiȝboris, and seith, Be ȝe glad with me,
10 for Y haue founde the besaunt, that Y hadde lost. So Y seie
to ȝou, ioye schal be bifor aungels of God on o synful man
11 doynge penaunce. And he seide, A man hadde twei sones;
12 and the ȝonger of hem seide to the fadir, Fadir, ȝyue me the

porcioun of catel, that fallith to me. And he departide to hem
13 the catel. And not aftir many daies, whanne alle thingis
weren gederid togidir, the ȝonger sone wente forth in pil-
grymage in to a fer cuntre; and there he wastide hise goodis
14 in lyuynge lecherously. And aftir that he hadde endid alle
thingis, a strong hungre was maad in that cuntre, and he bigan
15 to haue nede. And he wente, and drouȝ hym to oon of the
citeseyns of that cuntre. And he sente hym in to his toun,
16 to fede swyn. And he coueitide to fille his wombe of the
17 coddis that the hoggis eeten, and no man ȝaf hym. And he
turnede aȝen to hym silf, and seide, Hou many hirid men in
my fadir hous han plente of looues; and Y perische here
18 thorouȝ hungir. Y schal rise vp, and go to my fadir, and Y
schal seie to hym, Fadir, Y haue synned in to heuene, and
19 bifor thee; and now Y am not worthi to be clepid thi sone,
20 make me as oon of thin hirid men. And he roos vp, and cam
to his fadir. And whanne he was ȝit afer, his fadir saiȝ hym,
and was stirrid bi mercy. And he ran, and fel on his necke,
21 and kisside hym. And the sone seide to hym, Fadir, Y
haue synned in to heuene, and bifor thee; and now Y am
22 not worthi to be clepid thi sone. And the fadir seide to hise
seruauntis, Swithe brynge ȝe forth the firste stoole, and clothe
23 ȝe hym, and ȝyue ȝe a ryng in his hoond, and schoon on hise
feet; and brynge ȝe a fat calf, and sle ȝe, and ete we, and
24 make we feeste. For this my sone was deed, and hath lyued
aȝen; he perischid, and is foundun. And alle men bigunnen
25 to ete. But his eldere sone was in the feeld; and whanne he
cam, and neiȝede to the hous, he herde a symfonye and a
26 croude. And he clepide oon of the seruauntis, and axide,
27 what these thingis weren. And he seide to hym, Thi bro-
ther is comun, and thi fadir slewe a fat calf, for he resseyuede
28 hym saaf. And he was wrooth, and wolde not come in.
29 Therfor his fadir wente out, and bigan to preye hym. And

he answerde to his fadir, and seide, Lo! so many ȝeeris Y
serue thee, and Y neuer brak thi comaundement; and thou
neuer ȝaf to me a kidde, that Y with my freendis schulde haue
30 ete. But aftir that this thi sone, that hath deuourid his sub-
31 staunce with horis, cam, thou hast slayn to hym a fat calf. And
he seide to hym, Sone, thou art euer more with me, and alle
32 my thingis ben thine. But it bihofte for to make feeste,
and to haue ioye; for this thi brother was deed, and lyuede
aȝen; he perischide, and is foundun.

Cap. XVI.

1 He seide also to hise disciplis, Ther was a riche man, that
hadde a baili; and this was defamed to him, as he hadde
2 wastid his goodis. And he clepide hym, and seide to hym,
What here Y this thing of thee? ȝelde reckynyng of thi baili,
3 for thou miȝte not now be baili. And the baili seide with
ynne him silf, What schal Y do, for my lord takith awei fro
4 me the baili? delfe mai Y not, I schame to begge. Y woot
what Y schal do, that whanne Y am remeued fro the baili,
5 thei resseyue me in to her hous. Therfor whanne alle the
dettours of his lord weren clepid togider, he seide to the firste,
6 Hou myche owist thou to my lord? And he seide, An hund-
rid barelis of oyle. And he seide to hym, Take thi caucioun,
7 and sitte soone, and write fifti. Aftirward he seide to another,
And hou myche owist thou? Which answerde, An hundrid
coris of whete. And he seide to hym, Take thi lettris, and
8 write foure scoore. And the lord preiside the baili of wickyd-
nesse, for he hadde do prudentli; for the sones of this world
ben more prudent in her generacioun than the sones of liȝt.
9 And Y seie to ȝou, make ȝe to ȝou freendis of the ritchesse of
wickidnesse, that whanne ȝe schulen fayle, thei resseyue ȝou
10 in to euerlastynge tabernaclis. He that is trewe in the leeste

thing, is trewe also in the more; and he that is wickid in
11 a litil thing, is wickid also in the more. Therfor if ȝe weren
not trewe in the wickid thing of ritchesse, who schal bitake
12 to ȝou that that is verry? And if ȝe weren not trewe in othere
13 mennus thing, who schal ȝyue to ȝou that that is ȝoure? No
seruaunt may serue to twei lordis; for ether he schal hate the
toon, and loue the tothir; ethir he schal drawe to the toon,
and schal dispise the tothir. ȝe moun not serue to God and
14 to ritchesse. But the Farisees, that weren coueytous, herden
15 alle these thingis, and thei scorneden hym. And he seide to
hem, ȝe it ben, that iustifien ȝou bifor men; but God hath
knowun ȝoure hertis, for that that is hiȝ to men, is abhomyna-
16 cioun bifor God. The lawe and prophetis til to Joon; fro
that tyme the rewme of God is euangelisid, and ech man
17 doith violence in to it. Forsothe it is liȝter heuene and erthe
18 to passe, than that o titil falle fro the lawe. Euery man that
forsakith his wijf, and weddith an other, doith letcherie; and
he that weddith the *wijf* forsakun of the hosebonde, doith
19 auowtrie. There was a riche man, and was clothid in pur-
20 pur, and whit silk, and eete euery dai schynyngli. And there
was a begger, Lazarus bi name, that lai at his ȝate fûl of bilis,
21 and coueitide to be fulfillid of the crummes, that fellen doun
fro the riche mannus boord, and no man ȝaf to hym; but
22 houndis camen, and lickiden hise bilis. And it was don, that
the begger diede, and was borun of aungels in to Abrahams
23 bosum. And the riche man was deed also, and was biried in
helle. And he reiside hise iȝen, whanne he was in turmentis,
24 and say Abraham afer, and Lazarus in his bosum. And he
criede, and seide, Fadir Abraham, haue merci on me, and
sende Lazarus, that he dippe the ende of his fyngur in watir,
25 to kele my tunge; for Y am turmentid in this flawme. And
Abraham seide to hym, Sone, haue mynde, for thou hast
resseyued good thingis in thi lijf, and Lazarus also yuel

thingis; but he is now comfourtid, and thou art turmentid.
26 And in alle these thingis a greet derk place is stablischid
betwixe vs and ȝou; that thei that wolen fro hennus passe
27 to ȝou, moun not, nethir fro thennus passe ouer hidur. And
he seide, Thanne Y preie thee, fadir, that thou sende hym in
28 to the hous of my fadir. For Y haue fyue britheren, that he
witnesse to hem, lest also thei come in to this place of tur-
29 mentis. And Abraham seide to him, Thei han Moyses and
30 the prophetis; here thei hem. And he seide, Nay, fadir
Abraham, but if ony of deed men go to hem, thei schulen do
31 penaunce. And he seide to hym, If thei heren not Moises
and prophetis, nethir if ony of deed men rise aȝen, thei schulen
bileue to hym.

Cap. XVII.

1 And Jhesu seide to hise disciplis, It is impossible that
sclaundris come not; but wo to that man, bi whom thei
2 comen. It is more profitable to him, if a mylne stoon be
put aboute his necke, and he be cast in to the see, than that
3 he sclaundre oon of these litle. Take ȝe hede ȝou silf; if thi
brothir hath synned aȝens thee, blame hym; and if he do
4 penaunce, forȝyue hym. And if seuene sithis in the dai
he do synne aȝens thee, and seuene sithis in the dai he be
conuertid to thee, and seie, It forthenkith me, forȝyue thou
5 hym. And the apostlis seiden to the Lord, Encrese to vs
6 feith. And the Lord seide, If ȝe han feith as the corn of
seneuei, ȝe schulen seie to this more tre, Be thou drawun vp
bi the rote, and be ouerplauntid in to the see, and it schal
7 obeie to ȝou. But who of ȝou hath a seruaunt erynge, or
lesewynge oxis, which seith to hym, whanne he turneth aȝen
8 fro the feeld, Anoon go, and sitte to mete; and seith not to
hym, Make redi, that Y soupe, and girde thee, and serue me,
while Y ete and drynke, and aftir this thou schalt ete and

9 drynke; whether he hath grace to that seruaunt, for he dide
10 that that he comaundide hym? Nay, Y gesse. So ȝe,
whanne ȝe han don alle thingis that ben comaundid to ȝou,
seie ȝe, We ben vnprofitable seruauntis, we han do that that
11 we ouȝten to do. And it was do, the while Jhesus wente
in to Jerusalem, he passide thorou the myddis of Samarie,
12 and Galilee. And whanne he entride in to a castel, ten
leprouse men camen aȝens hym, whiche stoden afer, and
13 reiseden her voys, and seiden, Jhesu, comaundoure, haue
14 merci on vs. And as he say hem, he seide, Go ȝe, schewe ȝe
ȝou to the prestis. And it was don, the while thei wenten,
15 thei weren clensid. And oon of hem, as he saiȝ that he was
16 clensid, wente aȝen, magnifiynge God with grete vois. And
he fel doun on the face bifore hise feet, and dide thankyngis;
17 and this was a Samaritan. And Jhesus answerde, and seide,
Whether ten ben not clensid, and where ben the nyne?
18 There is noon foundun, that turnede aȝen, and ȝaf glorie
19 to God, but this alien. And he seide to hym, Rise vp, go
20 thou; for thi feith hath maad thee saaf. And he was axid
of Farisees, whanne the rewme of God cometh. And he an-
swerde to hem, and seide, The rewme of God cometh not
21 with aspiyng, nether thei schulen seie, Lo! here, or lo there;
22 for lo! the rewme of God is with ynne ȝou. And he seide
to hise disciplis, Daies schulen come, whanne ȝe schulen
desire to se o dai of mannus sone, and ȝe schulen not se.
23 And thei schulen seie to ȝou, Lo! here, and lo there. Nyle
24 ȝe go, nether sue ȝe; for as leyt schynynge from vndur
heuene schyneth in to tho thingis that ben vndur heuene,
25 so schal mannus sone be in his dai. But first it bihoueth
hym to suffre many thingis, and to be repreued of this gener-
26 acioun. And as it was doon in the daies of Noe, so it schal
27 be in the daies of mannys sone. Thei eeten and drunkun,
weddiden wyues, and weren ȝouun to weddyngis, til in to the

dai in the whych Noe entride in to the schip; and the greet
28 flood cam, and loste alle. Also as it was don in the daies of
Loth, thei eeten and drunkun, bouȝten and seelden, plauntiden
29 and bildiden; but the dai that Loth wente out of Sodome, the
Lord reynede fier and brymstoon fro heuene, and loste alle.
30 Lijk this thing it schal be, in what dai mannys sone schal be
31 schewid. In that our he that is in the roof, and his vessels
in the hous, come he not doun to take hem awei; and he
32 that *schal be* in the feeld, also turne not aȝen bihynde. Be ȝe
33 myndeful of the wijf of Loth. Who euer seketh to make his
lijf saaf, schal leese it; and who euer leesith it, schal quykene
34 it. But Y seie to ȝou, in that nyȝt twei schulen be in o bed,
35 oon schal be takun, and the tothir forsakun; twei *wymmen*
schulen be gryndynge togidir, the toon schal be takun, and the
tother forsakun; twei in a feeld, the toon schal be takun, and
36 the tother left. Thei answeren, and seien to hym, Where,
37 Lord? Which seide to hem, Where euer the bodi schal be,
thidur schulen be gaderid togidere also the eglis.

Cap. XVIII.

1 And he seide to hem also a parable, that it bihoueth to
2 preye euer more, and not faile; and seide, There was a iuge
in a citee, that dredde not God, nether schamede of men.
3 And a widowe was in that citee, and sche cam to hym, and
4 seide, Venge me of myn aduersarie; and he wolde not longe
tyme. But aftir these thingis he seide with ynne hym silf,
5 Thouȝ Y drede not God, and schame not of man, netheles
for this widewe is heuy to me, Y schal venge hir; lest at the
6 laste sche comynge condempne me. And the Lord seide,
7 Here ȝe, what the domesman of wickidnesse seith; and
whether God schal not do veniaunce of hise chosun, criynge
to hym dai and nyȝt, and schal haue pacience in hem?

8 Sotheli Y seie to ȝou, for soone he schal do veniaunce of
hem. Netheles gessist thou, that mannus sone comynge
9 schal fynde feith in erthe? And he seide also to sum men,
that tristiden in hem silf, as *thei weren* riȝtful, and dispiseden
10 othere, this parable, seiynge, Twei men wenten vp in to the
temple to preye; the toon a Farisee, and the tother a pup-
11 plican. And the Farisee stood, and preiede bi hym silf
these thingis, and seide, God, Y do thankyngis to thee, for Y
am not as other men, raueinouris, vniust, auoutreris, as also
12 this pupplican; Y faste twies in the woke, Y ȝyue tithis of
13 alle thingis that Y haue in possessioun. And the pupplican
stood afer, and wolde nether reise hise iȝen to heuene, but
smoot his brest, and seide, God be merciful to me, synnere.
14 Treuli Y seie to ȝou, this ȝede doun in to his hous, and was
iustified fro the other. For ech that enhaunsith hym, schal
be maad low, and he that mekith hym, schal be enhaunsid.
15 And thei brouȝten to hym ȝonge children, that he schulde
touche hem; and whanne the disciplis saien this thing, thei
16 blameden hem. But Jhesus clepide togider hem, and seide,
Suffre ȝe children to come to me, and nyle ȝe forbede hem,
17 for of siche is the kyngdom of heuenes. Treuli Y seie
to ȝou, who euer schal not take the kyngdom of God as
18 a child, he schal not entre in to it. And a prince axide hym,
and seide, Goode maister, in what thing doynge schal Y
19 weilde euerlastynge lijf? And Jhesus seide to hym, What
seist thou me good? No man *is* good, but God aloone.
20 Thou knowist the comaundement is, Thou schalt not sle, Thou
schalt not do letcherie, Thou schalt not do theft, Thou schalt
not seie fals witnessyng, Worschipe thi fadir and *thi* modir.
21 Which seide, Y haue kept alle these thingis from my ȝongthe.
22 And whanne this thing was herd, Jhesus seide to hym, ȝit
o thing failith to thee; sille thou alle thingis that thou hast,
and ȝyue to pore men, and thou schalt haue tresour in

23 heuene; and come, and sue thou me. Whanne these thingis
24 weren herd, he was soreful, for he was ful ryche. And
Jhesus seynge hym maad sorie, seide, How hard thei that han
25 möney schulen entre in to the kyngdom of God; for it is
li3ter a camel to passe thorou a nedlis i3e, than a riche man
26 to entre in to the kyngdom of God. And thei that herden
27 these thingis seiden, Who may be maad saaf? And he seide
to hem, Tho thingis that ben impossible anentis men, ben
28 possible anentis God. But Petir seide, Lo! we han left alle
29 thingis, and han sued thee. And he seide to hym, Treuli Y
seie to 3ou, there is no man that schal forsake hous, or fadir,
modir, or britheren, or wijf, or children, or feeldis, for the
30 rewme of God, and schal not resseyue many mo thingis in this
31 tyme, and in the world to comynge euerlastynge lijf. And
Jhesus took hise twelue *disciplis*, and seide to hem, Lo! we
gon vp to Jerusalem, and alle thingis schulen be endid, that
32 ben writun bi the prophetis of mannus sone. For he schal
be bitraied to hethen men, and he schal be scorned, and
33 scourgid, and bispat; and aftir that thei han scourgid, thei
schulen sle hym, and the thridde dai he schal rise a3en.
34 And thei vndurstoden no thing of these; and this word was
hid fro hem, and thei vndurstoden not tho thingis that weren
35 seid. But it was don, whanne Jhesus cam ny3 to Jerico,
36 a blynde man sat bisidis the weie, and beggide. And
whanne he herde the puple passynge, he axide, what this
37 was. And thei seiden to hym, that Jhesus of Nazareth
38 passide. And he criede, and seide, Jhesu, the sone of
39 Dauyd, haue mercy on me. And thei that wenten bifor
blamyden hym, that he schulde be stille; but he criede
myche the more, Thou sone of Dauid, haue mercy on me.
40 And Jhesus stood, and comaundide hym to be brou3t forth
to hym. And whanne he cam ny3, he axide hym, and
41 seide, What wolt thou that Y schal do to thee? And he

42 seide, Lord, that Y se. And Jhesus seide to hym, Biholde;
43 thi feith hath maad thee saaf. And anoon he say, and suede hym, and magnyfiede God. And al the puple, as it say, ȝaf heriyng to God.

Cap. XIX.

1, 2 And Jhesus goynge yn, walkide thorou Jericho. And lo! a man, Sache bi name, and this was a prince of pupplicans,
3 and he *was* riche. And he souȝte to se Jhesu, who he was, and he myȝte not, for the puple, for he was litil in stature.
4 And he ran bifore, and stiȝede in to a sicomoure tree, to
5 se hym; for he was to passe fro thennus. And Jhesus biheld vp, whanne he cam to the place, and saiȝ hym, and seide to hym, Sache, haste thee, and come doun, for to
6 dai Y mot dwelle in thin hous. And he hiȝynge cam doun,
7 and ioiynge resseyuede hym. And whanne alle men sayn, thei grutchiden seiynge, For he hadde turned to a synful
8 man. But Sache stood, and seide to the Lord, Lo! Lord, Y ȝyue the half of my good to pore men; and if Y haue ony
9 thing defraudid ony man, Y ȝelde foure so myche. Jhesus seith to hym, For to dai heelthe is maad to this hous, for that
10 he is Abrahams sone; for mannus sone cam to seke, and
11 make saaf that thing that perischide. Whanne thei herden these thingis, he addide, and seide a parable, for that he was nyȝ Jerusalem, and for thei gessiden, that anoon the kyngdom
12 of God schulde be schewid. Therfor he seide, A worthi man wente in to a fer cuntre, to take to hym a kyngdom, and to
13 turne aȝen. And whanne hise ten seruauntis weren clepid, he ȝaf to hem ten besauntis; and seide to hem, Chaffare ȝe,
14 til Y come. But hise citeseyns hatiden hym, and senten a messanger aftir hym, and seiden, We wolen not, that he
15 regne on vs. And it was don, that he turnede aȝen, whan he hadde take the kyngdom; and he comaundide *hise* seruauntis

to be clepid, to whiche he hadde ȝyue monei, to wite, hou
16 myche ech hadde wonne bi chaffaryng. And the firste cam,
17 and seide, Lord, thi besaunt hath wonne ten besauntis. He
seide to hym, Wel be, thou good seruaunt; for in litil thing
thou hast be trewe, thou schalt be hauynge power on ten
18 citees. And the tother cam, and seide, Lord, thi besaunt hath
19 maad fyue besauntis. And to this he seide, And be thou on
20 fyue citees. And the thridde cam, and seide, Lord, lo! thi
21 besaunt, that Y hadde, put vp in a sudarie. For Y dredde
thee, for thou art a sterne man; thou takist awey that that
thou settidist not, and thou repist that that thou hast not
22 sowun. He seith to hym, Wickid seruaunt, of thi mouth
Y deme thee. Wistist thou, that Y am a sterne man, takynge
awei that thing that Y settide not, and repynge that thing that
23 Y sewe not? and whi hast thou not ȝouun my money to the
24 bord, and Y comynge schulde haue axid it with vsuris? And
he seide to men stondynge nyȝ, Take ȝe awei fro hym the
25 besaunt, and ȝyue ȝe to hym that hath ten beȝauntis. And
26 thei seiden to hym, Lord, he hath ten besauntis. And Y
seiẽ to ȝou, to ech man that hath, it schal be ȝouun, and
he schal encreese; but fro him that hath not, also that thing
27 that he hath, schal be takun of hym. Netheles brynge ȝe
hidur tho myn enemyes, that wolden not that Y regnede
28 on hem, and sle ȝe bifor me. And whanne these thingis
29 weren seid, he wente bifore, and ȝede vp to Jerusalem. And
it was don, whanne Jhesus cam nyȝ to Bethfage and Betanye,
at the mount, that is clepid of Olyuete, he sente hise twei
30 disciplis, and seide, Go ȝe in to the castel, that is aȝens ȝou;
in to which as ȝe entren, ȝe schulen fynde a colt of an asse
tied, on which neuer man sat; vntye ȝe hym, and brynge ȝe
31 to me. And if ony man axe ȝou, whi ȝe vntien, thus ȝe
32 schulen seie to hym, For the Lord desirith his werk. And
thei that weren sent, wenten forth, and fonden as he seide to

hem, a colt stondynge. And whanne thei vntieden the colt,
the lordis to hym seiden to hem, What vntien ȝe the colt?
And thei seiden, For the Lord hath nede of hym. And thei
ledden hym to Jhesu; and thei castynge her clothis on the
colt, setten Jhesu *on hym*. And whanne he wente, thei
strowiden her clothis in the weie. And whanne he cam nyȝ
to the comyng doun of the mount of Olyuete, al the puple
that cam doun bygunnen to ioye, and to herie God with greet
vois on alle the vertues, that thei hadden sayn, and seiden,
Blessid *be* the king, that cometh in the name of the Lord;
pees in heuene, and glorie in hiȝe thingis. And sum of the
Farisees of the puple seiden to hym, Maister, blame thi disci-
plis. And he seide to hem, Y seie to ȝou, for if these ben
stille, stoonus schulen crye. And whanne he neiȝede, he
seiȝ the citee, and wepte on it, and seide, For if thou haddist
knowun, thou *schuldist wepe* also; for in this dai the thingis
ben in pees to thee, but now thei ben hid fro thin iȝen.
But daies schulen come in thee, and thin enemyes schulen
enuyroun thee with a pale, and thei schulen go aboute thee,
and make thee streit on alle sidis, and caste thee doun to the
erthe, and thi sones that ben in thee; and thei schulen not
leeue in thee a stoon on a stoon, for thou hast not knowun
the tyme of thi visitacioun. And he entride in to the temple,
and bigan to caste out men sellynge ther inne and biynge,
and seide to hem, It is writun, That myn hous is an hous of
preyer, but ȝe han maad it a den of theues. And he was
techynge euerydai in the temple. And the princis of prestis,
and the scribis, and the princis of the puple souȝten to lese
hym; and thei founden not, what thei schulden do to hym,
for al the puple was ocupied, and herde hym.

CAP. XX.

1 AND it was don in oon of the daies, whanne he tauȝte the
puple in the temple, and prechide the gospel, the princis of
2 preestis and scribis camen togidere with the elder men; and
thei seiden to hym, Seie to vs, in what power thou doist these
3 thingis, or who is he that ȝaf to thee this power? And
Jhesus answeride, and seide to hem, And Y schal axe ȝou
4 o word; answere ȝe to me. Was the baptym of Joon of
5 heuene, or of men? And thei thouȝten with ynne hem silf,
seiynge, For if we seien, Of heuene, he schal seie, Whi
6 thanne bileuen ȝe not to hym? and if we seien, Of men,
al the puple schal stoone vs; for thei ben certeyn, that Joon
7 is a prophete. And thei answeriden, that thei knewen not,
8 of whennus it was. And Jhesus seide to hem, Nether Y seie
9 to ȝou, in what power Y do these thingis. And he bigan
to seie to the puple this parable. A man plauntide a vyneȝerd,
and hiride it to tilieris; and he was in pilgrimage longe tyme.
10 And in the tyme of gaderynge of grapis, he sente a ser-
uaunt to the tilieris, that thei schulden ȝyue to hym of the
fruyt of the vyneȝerd; whiche beten hym, and leten hym go
11 voide. And he thouȝte ȝit to sende another seruaunt; and
thei beten this, and turmentiden hym sore, and leten hym go.
12 And he thouȝte ȝit to sende the thridde, and hym also thei
13 woundiden, and castiden out. And the lord of the vyneȝerd
seide, What schal Y do? Y schal sende my dereworthe
sone; perauenture, whanne thei seen hym, thei schulen drede.
14 And whanne the tilieris sayn hym, thei thouȝten with ynne
hem silf, and seiden, This is the eire, sle we hym, that the
15 eritage be oure. And thei castiden hym out of the vyneȝerd,
and killiden *hym*. What schal thanne the lord of the vyne-
16 ȝerd do to hem? He schal come, and distruye these tilieris,
and ȝyue the vyneȝerd to othere. And whanne this thing

17 was herd, thei seiden to hym, God forbede. But he bihelde
hem, and seide, What thanne is this that is writun; The stoon
which men bildynge repreueden, this is maad in to the heed
18 of the corner? Ech that schal falle on that stoon, schal be
to-brisid, but on whom it schal falle, it schal al to-breke him.
19 And the princis of prestis, and scribis, sou3ten to leye on
hym hoondis in that our, and thei dredden the puple; for
20 thei knewen that to hem he seide this liknesse. And thei
aspieden, and senten aspieris, that feyneden hem iust, that
thei schulden take hym in word, and bitaak hym to the
21 power of the prince, and to the power of the iustice. And
thei axiden hym, and seiden, Maister, we witen, that ri3tli
thou seist and techist; and thou takist not the persoone of
22 man, but thou techist in treuthe the weie of God. Is it leue-
23 ful to vs to 3yue tribute to the emperoure, or nay? And he
24 biheld the disseit of hem, and seide to hem, What tempten 3e
me? Shewe 3e to me a peny; whos ymage and superscrip-
cioun hath it? Thei answerden, and seiden to hym, The
25 emperouris. And he seide to hem, 3elde 3e therfor to the
emperoure tho thingis that ben the emperours, and tho thingis
26 that ben of God, to God. And thei my3ten not repreue his
word bifor the puple; and thei wondriden in his answere,
27 and heelden pees. Summe of the Saduceis, that denyeden
the a3en-risyng fro deeth to lijf, camen, and axiden hym, and
28 seiden, Maister, Moises wroot to vs, if the brother of ony man
haue a wijf, and be deed, and he was with outen eiris, that his
29 brothir take his wijf, and reise seed to his brother. And so
there weren seuene brithèren. The firste took a wijf, and is
30 deed with outen eiris; and the *brothir* suynge took hir, and
31 he is deed with outen sone; and the thridde took hir; also
32 and alle seuene, and leften not seed, but ben deed; and the
33 laste of alle the womman is deed. Therfor in the risyng
a3en, whos wijf of hem schal sche be? for seuene hadden hir

34 to wijf. And Jhesus seide to hem, Sones of this world
35 wedden, and ben ȝouun to weddyngis; but thei that schulen
be had worthi of that world, and of the risyng aȝen fro deeth,
36 nethir ben wedded, nethir wedden wyues, nethir schulen
mowe die more; for thei ben euen with aungels, and ben
the sones of God, sithen thei ben the sones of risyng aȝen fro
37 deeth. And that deed men risen aȝen, also Moises schewide
bisidis the busch, as he seith, The Lord God of Abraham,
38 and God of Ysaac, and God of Jacob. And God is not of
deed men, but of lyuynge men; for alle men lyuen to hym.
39 And summe of scribis answeringe, seiden, Maistir, thou hast
40 wel seid. And thei dursten no more axe hym ony thing.
41 But he seide to hem, How seien men, Crist to be the sone of
42 Dauid, and Dauid hym silf seith in the book of Salmes, The
43 Lord seide to my lord, Sitte thou on my riȝthalf, til that
44 Y putte thin enemyes a stool of thi feet? Therfor Dauid
45 clepith hym lord, and hou is he his sone? And in heryng of
46 al the puple, he seide to hise disciplis, Be ȝe war of scribis,
that wolen wandre in stolis, and louen salutaciouns in chep-
yng, and the firste chaieris in synagogis, and the firste sittynge
47 placis in feestis; that deuouren the housis of widewis, and
feynen long preiyng; these schulen take the more damp-
nacioun.

Cap. XXI.

1 And he biheeld, and saye tho riche men, that casten her
2 ȝiftis in to the treserie; but he saye also a litil pore widewe
3 castynge twei ferthingis. And he seide, Treuli Y seie to ȝou,
4 that this pore widewe keste more than alle men. For whi
alle these of thing that was plenteuouse to hem casten in
to the ȝiftis of God; but this widewe of that thing that failide
5 to hir, caste al hir liflode, that sche hadde. And whanne
sum men seiden of the temple, that it was apparailid with

6 gode stoonus and ȝiftis, he seide, These thingis that ȝe seen,
daies schulen come, in whiche a stoon schal not be left
7 on a stoon, which schal not be destried. And thei axiden
hym, and seiden, Comaundour, whanne schulen these thingis
be? and what tokne *schal be*, whanne thei schulen bigynne to
8 be don? And he seide, Se ȝe, that ȝe be not disseyued; for
many schulen come in my name, seiynge, For Y am, and the
9 tyme schal neiȝe; therfor nyle ȝe go aftir hem. And whanne
ȝe schulen here batailis and stryues with ynne, nyle be ȝe aferd;
it bihoueth first these thingis to be don, but not ȝit anoon *is*
10 an ende. Thanne he seide to hem, Folk schal rise aȝens
11 folk, and rewme aȝens rewme; grete mouyngis of erthe
schulen be bi placis, and pestilencis, and hungris, and dredis
12 fro heuene, and grete tokenes schulen be. But bifore alle
these thingis thei schulen sette her hoondis on ȝou, and
schulen pursue, bitakynge in to synagogis and kepyngis,
13 drawynge to kyngis and to iusticis, for my name; but it
14 schal falle to ȝou in to witnessyng. Therfor putte ȝe in ȝoure
15 hertis, not to thenke bifore, hou ȝe schulen answere; for Y
schal ȝyue to ȝou mouth and wisdom, to whiche alle ȝoure
16 aduersaries schulen not mowe aȝenstonde, and aȝenseie. And
ȝe schulen be takun of fadir, and modir, and britheren, and
cosyns, and freendis, and bi deeth thei schulen turmente of
17 ȝou; and ȝe schulen be in haate of alle men for my name.
18, 19 And an heere of ȝoure heed schal not perische; in ȝoure
20 pacience ȝe schulen welde ȝoure soulis. But whanne ȝe
schulen se Jerusalem ben enuyround with an oost, thanne
21 wite ȝe, that the desolacioun of it schal neiȝe. Thanne thei
that ben in Judee, fle to the mountans; and thei that *ben* in
the mydil of it, gon awei; and thei that *ben* in the cuntreis,
22 entre not in to it. For these ben daies of veniaunce, that
23 alle thingis that ben writun, be fulfillid. And wo to hem,
that ben with child, and norischen in tho daies; for a greet

diseese schal be on the erthe, and wraththe to this puple.
24 And thei schulen falle bi the scharpnesse of swerd, and thei
schulen be led prisoneris in to alle folkis; and Jerusalem
schal be defoulid of hethene men, til the tymes of naciouns
25 be fulfillid. And tokenes schulen be in the sunne, and the
mone, and in the sterris; and in the erthe ouerleiyng of
26 folkis, for confusioun of sown of the see and of floodis; for
men schulen wexe drye for drede and abidyng that schulen
come to al the world; for vertues of heuenes schulen be
27 mouyd. And thanne thei schulen se mannys sone comynge
28 in a cloude, with greet power and maieste. And whanne
these thingis bigynnen to be maad, biholde ȝe, and reise
29 ȝe ȝoure heedis, for ȝoure redempcioun neiȝeth. And he
seide to hem a liknesse, Se ȝe the fige tre, and alle trees,
30 whanne thei bryngen forth now of hem silf fruyt, ȝe witen
31 that somer is nyȝ; so ȝe, whanne ȝe seen these thingis to be
32 don, wite ȝe, that the kyngdom of God is nyȝ. Treuli Y seie
to ȝou, that this generacioun schal not passe, til alle thingis
33 be don. Heuene and erthe schulen passe, but my wordis
34 schulen not passe. But take ȝe heede to ȝou silf, lest per-
auenture ȝoure hertis be greuyd with glotony, and drunk-
enesse, and bisynessis of this lijf, and thilke dai come sodein
35 on ȝou; for as a snare it schal come on alle men, that sitten
36 on the face of al erthe. Therfor wake ȝe, preiynge in ech
tyme, that ȝe be hadde worthi to fle alle these thingis that
37 ben to come, and to stonde bifor mannus sone. And in
daies he was techynge in the temple, but in nyȝtis he ȝede
38 out, and dwellide in the mount, that is clepid of Olyuet. And
al the puple roos eerli, to come to hym in the temple, and to
here hym.

Cap. XXII.

1 And the halidai of therf looues, that is seid pask, neiȝede.
2 And the princis of preestis and the scribis souȝten, hou thei
3 schulden sle Jhesu, but thei dredden the puple. And
Sathanas entride in to Judas, that was clepid Scarioth, oon
4 of the twelue. And he wente, and spak with the princis
of preestis, and with the magistratis, hou he schulde bitray
5 hym to hem. And thei ioyeden, and maden couenaunt to
6 ȝyue hym money. And he bihiȝte, and he souȝte oportunyte,
7 to bitraye hym, with outen puple. But the daies of therf
looues camen, in whiche it was neede, that the sacrifice of
8 pask were slayn. And he sente Petre and Joon, and seide,
9 Go ȝe, and make ȝe redi to vs the pask, that we ete. And
10 thei seiden, Where wolt thou, that we make redi? And he
seide to hem, Lo! whanne ȝe schulen entre in to the citee, a
man berynge a vessel of watir schal meete ȝou; sue ȝe hym
11 in to the hous, in to which he entrith. And ȝe schulen
seie to the hosebonde man of the hous, The maister seith
to thee, Where is a chaumbre, where Y schal ete the pask
12 with my disciplis? And he schal schewe to ȝou a greet
13 soupyng place strewid, and there make ȝe redi. And thei
ȝeden, and founden as he seide to hem, and thei maden
14 redi the pask. And whanne the our was come, he sat to
15 the mete, and the twelue apostlis with hym. And he seide
to hem, With desier Y haue desirid to ete with ȝou this pask,
16 bifor that Y suffre; for Y seie to ȝou, that fro this tyme
Y schal not ete it, til it be fulfillid in the rewme of God.
17 And whanne he hadde take the cuppe, he dide gracis, and
18 seide, Take ȝe, and departe ȝe among ȝou; for Y seie to
ȝou, that Y schal not drynke of the kynde of this vyne, til
19 the rewme of God come. And whanne he hadde take breed,
he dide thankyngis, and brak, and ȝaf to hem, and seide,

This is my bodi, that schal be ȝouun for ȝou; do ȝe this
20 thing in mynde of me. He took also the cuppe, aftir that
he hadde soupid, and seide, This cuppe is the newe testament
21 in my blood, that schal be sched for ȝou. Netheles lo! the
hoond of hym that bitraieth me, is with me at the table.
22 And mannus sone goith, aftir that it is determyned; netheles
23 wo to that man, bi whom he schal be bitraied. And thei
bigunnen to seke among hem, who it was of hem, that was
24 to do this thing. And strijf was maad among hem, which
25 of hem schulde be seyn to be grettest. But he seide to hem,
Kyngis of hethen men ben lordis of hem, and thei that han
26 power on hem ben clepid good doeris, but ȝe not so; but
he that is grettest among ȝou, be maad as ȝongere, and he
27 that is bifor goere, as a seruaunt. For who is gretter, he
that sittith at the mete, or he that mynystrith? whether not
he that sittith at the mete? And Y am in the myddil of
28 ȝou, as he that mynystrith. And ȝe ben, that han dwellid
29 with me in my temptaciouns; and ỸY dispose to you, as my
30 fadir hath disposid to me, a rewme, that ȝe ete and drynke
on my boord in my rewme, and sitte on trones, and deme
31 the twelue kynredis of Israel. And the Lord seide to
Symount, Symount, lo, Satanas hath axid ȝou, that he
32 schulde ridile as whete; but Y haue preyede for thee, that
thi feith faile not; and thou sum tyme conuertid, conferme
33 thi britheren. Which seide to hym, Lord, Y am redi to go
34 in to prisoun and in to deeth with thee. And he seide,
Y seie to thee, Petir, the cok schal not crowe to dai, til thou
35 thries forsake that thou knowist me. And he seide to hem,
Whanne Y sente ȝou with outen sachel, and scrippe, and
36 schone, whether ony thing failide to ȝou? And thei seiden,
No thing. Therfor he seide to hem, But now he that hath a
sachel, take also and a scrippe; and he that hath noon,
37 selle his coote, and bigge a swerd. For Y seie to ȝou,

that 3it it bihoueth that thing that is writun to be fulfillid
in me, And he is arettid with wickid men; for tho thingis
38 that ben of me han ende. And thei seiden, Lord, lo! twei
39 swerdis here. And he seide to hem, It is ynow3. And he
3ede out, and wente aftir the custom in to the hille of
40 Olyues; and the disciplis sueden hym. And whanne he
cam to the place, he seide to hem, Preye 3e, lest 3e entren in
41 to temptacioun. And he was taken awei fro hem, so myche
42 as is a stonys cast; and he knelide, and preyede, and seide,
Fadir, if thou wolt, do awei this cuppe fro me; netheles not
43 my wille be don, but thin. And an aungel apperide to
hym fro heuene, and coumfortide hym. And he was maad
44 in agonye, and preyede the lenger; and his swot was maad
45 as dropis of blood rennynge doun in to the erthe. And
whanne he was rysun fro preier, and was comun to hise
46 disciplis, he foond hem slepynge for heuynesse. And he
seide to hem, What slepen 3e? Rise 3e, and preye 3e, that 3e
47 entre not in to temptacioun. 3it while he spak, lo! a
company, and he that was clepid Judas, oon of the twelue,
48 wente bifor hem; and he cam to Jhesu, to kisse hym. And
Jhesus seide to hym, Judas, with a coss thou bytrayest
49 mannys sone. And thei that weren aboute hym, and sayn
that that was to come, seiden to hym, Lord, whether we
50 smyten with swerd? And oon of hem smoot the seruaunt
51 of the prince of preestis, and kittide of his ri3t eere. But
Jhesus answerde, and seide, Suffre 3e til hidir. And whanne
52 he hadde touchid his eere, he heelide hym. And Jhesus
seide to hem, that camen to hym, the princis of preestis,
and maiestratis of the temple, and eldre men, As to a
53 theef 3e han gon out with swerdis and staues? Whanne
Y was ech dai with 3ou in the temple, 3e streizten not out
hondis in to me; but this is 3oure our, and the power of
54 derknessis. And thei token him, and ledden to the hous of

55 the prince of prestis; and Petir suede hym afer. And whanne a fier was kyndelid in the myddil of the greet hous, and thei saten aboute, Petir was in the myddil of hem.
56 Whom whanne a damysel hadde seyn sittynge at the liȝt, and hadde biholdun hym, sche seide, And this was with hym.
57 And he denyede hym, and seide, Womman, Y knowe hym
58 not. And aftir a litil another man siȝ hym, and seide, And thou art of hem. But Petir seide, A! man, Y am not.
59 And whanne a space was maad as of on our, another affermyd, and seide, Treuli this was with hym; for also he is of
60 Galilee. And Petir seide, Man, Y noot what thou seist.
61 And anoon ȝit while he spak, the cok crewe. And the Lord turnede aȝen, and bihelde Petre; and Petre hadde mynde on the word of Jhesu, as he hadde seid, For bifor that the cok
62 crowe, thries thou schalt denye me. And Petre ȝede out,
63 and wepte bittirli. And the men that helden hym scorneden
64 hym, and smyten hym. And thei blynfelden hym, and smyten his face, and axiden hym, and seiden, Arede, thou
65 *Crist*, to vs, who is he that smoot thee? Also thei blas-
66 femynge seiden aȝens hym many other thingis. And as the day was come, the eldre men of the puple, and the princis of prestis, and the scribis camen togidir, and ledden hym in
67 to her councel, and seiden, If thou art Crist, seie to vs.
68 And he seide to hem, If Y seie to ȝou, ȝe schulen not bileue to me; and if Y axe, ȝe schulen not answere to me,
69 nethir ȝe schulen delyuere *me*. But aftir this tyme mannys sone schal be sittynge on the riȝt half of the vertu of God.
70 Therfor alle seiden, Thanne art thou the sone of God?
71 And he seide, ȝe seien that Y am. And thei seiden, What ȝit desiren we witnessyng? for we vs silf han herd of his mouth.

Cap. XXIII.

1 And al the multitude of hem arysen, and ledden hym to
2 Pilat. And thei bigunnen to accuse hym, and seiden, We han foundun this turnynge vpsodoun oure folk, and forbedynge tributis to be ȝouun to the emperour, and seiynge
3 that hym silf is Crist and kyng. And Pilat axide hym, and seide, Art thou kyng of Jewis? And he answeride, and
4 seide, Thou seist. And Pilat seide to the princis of prestis, and to the puple, Y fynde no thing of cause in this man.
5 And thei woxen stronger, and seiden, He moueth the puple, techynge thorou al Judee, bigynnynge fro Galile til hidir.
6 And Pilat herynge Galile axide, if he were a man of Galile.
7 And whanne he knewe that he was of the powere of Eroude, he sente hym to Eroude; which was at Jerusalem in tho
8 daies. And whanne Eroude siȝ Jhesu, he ioyede ful myche; for long tyme he coueitide to se hym, for he herde many thingis of hym, and hopide to see sum tokene to be don
9 of hym. And he axide hym in many wordis; and he an-
10 sweride no thing to hym. And the princis of preestis and
11 the scribis stoden, stidfastli accusynge hym. But Eroude with his oost dispiside hym, and scornede hym, and clothide
12 with a white cloth, and sente *hym* aȝen to Pilat. And Eroude and Pilat weren maad freendis fro that dai; for bifor thei
13 weren enemyes togidre. And Pilat clepide togider the princis of prestis and the maiestratis of the puple, and seide
14 to hem, ȝe han brouȝt to me this man, as turnynge awey the puple, and lo! Y axynge bifor ȝou fynde no cause in this
15 man of these thingis, in whiche ȝe accusen hym; nether Eroude, for he hath sent hym aȝen to vs, and lo! no thing
16 worthi of deth is don to hym. And therfor Y schal amende
17 hym, and delyuere *hym*. But he moste nede delyuer to hem
18 oon bi the feest dai. And al the puple criede togidir, and

19 seide, Do awei hym, and delyuer to vs Barabas; which was
sent in to prisoun for disturblyng maad in the cite, and for
20 mansleynge. And eftsoone Pilat spak to hem, and wolde
21 delyuer Jhesu. And thei vndurcrieden, and seiden, Crucifie,
22 crucifie hym. And the thridde tyme he seide to hem, For
what yuel hath this don? Y fynde no cause of deeth in
hym; therfor Y schal chastise hym, and Y schal delyuer.
23 And thei contynueden with greet voicis axynge, that he
schulde be crucified; and the voicis of hem woxen stronge.
24, 25 And Pilat demyde her axyng to be don. And he dely-
ueride to hem hym, that for mansleyng and sedicioun was
sent in to prisoun, whom thei axiden; but he bitook Jhesu
26 to her wille. And whanne thei ledden hym, thei token a
man, Symon of Syrenen, comynge fro the toun, and thei
27 leiden on hym the cross to bere aftir Jhesu. And there
suede hym myche puple, and wymmen that weiliden, and
28 bymorneden hym. And Jhesus turnede to hem, and seide,
Douȝtris of Jerusalem, nyle ȝe wepe on me, but wepe ȝe on
29 ȝoure silf and on ȝoure sones. For lo! daies schulen come,
in whiche it schal be seid, Blessid be bareyn wymmen, and
wombis that han not borun children, and the tetis that han
30 not ȝouun souke. Thanne thei schulen bigynne to seie to
mounteyns, Falle ȝe doun on vs, and to smale hillis, Keuere
31 ȝe vs. For if in a greene tre thei don these thingis, what
32 schal be don in a drie? Also othere twei wickid men weren
33 led with hym, to be slayn. And aftir that thei camen
in to a place, that is clepid of Caluerie, there thei crucifieden
hym, and the theues, oon on the riȝt half, and the tother
34 on the left half. But Jhesus seide, Fadir, forȝyue hem, for
35 thei witen not what thei doon. And thei departiden his
clothis, and kesten lottis. And the puple stood abidynge;
and the princis scorneden hym with hem, and seiden, Othere
men he maad saaf; make he hym silf saaf, if this be Crist,

36 the chosun of God. And the knyȝtis neiȝeden, and scorn-
37 eden hym, and profreden vynegre to hym, and seiden, If
38 thou art king of Jewis, make thee saaf. And the super-
scripcioun was writun ouer hym with Greke lettris, and of
39 Latyn, and of Ebreu, This is the kyng of Jewis. And oon
of these theues that hangiden, blasfemyde hym, and seide,
40 If thou art Crist, make thi silf saaf and vs. But the tothir
answerynge, blamyde hym, and seide, Nether thou dredist
41 God, that art in the same dampnacioun? And treuli we
iustli, for we han resseiued worthi thingis to werkis; but
42 this dide no thing of yuel. And he seide to Jhesu, Lord,
haue mynde of me, whanne thou comest in to thi kyngdom.
43 And Jhesus seide to hym, Treuli Y seie to thee, this dai
44 thou schalt be with me in paradise. And it was almest the
sixte our, and derknessis weren maad in al the erthe in to
45 the nynthe our. And the sun was maad derk, and the veile
46 of the temple was to-rent a two. And Jhesus criynge with
a greet vois, seide, Fadir, in to thin hoondis Y bitake my
47 spirit. And he seiynge these thingis, ȝaf vp the goost. And
the centurien seynge that thing that was don, glorifiede God,
48 and seide, Verili this man was iust. And al the puple of
hem that weren there togidir at this spectacle, and sayn
tho thingis that weren don, smyten her brestis, and turneden
49 aȝen. But alle his knowun stoden afer, and wymmen that
50 sueden hym fro Galile, seynge these thingis. And lo! a
man, Joseph bi name, of Aramathie, a cite of Judee, that
51 was a decurien, a good man and a iust, this *man* concentide
not to the counseil and to the dedis of hem; and he abood
52 the kyngdom of God. This *Joseph* cam to Pilat, and axide
53 the bodi of Jhesu, and took it doun, and wlappide it in a
cleene lynen cloth, and leide hym in a graue hewun, in which
54 not ȝit ony man hadde be leid. And the dai was the euen
55 of the halidai, and the sabat bigan to schyne. And the

wymmen suynge, that camen with hym fro Galile, sayn
56 the graue, and hou his bodi was leid. And thei turneden
aȝen, and maden redi swete smellynge spicis, and oyne-
mentis; but in the sabat thei restiden, aftir the comaunde-
ment.

Cap. XXIV.

1 But in o dai of the woke ful eerli thei camen to the
graue, and brouȝten swete smellynge spices, that thei hadden
2 arayed. And thei founden the stoon turned awei fro the
3 graue. And thei ȝeden in, and founden not the bodi of
4 the Lord Jhesu. And it was don, the while thei weren
astonyed in thouȝt of this thing, lo! twei men stoden bisidis
5 hem in schynynge cloth. And whanne thei dredden, and
boweden her semblaunt in to the erthe, thei seiden to hem,
6 What seken ȝe hym that lyueth with deed men? He is
not here, but is risun. Haue ȝe mynde, hou he spak to
7 ȝou, whanne he was ȝit in Galile, and seide, For it bihoueth
mannys sone to be bitakun in to the hondis of synful men,
8 and to be crucified, and the thridde dai to rise aȝen. And
9 thei bithouȝten on hise wordis. And thei ȝeden aȝen fro
the graue, and telden alle these thingis to the enleuene,
10 and to alle othir. And ther was Marie Mawdeleyn, and
Joone, and Marie of James, and other wymmen that weren
11 with hem, that seiden to apostlis these thingis. And these
wordis weren seyn bifor hem as madnesse, and thei bileueden
12 not to hem. But Petir roos vp, and ran to the graue; and
he bowide doun, and say the lynen clothis liynge aloone.
And he wente bi him silf, wondrynge on that that was don.
13 And lo! tweyne of hem wenten in that dai in to a castel,
that was fro Jerusalem the space of sixti furlongis, bi name
14 Emaws. And thei spaken togidir of alle these thingis
15 that haddun bifallun. And it was don, the while thei

talkiden, and sou3ten bi hem silf, Jhesus hym silf nei3ede,
16 and wente with hem. But her i3en weren holdun, that
17 thei knewen him not. And he seide to hem, What ben
these wordis, that 3e speken togidir wandrynge, and 3e
18 ben sorewful? And oon, whos name *was* Cleofas, answerde,
and seide, Thou thi silf art a pilgrym in Jerusalem, and
hast thou not knowun, what thingis ben don in it in these
19 daies? To whom he seide, What thingis? And thei seiden
to hym, Of Jhesu of Nazareth, that was a man prophete,
20 my3ti in werk and word bifor God and al the puple; and
hou the hei3est preestis of oure princis bitoken hym in
21 to dampnacioun of deeth, and crucifieden hym. But we
hopiden, that he schulde haue a3enbou3t Israel. And now
on alle these thingis the thridde dai is to dai, that these
22 thingis weren don. But also summe wymmen of ouris
maden vs afered, whiche bifor dai weren at the graue;
23 and whanne his bodi was not foundun, thei camen, and
seiden, that thei syen also a si3t of aungels, whiche seien,
24 that he lyueth. And summe of oure wenten to the graue,
and thei founden so as the wymmen seiden, but thei founden
25 not hym. And he seide to hem, A! foolis, and slowe of
herte to bileue in alle thingis that the prophetis han spokun.
26 Whethir it bihofte not Crist to suffre these thingis, and
27 so to entre in to his glorie? And he bigan at Moises
and at alle the prophetis, and declaride to hem in alle
28 scripturis, that weren of hym. And thei camen ny3 the
castel, whidur thei wenten. And he made countenaunce
29 that he wolde go ferthere. And thei constreyneden hym,
and seiden, Dwelle with vs, for it drawith to ny3t, and the
30 dai is now bowid doun. And he entride with hem. And
it was don, while he sat at the mete with hem, he took
31 breed, and blesside, and brak, and took to hem. And the
i3en of hem weren openyd, and thei knewen hym; and he

32 vanyschide fro her ȝen. And thei seiden togidir, Whether
oure herte was not brennynge in vs, while he spak in the
33 weie, and openyde to vs scripturis? And thei risen vp in
the same our, and wenten aȝen in to Jerusalem, and founden
the enleuene gaderid togidir, and hem that weren with hem,
34 seiynge, That the Lord is risun verrili, and apperide to
35 Symount. And thei tolden what thingis weren don in
the weie, and hou thei knewen hym in brekyng of breed.
36 And the while thei spaken these thingis, Jhesus stood in the
myddil of hem, and seide to hem, Pees to ȝou; Y am,
37 nyle ȝe drede. But thei weren affraied and agast, and
38 gessiden hem to se a spirit. And he seide to hem, What
ben ȝe troblid, and thouȝtis comen vp in to ȝoure hertis?
39 Se ȝe my hoondis and my feet, for Y my silf am. Fele
ȝe, and se ȝe; for a spirit hath not fleisch and boonys,
40 as ȝe seen that Y haue. And whanne he hadde seid this
41 thing, he schewide hoondis and feet to hem. And ȝit
while thei bileueden not, and wondriden for ioye, he seide,
42 Han ȝe here ony thing that schal be etun? And thei pro-
ferden hym a part of a fisch rostid, and an hony combe.
43 And whanne he hadde etun bifore hem, he took that that
44 lefte, and ȝaf to hem; and seide to hem, These ben the
wordis that Y spak to ȝou, whanne Y was ȝit with ȝou;
for it is nede that alle thingis ben fulfillid, that ben writun
in the lawe of Moises, and in prophetis, and in salmes,
45 of me. Thanne he openyde to hem wit, that thei schulden
46 vnderstonde scripturis. And he seide to hem, For thus
it is writun, and thus it bihofte Crist to suffre, and ryse
47 aȝen fro deeth in the thridde dai; and penaunce and re-
myssioun of synnes to be prechid in his name in to alle
48 folkis, bigynnynge at Jerusalem. And ȝe ben witnessis
49 of these thingis. And Y schal sende the biheest of my
fadir in to ȝou; but sitte ȝe in the citee, til that ȝe be clothid

50 with vertu from an hiȝ. And he ledde hem forth in to
Betanye, and whanne his hondis weren lift vp, he blesside
51 hem. And it was don, the while he blesside hem, he
52 departide fro hem, and was borun in to heuene. And thei
worschipiden, and wenten aȝen in to Jerusalem with greet
53 ioye, and weren euermore in the temple, heriynge and
blessynge God.

JOHN.

CAP. I.

1 IN the bigynnyng was the word, and the word was at God,
2 and God was the word. This was in the bigynnyng at God.
3 Alle thingis weren maad bi hym, and withouten hym was
4 maad no thing, that thing that was maad. In hym was lijf,
5 and the lijf was the liȝt of men; and the liȝt schyneth in derk-
6 nessis, and derknessis comprehendiden not it. A man was
7 sent fro God, to whom the name was Joon. This man cam
in to witnessyng, that he schulde bere witnessing of the liȝt,
8 that alle men schulden bileue bi hym. He was not the liȝt,
9 but that he schulde bere witnessing of the liȝt. There was a
very liȝt, which liȝtneth ech man that cometh in to this world.
10 He was in the world, and the world was maad bi hym, and
11 the world knew hym not. He cam in to his owne thingis,
12 and hise resseyueden hym not. But hou many euer res-
seyueden hym, he ȝaf to hem power to be maad the sones of
God, to hem that bileueden in his name; the whiche not
13 of bloodis, nether of the wille of fleische, nether of the
14 wille of man, but ben borun of God. And the word was
maad man, and dwellyde among vs, and we han seyn the
glorie of hym, as the glorie of the oon bigetun sone of

15 the fadir, ful of grace and of treuthe. Joon berith witnessyng
of hym, and crieth, and seith, This is, whom Y seide, He that
schal come aftir me, is maad bifore me, for he was tofor me;
16 and of the plente of hym we alle han takun, and grace for
17 grace. For the lawe was 3ouun bi Moises; but grace and
18 treuthe is maad bi Jhesu Crist. No man sai euer God, no
but the oon bigetun sone, that is in the bosum of the fadir,
19 he hath teld out. And this is the witnessyng of Joon, whanne
Jewis senten fro Jerusalem prestis and dekenes to hym, that
20 thei schulden axe hym, Who art thou? He knoulechide,
and denyede not, and he knoulechide, For Y am not Crist.
21 And thei axiden hym, What thanne? Art thou Elie? And
he seide, Y am not. Art thou a profete? And he answeride,
22 Nay. Therfor thei seiden to hym, Who art thou? that we
3yue an answere to these that senten vs. What seist thou of thi
23 self? He seide, Y *am* a vois of a crier in deseert, Dresse 3e the
24 weie of the Lord, as Ysaie, the prophete, seide. And thei that
25 weren sent, weren of the Fariseis. And thei axiden hym,
and seiden to hym, What thanne baptisist thou, if thou art
26 not Crist, nether Elie, nether a profete? Joon answeride to
hem, and seide, Y baptise in watir, but in the myddil of 3ou
27 hath stonde oon, that 3e knowen not; he it is, that schal
come aftir me, that was maad bifor me, of whom Y am
28 not worthi to louse the thwong of his schoo. These thingis
weren don in Bethanye bi3ende Jordan, where Joon was bap-
29 tisyng. Anothir day Joon say Jhesu comynge to hym, and
he seide, Lo! the lomb of God; lo! he that doith awei the
30 synnes of the world. This is he, that Y seide of, Aftir me
is comun a man, which was maad bifor me; for he was
31 rather than Y. And Y knew hym not, but that he be schewid
32 in Israel, therfor Y cam baptisynge in watir. And Joon bar
witnessyng, and seide, That Y sai3 the spirit comynge doun
33 as a culuer fro heuene, and dwellide on hym. And Y knew

hym not; but he that sente me to baptise in watir, seide
to me, On whom thou seest the Spirit comynge doun, and
dwellynge on hym, this is he, that baptisith in the Hooli
34 Goost. And Y say, and bar witnessyng, that this is the sone
35 of God. Anothir dai Joon stood, and tweyne of hise dis-
36 ciplis; and he biheeld Jhesu walkinge, and seith, Lo! the
37 lomb of God. And twei disciplis herden hym spekynge, and
38 folewiden Jhesu. And Jhesu turnede, and say hem suynge
hym, and seith to hem, What seken ȝe? And thei seiden to
39 hym, Rabi, that is to seie, Maistir, where dwellist thou? And he
seith to hem, Come ȝe, and se. And thei camen, and sayn
where he dwellide; and dwelten with hym that dai. And it
40 was as the tenthe our. And Andrewe, the brother of Symount
Petir, was oon of the tweyne, that herden of Joon, and hadden
41 sued hym. This foond first his brother Symount, and he
seide to him, We han foundun Messias, that is to seie, Crist;
42 and he ledde him to Jhesu. And Jhesus bihelde hym, and
seide, Thou art Symount, the sone of Johanna; thou schalt
43 be clepid Cefas, that is to seie, Petre. And on the morewe
he wolde go out in to Galilee, and he foond Filip; and he
44 seith to hym, Sue thou me. Filip was of Bethsaida, the citee
45 of Andrew and of Petre. Filip foond Nathanael, and seide to
hym, We han foundun Jhesu, the sone of Joseph, of Naza-
46 reth, whom Moyses wroot in the lawe and profetis. And
Nathanael seide to hym, Of Nazareth may sum good thing
47 be? Filip seide to hym, Come, and se. Jhesus siȝ Natha-
nael comynge to hym, and seide to hym, Lo! verili a man of
48 Israel, in whom is no gile. Nathanael seide to hym, Wherof
hast thou knowun me? Jhesus answerde, and seide to hym,
Bifor that Filip clepide thee, whanne thou were vndur the fige
49 tree, Y saiȝ thee. Nathanael answerde to hym, and seide,
Rabi, thou art the sone of God, thou art kyng of Israel.
50 Jhesus answerde, and seide to hym, For Y seide to thee,

Y saw3 thee vndur the fige tre, thou bileuest; thou schalt
51 se more than these thingis. And he seide to hem, Treuli,
treuli, Y seie to 30u, 3e schulen se heuene opened, and the
aungels of God stiynge vp and comynge doun on mannys
sone.

CAP. II.

1 AND the thridde dai weddyngis weren maad in the Cane of
2 Galilee; and the modir of Jhesu was there. And Jhesus was
3 clepid, and hise disciplis, to the weddyngis. And whanne
wijn failide, the modir of Jhesu seide to hym, Thei han not
4 wijn. And Jhesus seith to hir, What to me and to thee,
5 womman? myn our cam not 3it. His modir seith to the
6 mynystris, What euere thing he seie to 30u, do 3e. And there
weren set sixe stonun cannes, aftir the clensyng of the Jewis,
7 holdynge ech tweyne ether thre metretis. And Jhesus seith
to hem, Fille 3e the pottis with watir. And thei filliden hem,
8 vp to the mouth. And Jhesus seide to hem, Drawe 3e now,
9 and bere 3e to the architriclyn. And thei baren. And whanne
the architriclyn hadde tastid the watir maad wiyn, and wiste
not wherof it was, but the mynystris wisten that drowen the
watir, the architriclyn clepith the spouse, and seith to hym,
10 Ech man settith first good wiyn, and whanne men ben ful-
fillid, thanne that that is worse; but thou hast kept the good
11 wiyn in to this tyme. Jhesus dide this the bigynnyng of
signes in the Cane of Galilee, and schewide his glorie; and
12 hise disciplis bileueden in hym. Aftir these thingis he cam
doun to Cafarnaum, and his modir, and hise britheren, and
13 hise disciplis; and thei dwelliden there not many daies. And
the pask of Jewis was ny3, and Jhesus wente vp to Jeru-
14 salem. And he foond in the temple men sillynge oxun, and
15 scheep, and culueris, and chaungeris sittynge. And whanne
he hadde maad as it were a scourge of smale cordis, he

droof out alle of the temple, and oxun, and scheep; and
he schedde the money of chaungeris, and turnede vpsedoun
16 the boordis. And he seide to hem that selden culueris, Take
awei fro hennus these thingis, and nyle ȝe make the hous of
17 my fadir an hous of marchaundise. And hise disciplis hadden
mynde, for it was writun, The feruent loue of thin hous hath
18 etun me. Therfor the Jewis answeriden, and seiden to hym,
What token schewist thou to vs, that thou doist these thingis?
19 Jhesus answerde, and seide to hem, Vndo ȝe this temple, and
20 in thre daies Y schal reise it. Therfor the Jewis seiden to
hym, In fourti and sixe ȝeer this temple was bildid, and schalt
21 thou in thre daies reise it? But he seide of the temple of his
22 bodi. Therfor whanne he was risun fro deeth, hise disciplis
hadden mynde, that he seide these thingis *of his bodi;* and
thei bileueden to the scripture, and to the word that Jhesus
23 seide. And whanne Jhesus was at Jerusalem in pask, in the
feeste dai, many bileueden in his name, seynge his signes that
24 he dide. But Jhesus trowide not hym silf to hem, for he
25 knewe alle men; and for it was not nede to hym, that ony man
schulde bere witnessyng, for he wiste, what was in man.

CAP. III.

1 AND there was a man of the Farisees, Nychodeme bi
2 name, a prince of the Jewis. And he cam to Jhesu bi
niȝt, and seide to hym, Rabi, we witen, that thou art comun
fro God maister; for no man may do these signes, that
3 thou doist, but God be with hym. Jhesus answerde, and
seide to hym, Treuli, treuli, Y seie to thee, but a man be
4 borun aȝen, he may not se the kyngdom of God. Nychodeme seide to hym, Hou may a man be borun, whanne
he is eeld? whether he may entre aȝen in to his modris
5 wombe, and be borun aȝen? Jhesus answeride, Treuli,
treuli, Y seie to thee, but a man be borun aȝen of watir,

and of the Hooli Goost, he may not entre in to the kyngdom
6 of God. That that is borun of the fleisch, is fleisch; and
7 that that is borun of spirit, is spirit. Wondre thou not,
8 for Y seide to thee, It bihoueth ȝou to be borun aȝen. The
spirit brethith where he wole, and thou herist his vois, but
thou wost not, fro whennus he cometh, ne whidir he goith;
9 so is ech man that is borun of the spirit. Nychodeme
answeride, and seide to hym, Hou moun these thingis be
10 don̄? Jhesus answeride, and seide to hym, Thou art a
11 maister in Israel, and knowist not these thingis? Treuli,
treuli, Y seie to thee, for we speken that that we witen,
and we witnessen that that we han seyn, and ȝe taken not
12 oure witnessyng. If Y haue seid to ȝou ertheli thingis,
and ȝe bileuen not, hou if Y seie to ȝou heueneli thingis,
13 schulen ȝe bileue? And no man stieth in to heuene, but
he that cam doun fro heuene, mannys sone that is in heuene.
14 And as Moises areride a serpent in desert, so it bihoueth
15 mannys sone to be reisid, that ech man that bileueth in
16 hym, perische not, but haue euerlastynge lijf. For God
louede so the world, that he ȝaf his oon bigetun sone, that
ech man that bileueth in him perische not, but haue euer-
17 lastynge lijf. For God sente not his sone in to the world,
that he iuge the world, but that the world be saued bi him.
18 He that bileueth in hym, is not demed; but he that bileueth
not, is now demed, for he bileueth not in the name of the
19 oon bigetun sone of God. And this is the dom, for liȝt cam
in to the world, and men loueden more derknessis than liȝt;
20 for her werkes weren yuele. For ech man that doith yuele,
hatith the liȝt; and he cometh not to the liȝt, that hise werkis
21 be not repreued. But he that doith treuthe, cometh to the
liȝt, that hise werkis be schewid, that thei ben don in God.
22 Aftir these thingis Jhesus cam, and hise disciplis, in to the
loond of Judee, and there he dwellide with hem, and bapti-

23 side. And Joon was baptisinge in Ennon, bisidis Salym,
for many watris weren there; and thei camen, and weren
24 baptisid. And Joon was not 3it sent in to prisoun.
25 Therfor a questioun was maad of Jonys disciplis with
26 the Jewis, of the purificacioun. And thei camen to Joon,
and seiden to hym, Maister, he that was with thee bi3onde
Jordan, to whom thou hast borun witnessyng, lo! he bap-
27 tisith, and alle men comen to hym. Joon answerde, and
seide, A man may not take ony thing, but it be 3ouun to
28 hym fro heuene. 3e 3ou silf beren witnessyng to me,
that Y seide, Y am not Crist, but that Y am sent bifore
29 hym. He that hath a wijf, is the hosebonde; but the
freend of the spouse that stondith, and herith hym, ioieth
with ioye, for the vois of the spouse. Therfor in this thing
30 my ioye is fulfillid. It bihoueth hym to wexe, but me to
31 be maad lesse. He that cam from aboue, is aboue alle;
he that is of the erthe, spekith of the erthe; he that cometh
32 from heuene, is aboue alle. And he witnessith that thing
that he hath seie, and herde, and no man takith his wit-
33 nessing. But he that takith his witnessyng, hath confermyd
34 that God is sothefast. But he whom God hath sent, spekith
the wordis of God; for not to mesure God 3yueth the spirit.
35 The fadir loueth the sone, and he hath 3ouun alle thingis
36 in his hoond. He that bileueth in the sone, hath euer-
lastynge lijf; but he that is vnbileueful to the sone, schal
not se euerlastynge lijf, but the wraththe of God dwellith
on hym.

CAP. IV.

1 THERFOR as Jhesu knew, that the Farisees herden, that
2 Jhesu makith and baptisith mo disciplis than Joon, thou3
3 Jhesus baptiside not, but hise disciplis, he lefte Judee, and

4 wente a3en in to Galilee. And it bihofte hym to passe
5 bi Samarie. Therfor Jhesus cam in to a citee of Samarie,
that is seid Sicar, bisidis the place, that Jacob 3af to Joseph,
6 his sone. And the welle of Jacob was there; and Jhesus
was weri of the iourney, and sat thus vpon the welle. And
7 the our was, as it were the sixte. And a womman cam fro
Samarie, to drawe watir. And Jhesus seith to hir, 3yue
8 me drynk. And hise disciplis weren gon in to the citee,
9 to bie mete. Therfor thilke womman of Samarie seith to
him, Hou thou, whanne thou art a Jewe, axist of me drynk,
that am a womman of Samarie? for Jewis vsiden not *to dele*
10 with Samaritans. Jhesus answerde, and seide to hir, If thou
wistist the 3ifte of God, and who he is, that seith to thee,
3yue me drynk, thou perauenture woldist haue axid of hym,
11 and he schulde haue 3ouun to thee quyk watir. The womman
seith to him, Sire, thou hast not where ynne to drawe, and
the pit is deep; wherof thanne hast thou quik watir?
12 Whethir thou art grettere than oure fadir Jacob, that 3af
to vs the pit? and he drank therof, and hise sones, and
13 hise beestis. Jhesus answerde, and seide to hir, Eche
man that drynkith of this watir, schal thirste efte soone;
but he that drynkith of the watir that Y schal 3yue hym,
14 schal not thirste with outen ende; but the watir that Y
schal 3yue hym, schal be maad in hym a welle of watir,
15 spryngynge vp in to euerlastynge lijf. The womman seith
to hym, Sire, 3yue me this watir, that Y thirste not, nether
16 come hidur to drawe. Jhesus seith to hir, Go, clepe thin
17 hosebonde, and come hidir. The womman answerde, and
seide, Y haue noon hosebonde. Jhesus seith to hir, Thou
18 seidist wel, That Y haue noon hosebonde; for thou hast
hadde fyue hosebondis, and he that thou hast, is not thin
19 hosebonde. This thing thou seidist sotheli. The womman
20 seith to hym, Lord, Y se, that thou art a prophete. Oure

fadris worschipiden in this hil, and ȝe seien, that at Jerusalem
21 is a place, where it bihoueth to worschipe. Jhesus seith
to hir, Womman, bileue thou to me, for the our schal come,
whanne nether in this hil, nethir in Jerusalem, ȝe schulen
22 worschipe the fadir. ȝe worschipen that ȝe knowen not;
we worschipen that that we knowen; for helthe is of the
23 Jewis. But the tyme is comun, and now it is, whanne
trewe worschiperis schulen worschipe the fadir in spirit
and treuthe; for also the fadir sekith suche, that worschipen
24 hym. God is a spirit, and it bihoueth hem that worschipen
25 hym, to worschipe in spirit and treuthe. The womman
seith to hym, Y woot that Messias is comun, that is seid
Crist; therfor whanne he cometh, he schal telle vs alle
26 thingis. Jhesus seith to hir, Y am he, that spekith with
27 thee. And anoon hise disciplis camen, and wondriden,
that he spak with the womman; netheles no man seide
to hym, What sekist thou, or, What spekist thou with hir?
28 Therfor the womman lefte hir watir pot, and wente in to
29 the citee, and seide to tho men, Come ȝe, and se ȝe a
man, that seide to me alle thingis that Y haue don;
30 whether he be Crist? And thei wenten out of the citee,
31 and camen to hym. In the mene while hise disciplis
32 preieden hym, and seiden, Maistir, ete. But he seide to
33 hem, Y haue mete to ete, that ȝe knowen not. Therfor
disciplis seiden togidir, Whether ony man hath brouȝt him
34 mete to eté? Jhesus seith to hem, My mete is, that Y do
the wille of hym that sente me, that Y perfourme the werk
35 of hym. Whether ȝe seien not, that ȝit foure monethis ben,
and rype corn cometh? Lo! Y seie to ȝou, lifte vp ȝoure
iȝen, and se ȝe the feeldis, for now thei ben white to repe.
36 And he that repith takith hire, and gaderith fruyt in to
euerlastynge lijf; that bothe he that sowith, and he that
37 repith, haue ioye togidere. In this thing is the word trewe,

38 for anothir is that sowith, and anothir that repith. Y sente
3ou to repe, that that 3e haue not trauelid; othere men
39 han trauelid, and 3e han entrid in to her trauels. And of
that citee many Samaritans bileueden in hym, for the
word of the womman, that bare witnessyng, That he seide
40 to me alle thingis that Y haue don. Therfor whanne Sa-
maritans camen to hym, thei preieden hym to dwelle there;
41 and he dwelte there twey daies. And many mo bileueden
42 for his word, and seiden to the womman, That now not
for thi speche we bileuen; for we han herd, and we witen,
43 that this is verili the sauyour of the world. And aftir twei
daies he wente out fro thennus, and wente in to Galilee.
44 And he bar witnessyng, that a profete in his owne cuntre
45 hath noon onour. Therfor whanne he cam in to Galilee,
men of Galilee resseyueden hym, whanne thei hadden seyn
alle thingis that he hadde don in Jerusalem in the feeste
dai; for also thei hadden comun to the feeste dai.
46 Therfor he cam eftsoone in to the Cane of Galile,
where he made the watir wiyn. And a litil kyng was,
47 whos sone was sijk at Cafarnaum. Whanne this hadde
herd, that Jhesu schulde come fro Judee in to Galilee, he
wente to hym, and preiede hym, that he schulde come
48 doun, and heele his sone; for he bigan to die. Therfor
Jhesus seide to him, But 3e se tokenes and grete wondris,
49 3e bileuen not. The litil kyng seith to hym, Lord, come
50 doun, bifor that my sone die. Jhesus seith to hym, Go,
thi sone lyueth. The man bileuede to the word, that
51 Jhesus seide to hym, and he wente. And now whanne
he cam doun, the seruauntis camen a3ens hym, and telden
52 to hym, and seiden, That his sone lyuede. And he axide
of hem the our, in which he was amendid. And thei
seiden to hym, For 3istirdai in the seuenthe our the feuer
53 lefte him. Therfor the fadir knewe, that thilke our it was,

in which Jhesus seide to hym, Thi sone lyueth; and he
54 bileuede, and al his hous. Jhesus dide eft this secounde
tokene, whanne he cam fro Judee in to Galilee.

1 AFTIR these thingis ther was a feeste dai of Jewis, and
2 Jhesus wente vp to Jerusalem. And in Jerusalem is a waiss-
ynge place, that in Ebrew is named Bethsaida, and hath fyue
3 porchis. In these lay a greet multitude of sike men, blynde,
4 crokid, and drie, abidynge the mouyng of the watir. For the
aungel of the Lord cam doun certeyne tymes in to the watir,
and the watir was moued; and he that first cam doun in to
the sisterne, aftir the mouynge of the watir, was maad hool of
5 what euer sijknesse he was holdun. And a man was there,
6 hauynge eiȝte and thritti ȝeer in his sikenesse. And whanne
Jhesus hadde seyn hym liggynge, and hadde knowun, that he
hadde myche tyme, he seith to hym, Wolt thou be maad
7 hool? The sijk man answerde to hym, Lord, Y haue no
man, that whanne the watir is moued, to putte me in to the
cisterne; for the while Y come, anothir goith doun bifor me.
8 Jhesus seith to hym, Rise vp, take thi bed, and go. And
9 anoon the man was maad hool, and took vp his bed, and
10 wente forth. And it was sabat in that dai. Therfor the
Jewis seiden to him that was maad hool, It is sabat, it is not
11 leueful to thee, to take awei thi bed. He answeride to hem,
He that made me hool, seide to me, Take thi bed, and go.
12 Therfor thei axiden him, What man is that, that seide to thee,
13 Take vp thi bed, and go? But he that was maad hool, wiste
not who it was. And Jhesus bowide awei fro the puple, that
14 was set in the place. Aftirward Jhesus foond hym in the
temple, and seide to hym, Lo! thou art maad hool; now
nyle thou do synne, lest any worse thing bifalle to thee.

15 Thilke man wente, and telde to the Jewis, that it was Jhesu
16 that made hym hool. Therfor the Jewis pursueden Jhesu,
17 for he dide this thing in the sabat. And Jhesus answeride
18 to hem, My fadir worchith til now, and Y worche. Therfor
the Jewis souȝten more to sle hym, for not oneli he brak the
sabat, but he seide that God *was* his fadir, and made hym
19 euene to God. Therfor Jhesus answerde, and seide to hem,
Treuli, treuli, Y seye to ȝou, the sone may not of hym silf do
ony thing, but that thing that he seeth the fadir doynge; for
what euere thingis he doith, the sone doith in lijk maner tho
20 thingis. For the fadir loueth the sone, and schewith to hym
alle thingis that he doith; and he schal schewe to hym
21 grettere werkis than these, that ȝe wondren. For as the
fadir reisith deed men, and quykeneth, so the sone quykeneth
22 whom he wole. For nethir the fadir iugith ony man, but
23 hath ȝouun ech doom to the sone, that alle men onoure the
sone, as thei onouren the fadir. He that onourith not the
24 sone, onourith not the fadir that sente hym. Treuli, treuli, Y
seie to ȝou, that he that herith my word, and bileueth to hym
that sente me, hath euerlastynge lijf, and he cometh not in
25 to doom, but passith fro deeth in to lijf. Treuli, treuli
Y seie to ȝou, for the our cometh, and now it is, whanne deed
men schulen here the vois of Goddis sone, and thei that
26 heren, schulen lyue. For as the fadir hath lijf in hym silf,
27 so he ȝaf to the sone, to haue lijf in him silf; and he ȝaf to
28 hym power to make doom, for he is mannys sone. Nyle ȝe
wondre this, for the our cometh, in which alle men that ben
29 in birielis, schulen here the voice of Goddis sone. And thei
that han do goode thingis, schulen go in to aȝenrisyng of
lijf; but thei that han done yuele thingis, in to aȝenrisyng of
30 doom. Y may no thing do of my silf, but as Y here, Y deme,
and my doom is iust, for Y seke not my wille, but the wille
31 of the fadir that sente me. If Y bere witnessing of my silf,

32 my witnessyng is not trewe; another is that berith witnessyng
of me, and Y woot that his witnessyng is trewe, that he berith
33 of me. 3e senten to Joon, and he bar witnessyng to treuthe.
34 But Y take not witnessyng of man; but Y seie these thingis,
35 that 3e be saaf. He was a lanterne brennynge and schyn-
36 ynge; but 3e wolden glade at an our in his li3t. But Y haue
more witnessyng than Joon, for the werkis that my fadir 3af
to me to perfourme hem, thilke werkis that Y do beren wit-
37 nessyng of me, that the fadir sente me. And the fadir that
sente me, he bar witnessyng of me. Nether 3e herden euere
38 his vois, nether 3e seien his licnesse. And 3e han not his
word dwellynge in 3ou; for 3e byleuen not to hym, whom he
39 sente. Seke 3e scripturis, in which 3e gessen to haue euer-
lastynge lijf; and tho it ben, that beren witnessyng of me.
40 And 3e wolen not come to me, that 3e haue lijf. Y take not
41, 42 clerenesse of men; but Y haue knowun 3ou, that 3e han
43 not the loue of God in 3ou. Y cam in the name of my
fadir, and 3e token not me. If another come in his owne
44 name, 3e schulen resseyue hym. Hou moun 3e bileue, that
resseyuen glorie ech of othere, and 3e seken not the glorie
45 that is of God aloone? Nyle 3e gesse, that Y am to accuse
3ou anentis the fadir; it is Moises that accusith 3ou, in whom
46 3e hopen. For if 3e bileueden to Moisès, perauenture 3e
47 schulden bileue also to me; for he wroot of me. But if 3e
bileuen not to hise lettris, hou schulen 3e bileue to my
wordis?

CAP. VI.

1 AFTIR these thingis Jhesus wente ouere the see of Galilee,
2 that is Tiberias. And a greet multitude suede hym; for thei
sayn the tokenes, that he dide on hem that weren sijke.
3 Therfor Jhesus wente in to an hil, and sat there with hise
4 disciplis. And the paske was ful ni3, a feeste dai of the

5 Jewis. Therfor whanne Jhesus hadde lift vp hise iȝen, and hadde seyn, that a greet multitude cam to hym, he seith to Filip, Wherof schulen we bie looues, that these men ete?
6 But he seide this thing, temptynge hym; for he wiste what
7 he was to do. Filip answerde to hym, The looues of tweyn hundrid pans sufficen not to hem, that ech man take a litil
8 what. Oon of hise disciplis, Andrew, the brothir of Symount
9 Petre, seith to him, A child is here, that hath fyue barli looues and twei fischis; but what ben these among so
10 manye? Therfor Jhesus seith, Make ȝe hem sitte to the mete. And there was myche hey in the place. And so men
11 saten to the mete, as fyue thousynde in noumbre. And Jhesus took fyue looues, and whanne he hadde do thankyngis, he departide to men that saten to the mete, and also
12 of the fischis, as myche as thei wolden. And whanne thei weren fillid, he seide to hise disciplis, Gadir ȝe the relifs that
13 ben left, that thei perischen not. And so thei gadriden, and filliden twelue cofyns of relif of the fyue barli looues and
14 twei fischis, that lefte to hem that hadden etun. Therfor tho men, whanne thei hadden seyn the signe that he hadde don, seiden, For this is verili the profete, that is to come in to
15 the world. And whanne Jhesus hadde knowun, that thei weren to come to take hym, and make hym kyng, he fleiȝ
16 aloone eft in to an hille. And whanne euentid was comun,
17 his disciplis wenten doun to the see. And thei wenten vp in to a boot, and thei camen ouer the see in to Cafarnaum. And derknessis weren maad thanne, and Jhesus was not
18 come to hem. And for a greet wynde blew, the see roos vp.
19 Therfor whanne thei hadden rowid as fyue and twenti furlongis or thretti, thei seen Jhesus walkynge on the see, and to
20 be neiȝ the boot; and thei dredden. And he seide to hem,
21 Y am; nyle ȝe drede. Therfor thei wolden take hym in to the boot, and anoon the boot was at the loond, to which thei

22 wenten. On the tother dai the puple, that stood ouer the see,
say, that ther was noon other boot there but oon, and that
Jhesu entride not with hise disciplis in to the boot, but hise
23 disciplis aloone wenten. But othere bootis camen fro Tibe-
rias bisidis the place, where thei hadden eetun breed, and
24 diden thankyngis to God. Therfor whanne the puple hadde
seyn, that Jhesu was not there, nether hise disciplis, thei
wenten vp in to bootis, and camen to Cafarnaum, sekynge
25 Jhesu. And whanne thei hadden foundun hym ouer the see,
26 thei seiden to hym, Rabi, hou come thou hidur? Jhesus
answerde to hem, and seide, Treuli, treuli, Y seie to 3ou, 3e
seken me, not for 3e sayn the myraclis, but for 3e eten of
27 looues, and weren fillid. Worche 3e not mete that perischith,
but that dwellith in to euerlastynge lijf, which *mete* mannys
sone schal 3yue to 3ou; for God the fadir hath markid hym.
28 Therfor thei seiden to hym, What schulen we do, that we
29 worche the werkis of God? Jhesus answerde, and seide to
hem, This is the werk of God, that 3e bileue to hym, whom
30 he sente. Therfor thei seiden to hym, What tokene thanne
doist thou, that we seen, and bileue to thee? what worchist
31 thou? Oure fadris eeten manna in desert, as it is writun, He
32 3af to hem breed fro heuene to ete. Therfor Jhesus seith to
hem, Treuli, treuli, Y seie to 3ou, Moyses 3af 3ou not breed
fro heuene, but my fadir 3yueth 3ou veri breed fro heuene;
33 for it is very breed that cometh doun fro heuene, and 3yueth
34 lijf to the world. Therfor thei seiden to hym, Lord, euere
35 3yue vs this breed. And Jhesus seide to hem, Y am breed
of lijf; he that cometh to me, schal not hungur; he that
36 bileueth in me, schal neuere thirste. But Y seid to 3ou,
37 that 3e han seyn me, and 3e bileueden not. Al thing, that
the fadir 3yueth to me, schal come to me; and Y schal not
38 caste hym out, that cometh to me. For Y cam doun fro
heuene, not that Y do my wille, but the wille of hym that

39 sente me. And this is the wille of the fadir that sente
me, that al thing that the fadir 3af me, Y leese not of it,
40 but a3en reise it in the laste dai. And this is the wille of my
fadir that sente me, that ech man that seeth the sone, and
bileueth in hym, haue euerlastynge lijf; and Y schal a3en
41 reyse hym in the laste dai. Therfor Jewis grutchiden of
hym, for he hadde seid, Y am breed that cam doun fro
42 heuene. And thei seiden, Whether this is not Jhesus, the
sone of Joseph, whos fadir and modir we han knowun. Hou
43 thanne seith this, That Y cam doun fro heuene? Therfor
Jhesus answerde, and seide to hem, Nyle 3e grutche togidere.
44 No man may come to me, but if the fadir that sente me,
drawe hym; and Y schal a3en reise hym in the laste dai.
45 It is writun in prophetis, And alle men schulen be able for to
be tau3t of God. Ech man that herde of the fadir, and hath
46 lerned, cometh to me. Not for ony man hath sey the fadir,
47 but this that is of God, hath sey the fadir. Sotheli, sotheli,
Y seie to 3ou, he that bileueth in me, hath euerlastynge lijf.
48, 49 Y am breed of lijf. 3oure fadris eeten manna in desert,
50 and ben deed. This is breed comynge doun fro heuene,
51 that if ony man ete therof, he die not. Y am lyuynge breed,
52 that cam doun fro heuene. If ony man ete of this breed, he
schal lyue withouten ende. And the breed that Y schal 3yue,
53 is my fleisch for the lijf of the world. Therfor the Jewis
chidden togidere, and seiden, Hou may this 3yue to vs his
54 fleisch to ete? Therfor Jhesus seith to hem, Treuli, treuli,
Y seie to 3ou, but 3e eten the fleisch of mannus sone, and
55 drenken his blood, 3e schulen not haue lijf in 3ou. He that
etith my fleisch, and drynkith my blood, hath euerlastynge
56 lijf, and Y schal a3en reise hym in the laste dai. For my
57 fleisch is veri mete, and my blood is very drynk. He that
etith my fleisch, and drynkith my blood, dwellith in me, and
58 Y in hym. As my fadir lyuynge sente me, and Y lyue for the

59 fadir, and he that etith me, he schal lyue for me. This is
breed, that cam doun fro heuene. Not as 3oure fadris eten
manna, and ben deed; he that etith this breed, schal lyue
60 withouten ende. He seide these thingis in the synagoge,
61 techynge in Cafarnaum. Therfor many of hise disciplis
62 herynge, seiden, This word is hard, who may here it? But
Jhesus witynge at hym silf, that hise disciplis grutchiden
of this thing, seide to hem, This thing sclaundrith 3ou?
63 Therfor if 3e seen mannus sone stiynge, where he was bifor?
64 It is the spirit that quykeneth, the fleisch profitith no thing;
the wordis that Y haue spokun to 3ou, ben spirit and lijf.
65 But ther ben summe of 3ou that bileuen not. For Jhesus
wiste fro the bigynnynge, which weren bileuynge, and who
66 was to bitraye hym. And he seide, Therfor Y seide to 3ou,
that no man may come to me, but it were 3ouun to hym of my
67 fadir. Fro this tyme many of hise disciplis wenten abak,
68 and wenten not now with hym. Therfor Jhesus seide to the
69 twelue, Whether 3e wolen also go awei? And Symount
Petre answeride to hym, Lord, to whom schulen we gon?
70 Thou hast wordis of euerlastynge lijf; and we bileuen, and
71 han knowun, that thou art Crist, the sone of God. Therfor
Jhesus answerde to hem, Whether Y chees not 3ou twelue,
72 and oon of 3ou is a feend? And he seide this of Judas
of Symount Scarioth, for this was to bitraye hym, whanne
he was oon of the twelue.

CAP. VII.

1 AFTIR these thingis Jhesus walkide in to Galilee, for he
wolde not walke in to Judee, for the Jewis sou3ten to sle
2 hym. And ther was nei3 a feeste dai of the Jewis, Seno-
3 fegia. And hise britheren seiden to hym, Passe fro hennus,
and go in to Judee, that also thi disciplis seen thi werkis

4 that thou doist; for no man doith ony thing in hiddlis, and
hym silf sekith to be opyn. If thou doist these thingis,
5 schewe thi silf to the world. For nether hise britheren
6 bileueden in hym. Therfor Jhesus seith to hem, My tyme
7 cam not ȝit, but ȝoure tyme is euermore redi. The world
may not hate ȝou, sothely it hatith me; for Y bere witness-
8 yng therof, that the werkis of it ben yuele. Go ȝe vp to
this feeste dai, but Y schal not go vp to this feeste dai,
9 for my tyme is not ȝit fulfillid. Whanne he hadde seid
10 these thingis, he dwelte in Galilee. And aftir that hise
britheren weren gon vp, thanne he ȝede vp to the feeste
11 dai, not opynli, but as in priuyte. Therfor the Jewis souȝten
12 hym in the feeste dai, and seiden, Where is he? And
myche grutchyng was of hym among the puple. For
summe seiden, That he is good; and othere seiden, Nai,
13 but he disceyueth the puple; netheles no man spak opynli
14 of hym, for drede of the Jewis. But whanne the myddil
feeste dai cam, Jhesus wente vp in to the temple, and
15 tauȝte. And the Jewis wondriden, and seiden, Hou can
16 this *man* lettris, sithen he hath not lerned? Jhesus answerde
to hem, and seide, My doctryne is not myn, but his that
17 sente me. If ony man wole do his wille, he schal knowe
of the techyng, whethir it be of God, or Y speke of my
18 silf. He that spekith of hym silf, sekith his owne glorie;
but he that sekith the glorie of hym that sente hym, is
19 sothefast, and vnriȝtwisnesse is not in hym. Whether Moises
ȝaf not to ȝou a lawe, and noon of ȝou doith the lawe? What
20 seken ȝe to sle me? And the puple answerde, and seide,
21 Thou hast a deuel; who sekith to sle thee? Jhesus answerde,
and seide to hem, Y haue don o werk, and alle ȝe wondren.
22 Therfor Moises ȝaf to ȝou circumcisioun; not for it is of
Moyses, but of the fadris; and in the sabat ȝe circumciden a
23 man. If a man take circumcicioun in the sabat, that the lawe

of Moises be not brokun, han ȝe indignaçioun to me, for
24 Y made al a man hool in the sabat? Nile ȝe deme aftir
25 the face, but deme ȝe a riȝtful doom. Therfor summe of
Jerusalem seiden, Whethir this is not he, whom the Jewis
26 seken to sle? and lo! he spekith opynli, and thei seien no
thing to hym. Whether the princes knewen verili, that this
27 is Crist? But we knowun this *man*, of whennus he is; but
whanne Crist schal come, no man woot of whennus he is.
28 Therfor Jhesus criede in the temple techynge, and seide,
ȝe knowen me, and ȝe knowen of whennus Y am; and
Y cam not of my silf, but he is trewe that sente me,
29 whom ȝe knowen not. Y knowe hym, and if Y seie that
Y knowe hym not, Y schal be lijk to ȝou, a liere; but
30 Y knowe hym, for of hym Y am, and he sente me. Ther-
for thei souȝten to take hym, and no man sette on hym
31 hoondis, for his our cam not ȝit. And many of the puple
bileueden in hym, and seiden, Whanne Crist schal come,
whether he schal do mo tokenes, than tho that this doith?
32 Farisees herden the puple musinge of hym these thingis;
and the princis and Farisees senten mynystris, to take
33 hym. Therfor Jhesus seide to hem, ȝit a litil tyme Y
34 am with ȝou, and Y go to the fadir, that sente me. ȝe
schulen seke me, and ȝe schulen not fynde; and where
35 Y am, ȝe may not come. Therfor the Jewis seiden to
hem silf, Whidur schal this gon, for we schulen not fynde
hym? whether he wole go in to the scateryng of hethene
36 men, and wole teche the hethene? What is this word,
which he seide, ȝe schulen seke me, and ȝe schulen not
37 fynde; and where Y am, ȝe moun not come? But in the
laste dai of the greet feeste, Jhesus stood, and criede, and
seide, If ony man thirstith, come he to me, and drynke.
38 He that bileueth in me, as the scripture seith, Floodis of
39 quyk watir schulen flowe fro his wombe. But he seide this

thing of the Spirit, whom men that bileueden in hym schulden take; for the Spirit was not ȝit ȝouun, for Jhesus
40 was not ȝit glorified. Therfor of that cumpanye, whanne thei hadden herd these wordis of hym, thei seiden, This
41 is verili a prophete. Othere seiden, This is Crist. But
42 summe seiden, Whether Crist cometh fro Galilee? Whether the scripture seith not, that of the seed of Dauid, and of the castel of Bethleem, where Dauid was, Crist cometh?
43 Therfor discencioun was maad among the puple for hym.
44 For summe of hem wolden haue take hym, but no man
45 sette hondis on hym. Therfor the mynystris camen to bischopis and Farisees, and thei seiden to hem, Whi
46 brouȝten ȝe not hym? The mynystris answeriden, Neuere
47 man spak so, as this *man* spekith. Therfor the Farisees
48 answeriden to hem, Whether ȝe ben disseyued also? whether ony of the pryncis or of the Farisees bileueden in hym?
49 But this puple, that knowith not the lawe, ben cursid.
50 Nychodeme seith to hem, he that cam to hym bi nyȝt,
51 that was oon of hem, Whethir oure lawe demith a man, but it haue first herde of hym, and knowe what he doith?
52 Thei answeriden, and seiden to hym, Whether thou art a man of Galilee also? Seke thou scripturis, and se thou,
53 that a prophete risith not of Galilee. And thei turneden aȝen, ech in to his hous.

Cap. VIII.

1, 2 But Jhesus wente in to the mount of Olyuete. And eerli eft he cam in to the temple, and al the puple cam
3 to hym; and he sat, and tauȝte hem. And scribis and Fariseis bryngen a womman takun in auoutrye, and thei
4 settiden hir in the myddil, and seiden to hym, Maystir,
5 this womman is now takun in auoutrie. And in the lawe

Moises comaundide vs to stoone suche; therfor what seist
6 thou? And thei seiden this thing temptynge hym, that
thei myȝten accuse hym. And Jhesus bowide hym silf
7 doun, and wroot with his fyngur in the erthe. And whanne
thei abiden axynge hym, he reiside hym silf, and seide to
hem, He of ȝou that is without synne, first caste a stoon
8 in to hir. And eft he bowide hym silf, and wroot in the
9 erthe. And thei herynge these thingis, wenten awei oon
aftir anothir, and thei bigunnen fro the eldre men; and
Jhesus dwelte aloone, and the womman stondynge in the
10 myddil. And Jhesus reiside hym silf, and seide to hir,
Womman, where ben thei that accusiden thee? no man
11 hath dampned thee. Sche seide, No man, Lord. Jhesus
seide *to hir*, Nethir Y schal dampne thee; go thou, and
12 now aftirward nyle thou synne more. Therfor eft Jhesus
spak to hem, and seide, Y am the liȝt of the world; he
that sueth me, walkith not in derknessis, but schal haue
13 the liȝt of lijf. Therfor the Fariseis seiden, Thou berist
14 witnessyng of thi silf; thi witnessyng is not trewe. Jhesus
answerde, and seide to hem, And if Y bere witnessyng
of my silf, my witnessyng is trewe; for Y woot fro whennus
15 Y cam, and whidur Y go. But ȝe witen not fro whennus
Y cam, ne whidur Y go. For ȝe demen aftir the fleisch,
16 but Y deme no man; and if Y deme, my doom is trewe,
for Y am not aloone, but Y and the fadir that sente me.
17 And in ȝoure lawe it is writun, that the witnessyng of
18 twei men is trewe. Y am, that bere witnessyng of my
silf, and the fadir that sente me, berith witnessyng of me.
19 Therfor thei seiden to hym, Where is thi fadir? Jhesus
answeride, Nether ȝe knowen me, nethir ȝe knowen my
fadir; if ȝe knewen me, perauenture ȝe schulden knowe
20 also my fadir. Jhesus spak these wordis in the tresorie,
techynge in the temple; and no man took hym, for his

21 our cam not ȝit. Therfor eft Jhesus seide to hem, Lo!
Y go, and ȝe schulen seke me, and ȝe schulen die in ȝoure
22 synne; whidur Y go, ȝe moun not come. Therfor the Jewis
seiden, Whether he schal sle hym silf, for he seith, Whidur Y
23 go, ȝe moun not come? And he seide to hem, ȝe ben of by-
nethe, Y am of aboue; ȝe ben of this world, Y am not of this
24 world. Therfor Y seide to ȝou, that ȝe schulen die in ȝoure
synnes; for if ȝe bileuen not that Y am, ȝe schulen die in ȝoure
25 synne. Therfor thei seiden to hym, Who art thou? Jhesus
26 seide to hem, The bigynnyng, which also speke to ȝou. Y
haue many thingis to speke, and deme of ȝou, but he that
sente me is sothefast; and Y speke in the world these
27 thingis, that Y herde of hym. And thei knewen not, that
28 he clepide his fadir God. Therfor Jhesus seith to hem,
Whanne ȝe han areisid mannus sone, thanne ȝe schulen
knowe, that Y am, and of my silf Y do no thing; but as
29 my fadir tauȝte me, Y speke these thingis. And he that
sente me is with me, and lefte me not aloone; for Y do
30 euermore tho thingis, that ben plesynge to hym. Whanne
31 he spak these thingis, manye bileueden in hym. Therfor
Jhesus seide to the Jewis, that bileueden in hym, If ȝe
dwellen in my word, verili ȝe schulen be my disciplis;
32 and ȝe schulen knowe the treuthe, and the treuthe schal
33 make ȝou fre. Therfor the Jewis answeriden to hym,
We ben the seed of Abraham, and we serueden neuere
34 to man; hou seist thou, That ȝe schulen be fre? Jhesus
answeride to hem, Treuli, treuli, Y seie to ȝou, ech man
35 that doith synne, is seruaunt of synne. And the seruaunt
dwellith not in the hows with outen ende, but the sone
36 dwellith with outen ende. Therfor if the sone make ȝou
37 fre, verili ȝe schulen be fre. Y woot that ȝe ben Abra-
hams sones, but ȝe seken to sle me, for my word takith
38 not in ȝou. Y speke tho thingis, that Y say at my fadir;

39 and 3e doen tho thingis, that 3e sayn at 3oure fadir. Thei
answerden, and seiden to hym, Abraham is oure fadir.
Jhesus seith to hem, If 3e ben the sones of Abraham,
40 do 3e the werkis of Abraham. But now 3e seken to sle
me, a man that haue spoken to 3ou treuthe, that Y herde
41 of God; Abraham dide not this thing. 3e doen the werkis
of 3oure fadir. Therfor thei seiden to hym, We ben not
42 borun of fornycacioun; we han o fadir, God. But Jhesus
seith to hem, If God were 3oure fadir, sotheli 3e schulden
loue me; for Y passide forth of God, and cam; for nether
43 Y cam of my silf, but he sente me. Whi knowen 3e not
44 my speche? for 3e moun not here my word. 3e ben of
the fadir, the deuel, and 3e wolen do the desyris of 3oure
fadir. He was a mansleere fro the bigynnyng, and he
stood not in treuthe; for treuthe is not in hym. Whanne
he spekith lesyng, he spekith of his owne; for he is a
45 liere, and fadir of it. But for Y seie treuthe, 3e bileuen
46 not to me. Who of 3ou schal repreue me of synne? if
47 Y sey treuthe, whi bileuen 3e not to me? He that is of
God, herith the wordis of God; therfor 3e heren not,
48 for 3e ben not of God. Therfor the Jewis answeriden,
and seiden, Whether we seien not wel, that thou art a
49 Samaritan, and hast a deuel? Jhesus answerde, and seide,
Y haue not a deuel, but Y onoure my fadir, and 3e han
50 vnhonourid me. For Y seke not my glorye; there is he,
51 that sekith, and demeth. Treuli, treuli, Y seie to 3ou, if
ony man kepe my word, he schal not taste deth with outen
52 ende. Therfor the Jewis seiden, Now we han knowun,
that thou hast a deuel. Abraham is deed, and the prophetis,
and thou seist, If ony man kepe my word, he schal not
53 taste deth withouten ende. Whether thou art grettere
than oure fader Abraham, that is deed, and the prophetis
54 ben deed; whom makist thou thi silf? Jhesus answeride,

If Y glorifie my silf, my glorie is nouȝt; my fadir, is that
55 glorifieth me, whom ȝe seien, that he is ȝoure God. And
ȝe han not knowun hym, but Y haue knowun hym; and
if Y seie that Y knowe hym not, Y schal be a liere lich
56 to ȝou; but Y knowe hym, and Y kepe his word. Abra-
ham, ȝoure fadir, gladide to se my dai; and he saiȝ, and
57 ioyede. Thanne the Jewis seiden to hym, Thou hast
58 not ȝit fifti ȝeer, and hast thou seien Abraham? Therfor
Jhesus seide to hem, Treuli, treuli, Y seie to ȝou, bifor
59 that Abraham schulde be, Y am. Therfor thei token stonys,
to caste to hym; but Jhesus hidde hym, and wente out
of the temple.

CAP. IX.

1 AND Jhesus passynge, seiȝ a man blynd fro the birthe.
2 And hise disciplis axiden hym, Maistir, what synnede this
man, or hise eldris, that he schulde be borun blynd?
3 Jhesus answeride, Nether this man synnede, nether hise
eldris; but that the werkis of God be schewid in hym.
4 It bihoueth me to worche the werkis of hym that sente
me, as longe as the dai is; the nyȝt schal come, whanne
5 no man may worche. As longe as Y am in the world,
6 Y am the liȝt of the world. Whanne he hadde seid these
thingis, he spette in to the erthe, and made cley of the
7 spotil, and anoyntide the cley on hise iȝen, and seide to
hym, Go, and be thou waisschun in the watir of Siloe,
that is to seie, Sent. Thanne he wente, and waisschide,
8 and cam seynge. And so neiȝboris, and thei that hadden
seyn him bifor, for he was a beggere, seiden, Whether
9 this is not he, that sat, and beggide? Othere men seiden,
That this it is; othere men *seyden*, Nai, but he is lijc hym.
10 But he seide, That Y am. Therfor thei seiden to hym,
11 Hou ben thin iȝen openyd? He answerde, Thilke man,

that is seid Jhesus, made clei, and anoyntide myn iȝen,
and seide to me, Go thou to the watre of Siloe, and
12 wassche; and Y wente, and wasschide, and say. And
thei seiden to hym, Where is he? He seide, Y woot not.
13 Thei leden hym that was blynd to the Farisees. And
14 it was sabat, whanne Jhesus made cley, and openyde hise
15 iȝen. Eft the Farisees axiden hym, hou he hadde seyn.
And he seide to hem, He leide to me cley on the iȝen;
16 and Y wasschide, and Y se. Therfor summe of the Fari-
seis seiden, This man is not of God, that kepith not the
sabat. Othere men seiden, Hou may a synful man do
17 these signes. And strijf was among hem. Therfor thei
seien eftsoone to the blynd man, What seist thou of hym,
that openyde thin iȝen? And he seide, That he is a
18 prophete. Therfor Jewis bileueden not of hym, that he
was blynd, and hadde seyn, til thei clepiden his fadir and
19 modir, that hadde seyn. And thei axiden hem, and seiden,
Is this ȝoure sone, which ȝe seien was borun blynd? hou
20 thanne seeth he now? His fadir and modir answeriden
to hem, and seiden, We witen, that this is oure sone, and
21 that he was borun blynd; but hou he seeth now, we witen
neuer, or who openyde hise iȝen, we witen nere; axe ȝe
22 hym, he hath age, speke he of hym silf. His fader and
modir seiden these thingis, for thei dredden the Jewis;
for thanne the Jewis hadden conspirid, that if ony man
knoulechide hym Crist, he schulde be don out of the
23 synagoge. Therfor his fadir and modir seiden, That he
24 hath age, axe ȝe hym. Therfor eftsoone thei clepiden
the man, that was blynd, and seiden to hym, ȝyue thou
glorie to God; we witen, that this man is a synnere.
25 Thanne he seide, If he is a synnere, Y woot neuer; o
26 thing Y woot, that whanne Y was blynd, now Y se. Ther-
for thei seiden to hym, What dide he to thee? hou openyde

27 he thin iȝen? He answerde to hem, Y seide to ȝou now,
and ȝe herden; what wolen ȝe eftsoone here? whether ȝe
28 wolen be maad hise discyplis? Therfor thei cursiden hym,
and seiden, Be thou his disciple; we ben disciplis of Moises.
29 We witen, that God spak to Moises; but we knowen not
30 this, of whennus he is. Thilke man answeride, and seide
to hem, For in this is a wondurful thing, that ȝe witen not,
31 of whennus he is, and he hath openyd myn iȝen. And we
witen, that God herith not synful men, but if ony man is
worschypere of God, and doith his wille, he herith hym.
32 Fro the world it is not herd, that ony man openyde the
33 iȝen of a blynd borun man; but this were of God, he myȝt
34 not do ony thing. Thei answeriden, and seiden to hym,
Thou art al borun in synnes, and techist thou vs? And
35 thei putten hym out. Jhesus herd, that thei hadden putte
hym out; and whanne he hadde founde hym, he seide to
36 hym, Bileuest thou in the sone of God? He answerde,
37 and seide, Lord, who is he, that Y bileue in hym? And
Jhesus seide to hym, And thou hast seyn him, and he it
38 is, that spekith with thee. And he seide, Lord, Y byleue.
39 And he felle doun, and worschipide hym. Therfore Jhesus
seide to hym, Y cam in to this world, in to doom, that thei
40 that seen not, see, and thei that seen, be maad blynde. And
summe of the Faryseis herden, that weren with hym, and
41 thei seiden to hym, Whether we ben blynde? Jhesus seide
to hem, If ȝe weren blynde, ȝe schulden not haue synne;
but now ȝe seien, That we seen, ȝoure synne dwellith stille.

CAP. X.

1 TREULI, treuli, Y seie to ȝou, he that cometh not in by
the dore in to the foold of scheep, but stieth bi another
2 weie, is a nyȝt theef and a dai theef. But he that entrith

3 bi the dore, is the scheepherde of the scheep. To this
the porter openeth, and the scheep heren his vois, and he
4 clepith his owne scheep bi name, and ledith hem out. And
whanne he hath don out his owne scheep, he goith bifor
hem, and the scheep suen hym; for thei knowun his vois.
5 But thei suen not an alien, but fleen from hym; for thei
6 han not knowun the vois of aliens. Jhesus seide to hem
this prouerbe; but thei knewen not what he spak to hem.
7 Therfor Jhesus seide to hem eftsoone, Treuli, treuli, Y
8 seie to ȝou, that Y am the dore of the scheep. As many
as han come, weren nyȝt theues and day theues, but the
9 scheep herden not hem. Y am the dore. If ony man
schal entre bi me, he schal be sauyd; and he schal gō
10 ynne, and schal go out, and he schal fynde lesewis. A
nyȝt theef cometh not, but that he stele, sle, and leese;
and Y cam, that thei han lijf, and haue more plenteousli.
11 I am a good scheepherde; a good scheepherde ȝyueth
12 his lijf for hise scheep. But an hirid hyne, and that is
not the scheepherde, whos ben not the scheep his owne,
seeth a wolf comynge, and he leeueth the scheep, and
fleeth; and the wolf rauyschith, and disparplith the scheep.
13 And the hirid hyne fleeth, for he is an hirid hyne, and it
14 parteyneth not to hym of the scheep. Y am a good
scheepherde, and Y knowe my scheep, and my scheep
15 knowen me. As the fadir hath knowun me, Y knowe
16 the fadir; and Y putte my lijf for my scheep. Y haue
othere scheep, that ben not of this foolde, and it bihoueth
me to brynge hem togidir, and thei schulen here my vois;
17 and it schal be maad o foolde and o scheepherde. Therfor
the fadir loueth me, for Y putte my lijf, that eftsoone Y
18 take it. No man takith it fro me, but Y putte it of my
silf. Y haue power to putte it, and Y haue power to take
it aȝen. This maundement Y haue takun of my fadir.

19 Eft dissencioun was maad among the Jewis for these wordis.
20 And many of hem seiden, He hath a deuel, and maddith;
21 what heren ȝe hym? Othere men seiden, These wordis
ben not of *a man* that hath a feend. Whether the deuel
22 may opene the iȝen of blynde men? But the feestis of
halewyng of the temple weren maad in Jerusalem, and
23 it was wyntir. And Jhesus walkide in the temple, in the
24 porche of Salomon. Therfor the Jewis camen aboute
hym, and seiden to hym, Hou long takist thou awei oure
25 soule? if thou art Crist, seie thou to vs opynli. Jhesus
answerde to hem, Y speke to ȝou, and ȝe bileuen not;
the werkis that Y do in the name of my fadir, beren wit-
26 nessyng of me. But ȝe bileuen not, for ȝe ben not of my
27 scheep. My scheep heren my vois, and Y knowe hem,
28 and thei suen me. And Y ȝyue to hem euerelastynge
lijf, and thei schulen not perische with outen ende, and
29 noon schal rauysche hem fro myn hoond. That thing
that my fadir ȝaf to me, is more than alle thingis; and no
30 man may rauysche fro my fadris hoond. Y and the fadir
31 ben oon. The Jewis token vp stoonys, to stoone hym.
32 Jhesus answerde to hem, Y haue schewide to ȝou many
good werkis of my fadir, for which werk of hem stonen
33 ȝe me? The Jewis answerden to hym, We stoonen thee
not of good werk, but of blasfemye, and for thou, sithen
34 thou art a man, makist thi silf God. Jhesus answerde to
hem, Whether it is not writun in ȝoure lawe, That Y seide,
35 ȝe ben goddis? Yf he seide that thei weren goddis, to
whiche the word of God was maad, and scripture may not
36 be vndon, thilke that the fadir hath halewid, and hath
sent in to the world, ȝe seien, That thou blasfemest, for
37 Y seide, Y am Goddis sone? Yf Y do not the werkis
38 of my fadir, nyle ȝe bileue to me; but if Y do, thouȝ ȝe
wolen not bileue to me, bileue ȝe to the werkis; that ȝe

knowe and bileue, that the fadir is in me, and Y in the fadir.
39 Therfor thei souȝten to take hym, and he wente out of her
40 hondis. And he wente eftsoone ouer Jordan, in to that
place where Joon was firste baptisynge, and he dwelte there.
41 And manye camen to hym, and seiden, For Joon dide no
42 myracle; and alle thingis what euer Joon seide of this,
weren sothe. And many bileueden in hym.

CAP. XI.

1 AND ther was a sijk man, Lazarus of Bethanye, of the
2 castel of Marie and Martha, hise sistris. And it was Marye,
which anoyntide the Lord with oynement, and wipte hise
3 feet with hir heeris, whos brother Lazarus was sijk. Therfor
hise sistris senten to hym, and seide, Lord, lo! he whom
4 thou louest, is sijk. And Jhesus herde, and seide to hem,
This syknesse is not to the deth, but for the glorie of God,
5 that mannus sone be glorified bi hym. And Jhesus louyde
6 Martha, and hir sistir Marie, and Lazarus. Therfor whanne
Jhesus herde, that he was sijk, thanne he dwellide in the
7 same place twei daies. And after these thingis he seide to
8 hise disciplis, Go we eft in to Judee. The disciplis seien
to hym, Maister, now the Jewis souȝten for to stoone thee,
9 and eft goist thou thidir? Jhesus answerde, Whether ther
ben not twelue ouris of the dai? If ony man wandre in
the dai, he hirtith not, for he seeth the liȝt of this world.
10 But if he wandre in the niȝt, he stomblith, for liȝt is not
11 in him. He seith these thingis, and aftir these thingis he
seith to hem, Lazarus, oure freend, slepith, but Y go to
12 reise hym fro sleep. Therfor hise disciplis seiden, Lord,
13 if he slepith, he schal be saaf. But Jhesus hadde seid of
his deth; but thei gessiden, that he seide of slepyng of
14 sleep. Thanne therfor Jhesus seide to hem opynli, Lazarus

15 is deed; and Y haue ioye for ȝou, that ȝe bileue, for Y was
16 not there; but go we to hym. Therfor Thomas, that is
seid Didymus, seide to euen disciplis, Go we also, that we
17 dien with hym. And so Jhesus cam, and foond hym hauynge
18 thanne foure daies in the graue. And Bethany was bisidis
19 Jerusalem, as it were fiftene furlongis. And many of the
Jewis camen to Mary and Martha, to coumforte hem of her
20 brothir. Therfor as Martha herde, that Jhesu cam, sche
21 ran to hym; but Mary sat at home. Therfor Martha seide
to Jhesu, Lord, if thou haddist be here, my brother hadde
22 not be deed. But now Y woot, that what euere thingis
23 thou schalt axe of God, God schal ȝyue to thee. Jhesus
24 seith to hir, Thi brother schal rise aȝen. Martha seith to
hym, Y woot, that he schal rise aȝen in the aȝen risyng in
25 the laste dai. Jhesus seith to hir, Y am aȝen risyng and lijf;
he that bileueth in me, ȝhe, thouȝ he be deed, he schal lyue;
26 and ech that lyueth, and bileueth in me, schal not die with
27 outen ende. Bileuest thou this thing? Sche seith to hym,
ȝhe, Lord, Y haue bileued, that thou art Crist, the sone of
28 the lyuynge God, that hast come in to this world. And
whanne sche hadde seid this thing, sche wente, and clepide
Marie, hir sistir, in silence, and seide, The maister cometh,
29 and clepith thee. Sche, as sche herd, aroos anoon, and cam
30 to hym. And Jhesus cam not ȝit in to the castel, but he
was ȝit in that place, where Martha hadde comun aȝens hym.
31 Therfor the Jewis that weren with hir in the hous, and
coumfortiden hir, whanne thei sayn Marie, that sche roos
swithe, and wente out, thei sueden hir, and seiden, For
32 sche goith to the graue, to wepe there. But whanne Marie
was comun where Jhesus was, sche seynge hym felde doun
to his feet, and seide to hym, Lord, if thou haddist be
33 here, my brother hadde not be deed. And therfor whanne
Jhesu saiȝ hir wepyng, and the Jewis wepynge that weren

with hir, he made noise in spirit, and troblide hym silf,
34 and seide, Where han ȝe leid hym? Thei seien to hym,
35, 36 Lord, come and se. And Jhesus wepte. Therfor the
37 Jewis seiden, Lo! hou he louede hym. And summe of hem
seiden, Whethir this *man* that openyde the iȝen of the borun
blynde *man*, myȝte not make that this schulde not die?
38 Therfor Jhesus eft makynge noise in hym silf, cam to the
graue. And there was a denne, and a stoon was leid
39 theronne. And Jhesus seith, Take ȝe awey the stoon.
Martha, the sistir of hym that was deed, seith to hym, Lord,
40 he stynkith now, for he hath leye foure daies. Jhesus seith
to hir, Haue Y not seid to thee, that if thou bileuest, thou
41 schalt se the glorie of God? Therfor thei token awei the
stoon. And Jhesus lifte vp hise iȝen, and seide, Fadir, Y
42 do thankyngis to thee, for thou hast herd me; and Y wiste,
that thou euermore herist me, but for the puple that stondith
aboute, Y seide, that thei bileue, that thou hast sent me.
43 Whanne he hadde seid these thingis, he criede with a greet
44 vois, Lazarus, come thou forth. And anoon he that was
deed, cam out, boundun the hondis and feet with boondis,
and his face boundun with a sudarie. And Jhesus seith
to hem, Vnbynde ȝe hym, and suffre ȝe hym to go forth.
45 Therfor many of the Jewis that camen to Marie and Martha,
46 and seyn what thingis Jhesus dide, bileueden in hym. But
summe of hem wente to the Farisees, and seiden to hem,
47 what thingis Jhesus hadde don. Therfor the bischopis and
the Farisees gadriden a counsel aȝens Jhesu, and seiden,
48 What do we? for this man doith many myraclis. If we
leeuė hym thus, alle men schulen bileue in hym; and
Romayns schulen come, and schulen take our place and
49 oure folk. But oon of hem, Cayfas bi name, whanne he
50 was bischop of that ȝeer, seide to hem, ȝe witen nothing,
ne thenken, that it spedith to ȝou, that o man die for the

51 puple, and that al the folc perische not. But he seide not
this thing of hym silf, but whanne he was bischop of that
3eer, he prophesiede, that Jhesu was to die for the folc,
52 and not oneli for the folc, but that he schulde gadere in
53 to oon the sones of God that weren scaterid. Therfor
54 fro that day thei sou3ten for to sle hym. Therfor Jhesus
walkide not thanne opynli among the Jewis; but he wente
in to a cuntre bisidis desert, in to a citee, that is seid Effren,
55 and there he dwellide with hise disciplis. And the pask of
the Jewis was ni3, and many of the cuntrey wenten vp to
56 Jerusalem bifor the pask, to halewe hem silf. Therfor
thei sou3ten Jhesu, and spaken togidere, stondynge in the
temple, What gessen 3e, for he cometh not to the feeste day?
For the bischopis and Farisees hadden 3ouun a maundement,
that if ony man knowe where he is, that he schewe, that thei
take hym.

CAP. XII.

1 THERFOR Jhesus bifor sixe daies of pask cam to Bethanye,
2 where Lazarus hadde be deed, whom Jhesus reiside. And
thei maden to hym a soopere there, and Martha mynystride
to hym; and Lazarus was oon of men that saten at the
3 mete with hym. Therfor Marie took a pound of oynement
of trewe narde precious, and anoyntide the feet of Jhesu,
and wipte hise feet with hir heeris; and the hous was fulfillid
4 of the sauour of the oynement. Therfor Judas Scarioth,
5 oon of hise disciplis, that was to bitraye hym, seide, Whi
is not this oynement seeld for thre hundrid pens, and is
6 3ouun to nedi men? But he seide this thing, not for it
perteynede to hym of nedi men, but for he was a theef,
and he hadde the pursis, and bar tho thingis that weren
7 sent. Therfor Jhesus seide, Suffre 3e hir, that in to the
8 day of my biriyng sche kepe that; for 3e schulen euermore

haue pore men with ȝou, but ȝe schulen not euermore haue
9 me. Therfore myche puple of Jewis knew, that Jhesus was
there; and thei camen, not oonli for Jhesu, but to se
10 Lazarus, whom he hadde reisid fro deth. But the princis
11 of prestis thouȝten to sle Lazarus, for manye of the Jewis
12 wenten awei for him, and bileueden in Jhesu. But on the
morew a myche puple, that cam togidere to the feeste dai,
whanne thei hadden herd, that Jhesus cam to Jerusalem,
13 token braunchis of palmes, and camen forth aȝens hym,
and crieden, Osanna, blessid is the kyng of Israel, that
14 cometh in the name of the Lord. And Jhesus foond a
15 ȝonge asse, and sat on hym, as it is writun, The douȝtir
of Syon, nyle thou drede; lo! thi kyng cometh, sittynge
16 on an asse fole. Hise disciplis knewen not first these
thingis, but whanne Jhesus was glorified, thanne thei hadden
mynde, for these thingis weren writun of hym, and these
17 thingis thei diden to hym. Therfor the puple bar witnessyng,
that was with hym, whanne he clepide Lazarus fro the graue,
18 and reiside hym fro deth. And therfor the puple cam, and
mette with hym, for thei herden that he hadde don this
19 signe. Therfor the Farisees seiden to hem silf, ȝe seen,
that we profiten no thing; lo! al the world wente aftir hym.
20 And there weren summe hethene men, of hem that hadden
21 come vp to worschipe in the feeste dai. And these camen
to Filip, that was of Bethsaida of Galilee, and preieden hym,
22 and seiden, Sire, we wolen se Jhesu. Filip cometh, and
seith to Andrew; eft Andrew and Filip seiden to Jhesu.
23 And Jhesus answerde to hem, and seide, The our cometh,
24 that mannus sone be clarified. Treuli, treuli, Y seie to ȝou,
but a corn of whete falle in to the erthe, and be deed, it
25 dwellith aloone; but if it be deed, it bryngith myche fruyt.
He that loueth his lijf, schal leese it; and he that hatith
26 his lijf in this world, kepith it in to euerlastynge lijf. If

ony man serue me, sue he me; and where Y am, there
my mynystre schal be. If ony man serue me, my fadir
27 schal worschipe hym. Now my soule is troublid, and what
schal Y seie? Fadir, saue me fro this our; but therfor
28 Y cam in to this our; fadir, clarifie thi name. And a
vois cam fro heuene, and seide, And Y haue clarified, and
29 eft Y schal clarifie. Therfor the puple that stood, and herde,
seide, that thundur was maad; othere men seide, an aungel
30 spak to hym. Jhesus answerde, and seide, This vois cam
31 not for me, but for ȝou. Now is the doom of the world,
32 now the prince of this world schal be cast out. And if
Y schal be enhaunsid fro the erthe, Y schal drawe alle thingis
33 to my silf. And he seide this thing, signifiynge bi what
34 deth he was to die. And the puple answeride to hym, We
han herd of the lawe, that Crist dwellith with outen ende;
and hou seist thou, It bihoueth mannys sone to be arerid?
35 Who is this mannus sone? And thanne Jhesus seith to
hem, ȝit a litil liȝt is in ȝou; walke ȝe, the while ȝe han
liȝt, that derknessis catche ȝou not; he that wandrith in
36 derknessis, woot nere whidur he goith. While ȝe han liȝt,
bileue ȝe in liȝt, that ȝe be the children of liȝt. Jhesus spak
37 these thingis, and wente, and hidde hym fro hem. And
whanne he hadde don so many myraclis bifor hem, thei
38 bileueden not in to hym; that the word of Ysaie, the
prophete, schulde be fulfillid, which he seide, Lord, who
bileuede to oure heryng, and to whom is the arm of the Lord
39 schewid? Therfor thei myȝten not bileue, for eft Ysaye
40 seide, He hath blyndid her iȝen, and he hath maad hard
the herte of hem, that thei se not with iȝen, and vndurstonde
with herte; and that thei be conuertid, and Y heele hem.
41 Ysaye seide these thingis, whanne he say the glorie of
42 hym, and spak of hym. Netheles of the pryncis manye
bileueden in hym, but for the Farisees thei knowlechiden

not, that thei schulden not be put out of the synagoge;
43 for thei loueden the glorie of men, more than the glorie
44 of God. And Jhesus criede, and seide, He that bileueth
45 in me, bileueth not in me, but in hym that sente me. He
46 that seeth me, seeth hym that sente me. Y liȝt cam in to
the world, that ech that bileueth in me, dwelle not in derk-
47 nessis. And if ony man herith my words, and kepith hem,
Y deme hym not; for Y cam not, that Y deme the world,
48 but that Y make the world saaf. He that dispisith me, and
takith not my wordis, hath hym that schal iuge hym; thilke
word that Y haue spokun, schal deme hym in the last dai.
49 For Y haue not spokun of my silf, but thilke fadir that sente
me, ȝaf to me a maundement, what Y schal seie, and what
50 Y schal speke. And Y woot, that his maundement is
euerlastynge lijf; therfor tho thingis that Y speke, as the
fadir seide to me, so Y speke.

CAP. XIII.

1 BIFOR the feeste dai of pask Jhesus witynge, that his our is
comun, that he passe fro this world to the fadir, whanne he
hadde loued hise that weren in the world, in to the ende he
2 louede hem. And whanne the souper was maad, whanne the
deuel hadde put than in to the herte, that Judas of Symount
3 Scarioth schulde bitraye hym, he witynge that the fadir ȝaf
alle thingis to hym in to hise hoondis, and that he wente out
4 fro God, and goith to God, he risith fro the souper, and doith
of hise clothis; and whanne he hadde takun a lynun cloth,
5 he girde hym. And aftirward he putte watir in to a basyn,
and biganne to waische the disciplis feet, and to wipe with
6 the lynnen cloth, with which he was gird. And so he cam to
Symount Petre, and Petre seith to hym, Lord, waischist thou
7 my feet? Jhesus answerde, and seide to hym, What Y do,

8 thou wost not now; but thou schalt wite aftirward. Petre
seith to hym, Thou schalt neuere waische my feet. Jhesus
answeride to hym, If Y schal not waische thee, thou schalt
9 not haue part with me. Symount Petre seith to hym, Lord,
not oneli my feet, but bothe the hoondis and the heed.
10 Jhesus seide to hym, He that is waischun, hath no nede but
that he waische the feet, but he is al clene; and ȝe ben
11 clene, but not alle. For he wiste, who was he that schulde
12 bitraye hym; therfor he seide, ȝe ben not alle clene. And
so aftir that he hadde waischun the feet of hem, he took hise
clothis; and whanne he was set to mete aȝen, eft he seide to
13 hem, ȝe witen what Y haue don to ȝou. ȝe clepen me
maistir and lord, and ȝe seien wel; for Y am. Therfor if Y,
14 lord and maistir, haue waischun ȝoure feet, and ȝe schulen
15 waische oon anothers feet; for Y haue ȝouun ensaumple to
16 ȝou, that as I haue do to ȝou, so do ȝe. Treuli, treuli, Y seie
to ȝou, the seruaunt is not grettere than his lord, nether an
17 apostle is grettere than he that sente hym. If ȝe witen these
18 thingis, ȝe schulen be blessid, if ȝe doen hem. Y seie not of
alle ȝou, Y woot whiche Y haue chosun; but that the scrip-
ture be fulfillid, He that etith my breed, schal reise his heele
19 aȝens me. Treuly, Y seie to ȝou bifor it be don, that whanne
20 it is don, ȝe bileue that Y am. Treuli, treuli, Y seie to ȝou, he
that takith whom euere Y schal sende, resseyueth me; and he
21 that resseyueth me, resseyueth hym that sente me. Whanne
Jhesus hadde seid these thingis, he was troblid in spirit, and
witnesside, and seide, Treuli, treuli, Y seie to ȝou, that oon of
22 ȝou schal bitraye me. Therfor the disciplis lokiden togidere,
23 doutynge of whom he seide. And so oon of hise disciplis
was restynge in the bosum of Jhesu, whom Jhesu louede.
24 Therfor Symount Petre bikeneth to hym, and seith to hym,
25 Who is it, of whom he seith? And so whanne he hadde
restid aȝen on the brest of Jhesu, he seith to hym, Lord, who

is it? Jhesus answerde, He it is, to whom Y schal areche
a sop of breed. And whanne he hadde wet breed, he 3af to
Judas of Symount Scarioth. And aftir the mussel, thanne
Sathanas entride in to hym. And Jhesus seith to hym, That
thing that thou doist, do thou swithe. And noon of hem
that saten at the mete wiste, wherto he seide to hym. For
summe gessiden, for Judas hadde pursis, that Jhesus hadde
seid to hym, Bie thou tho thingis, that ben nedeful to vs to
the feeste dai, or that he schulde 3yue sum thing to nedi
men. Therfor whanne he hadde takun the mussel, he wente
out anoon; and it was ny3t. And whanne he was gon out,
Jhesus seide, Now mannus sone is clarified, and God is cla-
rified in hym. If God is clarified in hym, God schal clarifie
hym in hym silf, and anoon he schal clarifie hym. Litle
sones, 3it a litil Y am with 3ou; 3e schulen seke me, and, as
Y seide to the Jewis, Whidur Y go, 3e moun not come; and
to 3ou Y seie now. Y 3yue to 3ou a newe maundement, that
3e loue togidir, as Y louede 3ou, and that 3e loue togidir.
In this thing alle men schulen knowe, that 3e ben my dis-
ciplis, if 3e han loue togidere. Symount Petre seith to hym,
Lord, whidur goist thou? Jhesus answeride, Whidur Y go,
thou mayst not sue me now, but thou schalt sue afterward.
Petre seith to hym, Whi may Y not sue thee now? Y schal
putte my lijf for thee. Jhesus answeride, Thou schalt putte
thi lijf for me? Treuli, treuli, Y seie to thee, the cok schal
not crowe, til thou schalt denye me thries. And he seith to
hise disciplis,

CAP. XIV.

BE not 3oure herte afraied, ne drede it; 3e bileuen in God,
and bileue 3e in me. In the hous of my fadir ben many
dwellyngis; if ony thing lesse, Y hadde seid to 3ou, for Y go
to make redi to 3ou a place. And if Y go, and make redi to

3ou a place, eftsoones Y come, and Y schal take 3ou to my
4 silf, that where Y am, 3e be. And whidur Y go, 3e witen,
5 and 3e witen the weie. Thomas seith to hym, Lord, we
witen not whidur thou goist, and hou moun we wite the
6 weie? Jhesus seith to hym, Y am weie, treuthe, and lijf; no
7 man cometh to the fadir, but bi me. If 3e hadden knowe
me, sotheli 3e hadden knowe also my fadir; and aftirward 3e
8 schulen knowe hym, and 3e han seyn hym. Filip seith to
hym, Lord, schewe to vs the fadir, and it suffisith to vs.
9 Jhesus seith to hym, So long tyme Y am with 3ou, and han
3e not knowun me? Filip, he that seeth me, seeth also the
10 fadir. Hou seist thou, schewe to vs the fadir? Bileuest thou
not, that Y *am* in the fadir, and the fadir is in me? The
wordis that Y speke to 3ou, Y speke not of my silf; but the
11 fadir hym silf dwellynge in me, doith the werkis. Bileue 3e
12 not, that Y am in the fadir, and the fadir is in me? Ellis
bileue 3e for thilke werkis. Treuli, treuli, Y seie to 3ou, if a
man bileueth in me, also he schal do the werkis that Y do;
and he schal do grettere werkis than these, for Y go to the
13 fadir. And what euere thing 3e axen the fadir in my name,
Y schal do this thing, that the fadir be glorified in the sone.
14 If 3e axen ony thing in my name, Y schal do it. If 3e louen
15 me, kepe 3e my comaundementis. And Y schal preye the
16 fadir, and he schal 3yue to 3ou another coumfortour, the spirit
17 of treuthe, to dwelle with 3ou with outen ende; which *spirit*
the world may not take, for it seeth hym not, nether knowith
hym. But 3e schulen knowe hym, for he schal dwelle with
18 3ou, and he schal be in 3ou. Y schal not leeue 3ou fadirles,
19 Y schal come to 3ou. 3it a litil, and the world seeth not now
me; but 3e schulen se me, for Y lyue, and 3e schulen lyue.
20 In that dai 3e schulen knowe, that Y am in my fadir, and 3e
21 in me, and Y in 3ou. He that hath my comaundementis,
and kepith hem, he it is that loueth me; and he that loueth

me, schal be loued of my fadir, and Y schal loue hym, and
22 Y schal schewe to hym my silf. Judas seith to hym, not he
of Scarioth, Lord, what is don, that thou schalt schewe thi
23 silf to vs, and not to the world? Jhesus answerde, and seide
to hym, If ony man loueth me, he schal kepe my word; and
my fadir schal loue hym, and we schulen come to hym, and
24 we schulen dwelle with hym. He that loueth me not, kepith
not my wordis; and the word which ȝe han herd, is not
25 myn, but the fadris, that sente me. These thingis Y haue
26 spokun to ȝou, dwellynge among ȝou; but thilke Hooli
Goost, the coumfortour, whom the fadir schal sende in my
name, he schal teche ȝou alle thingis, and schal schewe to
27 ȝou alle thingis, what euere thingis Y schal seie to ȝou. Pees
Y leeue to ȝou, my pees Y ȝyue to ȝou; not as the world
ȝyueth, Y ȝiue to ȝou; be not ȝoure herte affrayed, ne drede
28 it. ȝe han herd, that Y seide to ȝou, Y go, and come to
ȝou. If ȝe loueden me, forsothe ȝe schulden haue ioye, for
29 Y go to the fadir, for the fadir is grettere than Y. And now
Y haue seid to ȝou, bifor that it be don, that whanne it is
30 don, ȝe bileuen. Now Y schal not speke many thingis with
ȝou; for the prince of this world cometh, and hath not in me
31 ony thing. But that the world knowe, that Y loue the fadir;
and as the fadir ȝaf a comaundement to me, so Y do. Rise
ȝe, go we hennus.

CAP. XV.

1 Y AM a very vyne, and my fadir is an erthe tilier. Ech
2 braunch in me that berith not fruyt, he schal take awey it;
and ech that berith fruyt, he schal purge it, that it bere the
3 more fruyt. Now ȝe ben clene, for the word that Y haue
4 spokun to ȝou. Dwelle ȝe in me, and Y in ȝou; as a
braunche may not make fruyt of it silf, but it dwelle in the
5 vyne, so nether ȝe, but ȝe dwelle in me. Y am a vyne, ȝe

the braunchis. Who that dwellith in me, and Y in hym, this
berith myche fruyt, for with outen me ȝe moun no thing do.
6 If ony man dwellith not in me, he schal be caste out as a
braunche, and schal wexe drie; and thei schulen gadere
hym, and thei schulen caste hym in to the fier, and he bren-
7 neth. If ȝe dwellen in me, and my wordis dwelle in ȝou,
what euer thing ȝe wolen, ȝe schulen axe, and it schal be don
8 to ȝou. In this thing my fadir is clarified, that ȝe brynge
forth ful myche fruyt, and that ȝe be maad my disciplis.
9 As my fadir louede me, Y haue loued ȝou; dwelle ȝe in my
10 loue. If ȝe kepen my comaundementis, ȝe schulen dwelle in
my loue; as Y haue kept the comaundementis of my fadir,
11 and Y dwelle in his loue. These thingis Y spak to ȝou, that
12 my ioye be in ȝou, and ȝoure ioye be fulfillid. This is my
13 comaundement, that ȝe loue togidere, as Y louede ȝou. No
man hath more loue than this, that a man putte his lijf for
14 hise freendis. ȝe ben my freendis if ȝe doen tho thingis,
15 that Y comaunde to ȝou. Now Y schal not clepe ȝou
seruauntis, for the seruaunt woot not, what his lord schal do;
but Y haue clepid ȝou freendis, for alle thingis what euere Y
16 herde of my fadir, Y haue maad knowun to ȝou. ȝe han not
chosun me, but Y chees ȝou; and Y haue put ȝou, that ȝe
go, and brynge forth fruyt, and ȝoure fruyt dwelle; that what
euere thing ȝe axen the fadir in my name, he ȝyue to ȝou.
17 These thingis Y comaunde to ȝou, that ȝe loue togidere. If
18 the world hatith ȝou, wite ȝe, that it hadde me in hate rather
19 than ȝou. If ȝe hadden be of the world, the world schulde
loue that thing that was his; but for ȝe ben not of the world,
but Y chees ȝou fro the world, therfor the world hatith ȝou.
20 Haue ȝe mynde of my word, which Y seide to ȝou, The
seruaunt is not grettere than his lord. If thei han pursued
me, thei schulen pursue ȝou also; if thei han kept my word,
21 thei schulen kepe ȝoure also. But thei schulen do to ȝou alle

these thingis for my name, for thei knowen not hym that
22 sente me. If Y hadde not comun, and hadde not spokun to
hem, thei schulden not haue synne; but now thei haue noon
23 excusacioun of her synne. He that hatith me, hatith also my
24 fadir. If Y hadde not doon werkis in hem, whiche noon
other man dide, thei schulden not haue synne; but now both
25 thei han seyn, and hatid me and my fadir. But that the
word be fulfillid, that is writun in her lawe, For thei hadden
26 me in hate with outen cause. But whanne the coumfortour
schal come, which Y schal sende to ȝou fro the fadir, a spirit
of treuthe, which cometh of the fadir, he schal bere witness-
yng of mé; and ȝe schulen bere witnessyng, for ȝe ben with
me fro the bigynnyng.

CAP. XVI.

1 THESE thingis Y haue spokun to ȝou, that ȝe be not sclaun-
2 drid. Thei schulen make ȝou with outen the synagogis, but
the our cometh, that ech man that sleeth ȝou, deme that he
3 doith seruyce to God. And thei schulen do to ȝou these
4 thingis, for thei han not knowun the fadir, nether me. But
these thingis Y spak to ȝou, that whanne the our of hem
5 schal come, ȝe haue mynde, that Y seide to ȝou. Y seide
not to ȝou these thingis fro the bigynnyng, for Y was with
ȝou. And now Y go to hym that sente me, and no man of
6 ȝou axith me, Whidur thou goist? but for Y haue spokun
to ȝou these thingis, heuynesse hath fulfillid ȝoure herte.
7 But Y seie to ȝou treuthe, it spedith to ȝou, that Y go; for
if Y go not forth, the coumfortour schal not come to ȝou;
8 but if Y go forth, Y schal sende hym to ȝou. And whanne
he cometh, he schal repreue the world of synne, and of
9 riȝtwisnesse, and of doom. Of synne, for thei han not
10 bileued in me; and of riȝtwisnesse, for Y go to the fadir, and
11 now ȝe schulen not se me; but of doom, for the prince of

12 this world is now demed. 3it Y haue many thingis for to
13 seie to 3ou, but 3e moun not bere hem now. But whanne
thilke spirit of treuthe cometh, he schal teche 3ou al trewthe;
for he schal not speke of hym silf, but what euer thinges he
schal here, he schal speke; and he schal telle to 3ou tho
14 thingis that ben to come. He schal clarifie me, for of myne
15 he schal take, and schall telle to 3ou. Alle thingis whiche
euer the fadir hath, ben myne; therfor Y seide to 3ou, for of
16 myne he schal take, and schal telle to 3ou. A litil, and
thanne 3e schulen not se me; and eftsoone a litil, and 3e
17 schulen se me, for Y go to the fadir. Therfor summe of
hise disciplis seiden togidere, What is this thing that he seith
to vs, A litil, and 3e schulen not se me; and eftsoone a litil,
18 and 3e schulen se me, for Y go to the fadir? Therfor thei
seiden, What is this that he seith to vs, A litil? we witen not
19 what he spekith. And Jhesus knew, that thei wolden axe
hym, and he seide to hem, Of this thing 3e seken among 3ou,
for Y seide, A litil, and 3e schulen not se me; and eftsoone
20 a litil, and 3e schulen se me. Treuli, treuli, Y seie to 3ou,
that 3e schulen mourne and wepe, but the world schal haue
ioye; and 3e schulen be soreuful, but 3oure sorewe schal
21 turne in to ioye. A womman whanne sche berith child, hath
heuynesse, for hir tyme is comun; but whanne sche hath
borun a sone, now sche thenkith not on the peyne, for ioye,
22 for a man is borun in to the world. And therfor 3e han now
sorew, but eftsoone Y schal se 3ou, and 3oure herte schal
23 haue ioie, and no man schal take fro 3ou 3oure ioie. And in
that day 3e schulen not axe me ony thing; treuli, treuli, Y seie
to 3ou, if 3e axen the fadir ony thing in my name, he schal
24 3yue to 3ou. Til now 3e axiden no thing in my name; axe
25 3e, and 3e schulen take, that 3oure ioie be ful. Y haue
spokun to 3ou these thingis in prouerbis; the our cometh,
whanne now Y schal not speke to 3ou in prouerbis, but

26 opynli of my fadir Y schal telle to ȝou. In that dai ȝe
schulen axe in my name; and Y seie not to ȝou, that Y
27 schal preye the fadir of ȝou; for the fadir hym silf loueth
ȝou, for ȝe han loued me, and han bileued, that Y wente out
28 fro God. Y wente out fro the fadir, and Y cam in to the
world; eftsoone Y leeue the world, and Y go to the fadir.
29 Hise disciplis seiden to hym, Lo! now thou spekist opynli,
30 and thou seist no prouerbe. Now we witen, that thou wost
alle thingis; and it is not nede to thee, that ony man axe
thee. In this thing we bileuen, that thou wentist out fro
31 God. Jhesus answeride to hem, Now ȝe bileuen. Lo! the
32 our cometh, and now it cometh, that ȝe be disparplid, ech in
to hise owne thingis, and that ȝe leeue me aloone; and Y
33 am not aloone, for the fadir is with me. These thingis Y
haue spokun to ȝou, that ȝe haue pees in me; in the world
ȝe schulen haue disese, but trust ȝe, Y haue ouercomun the
world.

CAP. XVII.

1 THESE thingis Jhesus spak, and whanne he hadde cast vp
hise iȝen in to heuene, he seide, Fadir, the our cometh, clari-
2 fie thi sone, that thi sone clarifie thee. As thou hast ȝouun
to hym power on ech fleisch, that al thing that thou hast
3 ȝouun to hym, he ȝyue to hem euerlastynge lijf. And this is
euerlastynge lijf, that thei knowe thee very God aloone, and
4 whom thou hast sent, Jhesu Crist. Y haue clarified thee on
the erthe, Y haue endid the werk, that thou hast ȝouun to me
5 to do. And now, fadir, clarifie thou me at thi silf, with the
clerenesse that Y hadde at thee, bifor the world was maad.
6 Y haue schewid thi name to tho men, whiche thou hast
ȝouun to me of the world; thei weren thine, and thou hast
7 ȝouun hem to me, and thei han kept thi word. And now
thei han knowun, that alle thingis that thou hast ȝouun to

8 me, ben of thee. For the wordis that thou hast 3ouun to
me, Y 3af to hem; and thei han takun, and han knowun
verili, that Y wente out fro thee; and thei bileueden, that
9 thou sentist me. Y preie for hem, *Y preye* not for the
world, but for hem that thou hast 3ouun to me, for thei ben
10 thine. And alle my thingis ben thine, and thi thingis ben
11 myne; and Y am clarified in hem. And now Y am not in
the world, and these ben in the world, and Y come to thee.
Hooli fadir, kepe hem in thi name, whiche thou 3auest to
12 me, that thei ben oon, as we *ben*. While Y was with hem,
Y kepte hem in thi name; thilke that thou 3auest to me,
Y kepte, and noon of hem perischide, but the sone of perdi-
13 cioun, that the scripture be fulfillid. But now Y come to
thee, and Y speke these thingis in the world, that thei haue
14 my ioie fulfillid in hem silf. Y 3af to hem thi word, and
the world hadde hem in hate; for thei ben not of the
15 world, as Y am not of the world. Y preye not, that thou
take hem awei fro the world, but that thou kepe hem fro
16 yuel. They ben not of the world, as Y am not of the world.
17 Halewe thou hem in treuth; thi word is treuthe. As thou
18 sentist me in to the world, also Y sente hem in to the world.
19 And Y halewe my silf for hem, that also thei ben halewid in
20 treuthe. And Y preye not oneli for hem, but also for hem
21 that schulden bileue in to me bi the word of hem; that all
ben oon, as thou, fadir, in me, and Y in thee, that also thei
in vs be oon; that the world bileue, that thou hast sent me.
22 And Y haue 3ouun to hem the clerenesse, that thou hast
23 3ouun to me, that thei ben oon, as we ben oon; Y in hem,
and thou in me, that thei be endid in to oon; and that the
world knowe, that thou sentist me, and hast loued hem, as
24 thou hast loued also me. Fadir, thei whiche thou 3auest to
me, Y wole that where Y am, that thei be with me, that thei
see my clerenesse, that thou hast 3ouun to me; for thou

25 louedist me bifor the makyng of the world. Fadir, riȝtfuli
the world knew thee not, but Y knew thee, and these
26 knewen, that thou sentist me. And Y haue maad thi name
knowun to hem, and schal make knowun; that the loue bi
which thou hast loued me, be in hem, and Y in hem.

CAP. XVIII.

1 WHANNE Jhesus hadde seid these thingis, he wente out
with hise disciplis ouer the strond of Cedron, where was a
2 ȝerd, in to which he entride, and hise disciplis. And Judas,
that bitrayede hym, knew the place, for ofte Jhesus cam
3 thidur with hise disciplis. Therfor whanne Judas hadde
takun a cumpany of knyȝtis, and mynystris of the bischopis
and of the Fariseis, he cam thidur with lanternys, and brond-
4 is, and armeris. And so Jhesus witynge alle thingis that
weren to come on hym, wente forth, and seide to hem,
5 Whom seken ȝe? Thei answeriden to hym, Jhesu of Naza-
reth. Jhesus seith to hem, Y am. And Judas that bitraiede
6 hym, stood with hem. And whanne he seide to hem, Y am,
7 thei wenten abak, and fellen doun on the erthe. And eft he
axide hem, Whom seken ȝe? And thei seiden, Jhesu of
8 Nazareth. He answeride to hem, Y seidę to ȝou, that Y am;
9 therfor if ȝe seken me, suffre ȝe these to go awei. That the
word which he seide schulde be fulfillid, For Y loste not ony
10 of hem, whiche thou hast ȝouun to me. Therfor Symount
Petre hadde a swerd, and drow it out, and smoot the ser-
uaunt of the bischop, and kittide of his riȝt eer. And the
11 name of the seruaunt was Malcus. Therfor Jhesus seide to
Petre, Putte thou thi swerd in to thi schethe; wolt thou not,
12 that Y drynke the cuppe, that my fadir ȝaf to me? Therfor
the cumpenye of knyȝtis, and the tribune, and the mynystris
13 of the Jewis, token Jhesu, and bounden hym, and ledden

hym first to Annas; for he was fadir of Caifas wijf, that was
14 bischop of that ȝeer. And it was Caifas, that ȝaf counsel to
15 the Jewis, that it spedith, that o man die for the puple. But
Symount Petre suede Jhesu, and another disciple; and thilke
disciple was knowun to the bischop. And he entride with
16 Jhesu, in to the halle of the bischop; but Petre stood at the
dore with outforth. Therfor the tother disciple, that was
knowun to the bischop, wente out, and seide to the womman
17 that kepte the dore, and brouȝte in Petre. And the damysel,
kepere of the dore, seide to Petre, Whether thou art also of
18 this mannys disciplis? He seide, Y am not. And the ser-
uantis and mynystris stooden at the coolis, for it was coold,
and thei warmyden hem; and Petre was with hem, stondynge
19 and warmynge hym. And the bischop axide Jhesu of hise
20 disciplis, and of his techyng. Jhesus answerde to hym,
Y haue spokun opynli to the world; Y tauȝte euermore in
the synagoge, and in the temple, whider alle the Jewis camen
21 togidere, and in hiddlis Y spak no thing. What axist thou
me? axe hem that herden, what Y haue spokun to hem; lo!
22 thei witen, what thingis Y haue seid. Whanne he hadde seid
these thingis, oon of the mynystris stondynge niȝ, ȝaf a buffat
to Jhesu, and seide, Answerist thou so to the bischop?
23 Jhesus answeride to hym, If Y haue spokun yuel, bere thou
witnessyng of yuel; but if *Y seide* wel, whi smytist thou me?
24 And Annas sente hym boundun to Caifas, the bischop. And
25 Symount Petre stood, and warmyde hym; and thei seiden to
hym, Whether also thou art his disciple? He denyede, and
26 seide, Y am not. Oon of the bischops seruantis, cosyn of
hym, whos eere Petre kitte of, seide, Saȝ Y thee not in the
27 ȝerd with hym? And Petre eftsoone denyede, and anoon
28 the cok crew. Thanne thei ledden Jhesu to Cayfas, in to
the moot halle; and it was eerli, and thei entriden not in to
the moot halle, that thei schulden not be defoulid, but that

29 thei schulden ete pask. Therfor Pilat wente out with out-
forth to hem, and seide, What accusyng brynge ȝe aȝens this
30 man? Thei answeriden, and seiden to hym, If this were not
31 a mysdoere, we hadden not bitakun hym to thee. Thanne
Pilat seith to hem, Take ȝe hym, and deme ȝe him, after
ȝoure lawe. And *the Jewis* seiden to hym, It is not leueful
32 to vs to sle ony man; that the word of Jhesu schulde be
fulfillid, whiche he seide, signifiynge bi what deth he schulde
33 die. Therfor eftsoone Pilat entride in to the moot halle, and
clepide Jhesu, and seide to hym, Art thou kyng of Jewis?
34 Jhesus answerde, and seide to hym, Seist thou this thing of thi
35 silf, ether othere han seid to thee of me? Pilat answeride,
Whether Y am a Jewe? Thi folc and bischops bitoken thee
36 to me; what hast thou don? Jhesus answeride, My king-
dom is not of this world; if my kingdom were of this world,
my mynystris schulden stryue, that Y schulde not be takun
37 to the Jewis; but now my kingdom is not here. And so
Pilat seide to hym, Thanne thou art a king. Jhesus an-
sweride, Thou seist, that Y am a king. To this thing Y am
borun, and to this Y am comun in to the world, to bere wit-
nessing to treuthe. Eche that is of treuthe, herith my vois.
38 Pilat seith to hym, What is treuthe? And whanne he hadde
seid this thing, eft he wente out to the Jewis, and seide to
39 hem, Y fynde no cause in hym. But it is a custom to ȝou,
that Y delyuere oon to ȝou in pask; therfor wole ȝe that Y
40 delyuere to ȝou the kyng of Jewis? Alle crieden eftsoone,
and seiden, Not this, but Baraban. And Barabas was a
theef.

CAP. XIX.

1 THERFOR Pilat took thanne Jhesu, and scourgide. And
2 knyȝtis writhen a coroun of thornes, and setten on his
3 heed, and diden aboute hym a cloth of purpur, and camen

to him, and seiden, Heil, kyng of Jewis. And thei ȝauen
4 to him buffatis. Eftsoone Pilat wente out, and seide to
hem, Lo! Y brynge hym out to ȝou, that ȝe knowe, that
5 Y fynde no cause in him. And so Jhesus wente out,
berynge a coroun of thornes, and a cloth of purpur. And
6 he seith to hem, Lo! the man. But whanne the bischopis
and mynystris hadden seyn hym, thei crieden, and seiden,
Crucifie, crucifie hym. Pilat seith to hem, Take ȝe hym,
7 and crucifie ȝe, for Y fynde no cause in hym. The Jewis
answeriden to hym, We han a lawe, and bi the lawe he
8 owith to die, for he made hym Goddis sone. Therfor
whanne Pilat hadde herd this word, he dredde the more.
9 And he wente in to the moot halle eftsoone, and seide to
Jhesu, Of whennus art thou? But Jhesus ȝaf noon answere
10 to him. Pilat seith to him, Spekist thou not to me? Woost
thou not, that Y haue power to crucifie thee, and Y haue
11 power to delyuere thee? Jhesus answeride, Thou schuldist
not haue ony power aȝens me, but it were ȝouun to thee from
aboue; therfor he that bitook me to thee, hath the more
12 synne. Fro that tyme Pilat souȝte to delyuere hym; but the
Jewis crieden, and seiden, If thou delyuerist this *man*, thou
art not the emperouris freend; for ech man that makith
13 hym silf king, aȝen seith the emperoure. And Pilat, whanne
he hadde herd these wordis, ledde Jhesu forth, and sat for
domesman in a place, that is seid Licostratos, but in Ebrew
14 Golgatha. And it was pask eue, as it were the sixte our.
15 And he seith to the Jewis, Lo! ȝoure king. But thei crieden,
and seiden, Take awei, take awei; crucifie him. Pilat seith
to hem, Schal I crucifie ȝoure king? The bischops answeri-
16 den, We han no king but the emperour. And thanne Pilat
bitook him to hem, that he schulde be crucified. And thei
17 token Jhesu, and ledden *him* out. And he bar to hym silf
a cros, and wente out in to that place, that is seid of Caluarie,

18 in Ebreu Golgatha; where thei crucifieden him, and othere tweyne with him, *oon* on this side and *oon* on that side, and
19 Jhesus in the myddil. And Pilat wroot a title, and sette on the cros; and it was writun, Jhesu of Nazareth, king of Jewis.
20 Therfor manye of the Jewis redden this title, for the place where Jhesus was crucified, was niȝ the citee, and it was
21 writun in Ebreu, Greek, and Latyn. Therfor the bischops of the Jewis seiden to Pilat, Nyle thou write kyng of Jewis,
22 but for he seide, Y am king of Jewis. Pilat answeride, That
23 that Y haue writun, Y haue writun. Therfor the knyȝtis whanne thei hadden crucified hym, token hise clothis, and maden foure partis, to ech knyȝt a part, and a coot. And the coot was
24 without seem, and wouun al aboute. Therfor thei seiden togidere, Kitte we not it, but caste we lot, whos it is; that the scripture be fulfillid, seiynge, Thei partiden my clothis to hem, and on my cloth thei casten lot. And the knyȝtis diden these thingis.
25 But bisidis the cros of Jhesu stoden his modir, and the sistir
26 of his modir, Marie Cleofe, and Marie Maudeleyne. Therfor whanne Jhesu hadde seyn his modir, and the disciple stondynge, whom he louyde, he seith to hise modir, Womman,
27 lo thi sone. Aftyrward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hir in to his
28 *modir*. Aftirward Jhesus witynge, that now alle thingis ben endid, that the scripture were fulfillid, he seith, Y thirste.
29 And a vessel was set ful of vynegre. And thei leiden in isope aboute the spounge ful of vynegre, and putten to his
30 mouth. Therfor whanne Jhesus hadde takun the vynegre, he seid, It is endid. And whanne his heed was bowid doun,
31 he ȝaf vp the goost. Therfor for it was the pask eue, that the bodies schulden not abide on the cros in the sabat, for that was a greet sabat dai, the Jewis preiden Pilat, that the hipis of hem schulden be brokun, and thei takun awei.
32 Therfor knyȝtis camen, and thei braken the thies of the

33 firste, and of the tothere, that was crucified with hym. But whanne thei weren comun to Jhesu, as thei sayn him deed
34 thanne, thei braken not hise thies; but oon of the knyȝtis openyde his side with a spere, and anoon blood and watir
35 wenten out. And he that saiȝ, bare witnessyng, and his witnessing is trewe; and he wòot that he seith trewe thingis,
36 that ȝe bileue. And these thingis weren don, that the scripture schulde be fulfillid, ȝe schulen not breke a boon of hym.
37 And eftsoone another scripture seith, Thei schulen se in
38 whom thei piȝten thorow. But after these thingis Joseph of Armathi preyede Pilat, that he schulde take awei the bodi of Jhesu, for that he was a disciple of Jhesu, but priui for drede of the Jewis. And Pilat suffride. And so he cam,
39 and took awei the bodi of Jhesu. And Nychodeme cam also, that hadde come to hym first bi nyȝt, and brouȝte a meddlynge of myrre and aloes, as it were an hundrid pound.
40 And thei token the bodi of Jhesu, and boundun it in lynun clothis with swete smellynge oynementis, as it is custom to
41 Jewis for to birie. And in the place where he was crucified, was a ȝerd, and in the ȝerd a newe graue, in which ȝit no man
42 was leid. Therfor there thei putten Jhesu, for the vigilie of Jewis feeste, for the sepulcre was niȝ.

Cap. XX.

1 And in o dai of the wouke Marie Maudeleyn cam eerli to the graue, whanne it was ȝit derk. And sche say the stoon
2 moued awei fro the graue. Therfor sche ran, and cam to Symount Petre, and to another disciple, whom Jhesus louede, and seith to hem, Thei han takun the Lord fro the graue,
3 and we witen not, where thei han leid hym. Therfor Petre wente out, and thilke other disciple, and thei camen to the
4 graue. And thei tweyne runnen togidre, and thilke othere

disciple ran bifor Petre, and cam first to the graue. And whanne he stoupide, he sai the schetis liynge, netheles he entride not. Therfor Symount Petre cam suynge hym, and he entride in to the graue, and he say the schetis leid, and the sudarie that was on his heed, not leid with the schetis, but bi it silf wlappid in to a place. Therfor thanne thilke disciple that cam first to the graue, entride, and sai, and bileuede. For thei knewen not 3it the scripture, that it behofte him to rise a3en fro deth. Therfor the disciplis wenten eftsoone to hem silf. But Marie stood at the graue with outforth wepynge. And the while sche wepte, sche bowide hir, and bihelde forth in to the graue. And sche sai twei aungels sittinge in white, oon at the heed and oon at the feet, where the bodi of Jhesu was leid. And thei seien to hir, Womman, what wepist thou? Sche seide to hem, For thei han take awei my lord, and Y woot not, where thei han leid him. Whanne sche hadde seid these thingis, sche turnede bacward, and sai Jhesu stondinge, and wiste not that it was Jhesu. Jhesus seith to hir, Womman, what wepist thou? whom sekist thou? She gessynge that he was a gardynere, seith to him, Sire, if thou hast takun him vp, seie to me, where thou hast leid him, and Y schal take hym awei. Jhesus seith to hir, Marie. Sche turnede, and seith to hym, Rabony, that is to seie, Maister. Jhesus seith to hir, Nyle thou touche me, for Y haue not 3it stied to my fadir; but go to my britheren, and seie to hem, Y stie to my fadir and to 3oure fadir, to my God and to 3oure God. Marie Maudeleyne cam, tellinge to the disciplis, That Y sai the Lord, and these thingis he seide to me. Therfor whanne it was eue in that dai, oon of the sabatis, and the 3atis weren schit, where the disciplis weren gaderid, for drede of the Jewis, Jhesus cam, and stood in the myddil of the disciplis, and he seith to hem, Pees to 3ou. And whanne he hadde seid this,

he schewide to hem hondis and side; therfor the disciplis
21 ioieden, for the Lord was seyn. And he seith to hem eft,
22 Pees to 3ou; as the fadir sente me, Y sende 3ou. Whanne
he had seid this, he blewe on hem, and seide, Take 3e the
23 Hooli Goost; whos synnes 3e for3yuen, tho ben for3ouun
to hem; and whos 3e withholden, tho ben withholdun.
24 But Thomas, oon of the twelue, that is seid Didimus, was
25 not with hem, whanne Jhesus cam. Therfor the othere
disciplis seiden, We han seyn the Lord. And he seide to
hem, But Y se in hise hondis the fitchinge of the nailis,
and putte my fyngur in to the places of the nailis, and
26 putte myn hond in to his side, Y schal not bileue. And
after ei3te daies eftsoone hise disciplis weren with ynne, and
Thomas with hem. Jhesus cam, while the 3atis weren
schit, and stood in the myddil, and seide, Pees to 3ou.
27 Afterward he seith to Thomas, Putte in here thi fyngur,
and se myn hondis, and putte hidur thin hond, and putte
in to my side, and nyle thou be vnbileueful, but feithful.
28 Thomas answeride, and seide to him, My Lord and my
29 God. Jhesus seith to him, Thomas, for thou hast seyn me,
thou bileuedist; blessid ben thei, that seyn not, and han
30 bileued. And Jhesus dide many othere signes in the si3t
31 of hise disciplis, whiche ben not writun in this book. But
these ben writun, that 3e bileue, that Jhesus is Crist, the
sone of God, and that 3e bileuynge haue lijf in his name.

Cap. XXI.

1 Afterward Jhesus eftsoone schewide hym to hise dis-
ciplis, at the see of Tiberias. And he schewide him thus.
2 There weren togidere Symount Petre, and Thomas, that
is seid Didimus, and Nathanael, that was of the Cane of
Galilee, and the sones of Zebedee, and tweyne othere of

3 hise disciplis. Symount Petre seith to hem, Y go to fische.
Thei seyn to hym, And we comen with thee. And thei
wenten out, and wenten in to a boot. And in that niȝt thei
4 token no thing. But whanne the morewe was comun,
Jhesus stood in the brenke; netheles the disciplis knewen
5 not, that it was Jhesus. Therfor Jhesus seith to hem,
Children, whethir ȝe han ony souping thing? Thei an-
6 sweriden to hym, Nay. He seide to hem, Putte ȝe the nett
in to the riȝt half of the rowing, and ȝe schulen fynde.
And thei puttiden the nett; and thanne thei miȝten not
7 drawe it for multitude of fischis. Therfor thilke disciple,
whom Jhesus louede, seide to Petre, It is the Lord. Sy-
mount Petre, whanne he hadde herd that it is the Lord,
girte hym with a coote, for he was nakid, and wente in to
8 the see. But the othere disciplis camen bi boot, for thei
weren not fer fro the lond, but as a two hundrid cubitis,
9 drawinge the nett of fischis. And as thei camen doun in to
the lond, thei sayn coolis liynge, and a fisch leid on, and
10 breed. Jhesus seith to hem, Bringe ȝe of the fyschis, whiche
11 ȝe han takun now. Symount Petre wente vp, and drowȝ the
nett in to the lond, ful of grete fischis, an hundrid fifti and
thre; and whanne thei weren so manye, the nett was not
12 brokun. Jhesus seith to hem, Come ȝe, ete ȝe. And no
man of hem that saten at the mete, durste axe hym, Who art
13 thou, witinge that it is the Lord. And Jhesus cam, and took
14 breed, and ȝaf to hem, and fisch also. Now this thridde
tyme Jhesus was schewid to hise disciplis, whanne he hadde
15 risun aȝen fro deth. And whanne thei hadde etun, Jhesus
seith to Simount Petre, Symount of Joon, louest thou me
more than these? He seith to him, ȝhe, Lord, thou woost
that Y loue thee. Jhesus seith to hym, Fede thou my
16 lambren. Eft he seith to hym, Symount of Joon, louest
thou me? He seith to him, ȝhe, Lord, thou woost that

Y loue thee. He seith to him, Fede thou my lambren.
17 He seith to him the thridde tyme, Simount of Joon, louest
thou me? Petre was heuy, for he seith to hym the thridde
tyme, Louest thou me, and he seith to him, Lord, thou
knowist alle thingis; thou woost that Y loue thee. Jhesus
18 seith to hym, Fede my scheep. Treuli, treuli, Y seie to
thee, whanne thou were ȝongere, thou girdidist thee, and
wandridist where thou woldist; but whanne thou schalt waxe
eldere, thou schalt holde forth thin hondis, and another schal
19 girde thee, and schal lede thee whidur thou wolt not. He
seide this thing, signifiynge bi what deth he schulde glorifie
God. And whanne he hadde seid these thingis, he seith
20 to hym, Sue thou me. Petre turnede, and say thilke disciple
suynge, whom Jhesus louede, which also restid in the soper
on his brest, and he seide *to hym*, Lord, who is it, that schal
21 bitraie thee? Therfor whanne Petre hadde seyn this, he seith
22 to Jhesu, Lord, but what this? Jhesus seith to him, So I
wole that he dwelle til that Y come, what to thee? sue thou
23 me. Therfor this word wente out among the britheren, that
thilke disciple dieth not. And Jhesus seide not to hym, that
he dieth not, but, So Y wole that he dwelle til Y come, what
24 to thee? This is thilke disciple, that berith witnessyng of
these thingis, and wroot hem; and we witen, that his wit-
25 nessyng is trewe. And ther ben also manye othere thingis
that Jhesus dide, whiche if thei ben writun bi ech bi hym silf,
Y deme that the world hym silf schal not take tho bookis,
that ben to be writun.

DEEDS OF APOSTLES.

Cap. I.

1 Theofle, first Y made a sermoun of alle thingis, that
2 Jhesu bigan to do and to teche, in to the daie of his ascencioun, in which he comaundide bi the Hooli Goost to hise
3 apostlis, whiche he hadde chosun; to whiche he schewide hym silf alyue aftir his passioun, by many argumentis, apperinge to hem fourti daies, and spekinge of the rewme of
4 God. And he ete with hem, and comaundide, that thei schulden not departe fro Jerusalem, but abide the biheest of
5 the fadir, which ȝe herden, he seide, bi my mouth; for Joon baptiside in watir, but ȝe schulen be baptisid in the Hooli
6 Goost, aftir these fewe daies. Therfor thei that weren come to gidere, axiden hym, and seiden, Lord, whether in this
7 time thou schalt restore the kingdom of Israel? And he seide to hem, It is not ȝoure to knowe the tymes ether mo-
8 mentis, whiche the fadir hath put in his power; but ȝe schulen take the vertu of the Hooli Goost comynge fro aboue in to ȝou, and ȝe schulen be my witnessis in Jerusalem, and in al
9 Judee, and Samarie, and to the vtmeste of the erthe. And whanne he had seid these thingis, in her siȝt he was lift vp,
10 and a cloude resseyuede him fro her iȝen. And whanne thei biheelden hym goynge in to heuene, lo! twei men stoden
11 bisidis hem in white clothing, and seiden, Men of Galile, what stonden ȝe biholdinge in to heuene? This Jhesu, which is takun vp fro ȝou in to heuene, schal come, as ȝe seyn hym
12 goynge in to heuene. Thanne thei turneden aȝen to Jerusalem, fro the hille that is clepid *the hille* of Olyuete, which is
13 bisidis Jerusalem an halidaies iourney. And whanne thei

weren entrid in to the hous, where thei dwelliden, thei wenten vp in to the soler, Petir and Joon, James and Andreu, Philip and Thomas, Bartholomew and Matheu, James of Alphei,
14 and Symount Zelotes, and Judas of James. Alle these weren lastingli contynuynge with o wille in preier, with wymmen,
15 and Marie, the moder of Jhesu, and with hise britheren. In tho daies Petre roos vp in the myddil of the britheren, and seide; and ther was a company of men togidere, almest an
16 hundrid and twenti; Britheren, it bihoueth that the scripture be fillid, whiche the Hooly Goost bifore seide bi the mouth of Dauith, of Judas that was ledere of hem that token Jhesu;
17 and was noumbrid among vs, and gat a part of this seruyce.
18 And this *Judas* hadde a feeld of the hire of wickidnesse, and he was hangid, and to-brast the myddil, and alle hise en-
19 trailes weren sched abrood. And it was maad knowun to alle men that dwelten in Jerusalem, so that the ilke feeld was clepid Acheldemak in the langage of hem, that is, the feeld
20 of blood. And it is writun in the book of Salmes, The abitacioun of hem be maad desert, and be ther noon that dwelle
21 in it, and an other take his bishopriche. Therfor it bihoueth of these men, that ben gaderid togidere with vs in al the tyme, in which the Lord Jhesu entride, and wente out among
22 vs, and bigan fro the baptym of Joon til in to the dai in which he was takun vp fro vs, that oon of these be maad a
23 witnesse of his resurreccioun with vs. And thei ordeyneden tweyn, Joseph, that was clepid Barsabas, that was named
24 Just, and Mathie. And thei preieden, and seiden, Thou, Lord, that knowist the hertis of alle men, schewe whom thou
25 hast chosun of these tweyne, that oon take the place of this seruyce and apostlehed, of which Judas trespasside, that he
26 schulde go in to his place. And thei ȝauen lottis to hem, and the lot felde on Mathie; and he was noumbrid with enleuen apostlis.

Cap. II.

1 And whanne the daies of Pentecost weren fillid, alle the
2 disciplis weren togidre in the same place. And sodeynli
ther was maad a sown fro heuene, as of a greet wynde
3 comynge, and it fillide al the hous where thei saten. And
diuerse tungis as fier apperiden to hem, and it sat on ech of
4 hem. And alle weren fillid with the Hooli Goost, and thei
bigunnen to speke diuerse langagis, as the Hooli Goost ȝaf
5 to hem for to speke. And ther weren in Jerusalem dwellinge
Jewis, religiouse men, of ech nacioun that is vndur heuene.
6 And whanne this vois was maad, the multitude cam togidere,
and thei weren astonyed in thouȝt, for ech man herde hem
7 spekinge in his langage. And alle weren astonyed, and
wondriden, and seiden togidere, Whether not alle these that
8 speken ben men of Galyle, and hou herden we ech man his
9 langage in which we ben borun? Parthi, and Medi, and Ela-
myte, and thei that dwellen at Mesopotami, Judee, and Capo-
10 dosie, and Ponte, and Asie, Frigie, and Pamfilie, Egipt, and
the parties of Libie, that is aboue Sirenen, and comelingis Rom-
11 ayns, and Jewis, and proselitis, men of Crete, and of Arabie,
we han herd hem spekynge in oure langagis the grete thingis
12 of God. And alle weren astonyed, and wondriden, and seiden
13 togidere, What wole this thing be? And othere scorneden,
14 and seiden, For these men ben ful of must. But Petre stood
with the enleuene, and reiside vp his vois, and spak to hem,
ȝe Jewis, and alle that dwellen at Jerusalem, be this knowun
15 to ȝou, and with eris perseyue ȝe my wordis. For not as ȝe
wenen, these ben dronkun, whanne it is the thridde our of
16 the dai; but this it is, that was seid bi the prophete Johel,
17 And it schal be in the laste daies, the Lord seith, Y schal
helde out my spirit on ech fleisch; and ȝoure sones and
ȝoure douȝtris schulen prophesie, and ȝoure ȝonge men

schulen se visiouns, and ȝoure eldris schulen dreme sweuenes.
18 And on my seruauntis and myn handmaidens in tho daies Y
schal schede out of my spirit, and thei schulen prophecie.
19 And Y schal ȝyue grete wondris in heuene aboue, and signes
20 in erthe bynethe, blood, and fier, and heete of smoke. The
sunne schal be turned in to derknessis, and the moone in to
blood, bifor that the greet and the opyn dai of the Lord
21 come. And it schal be, ech man which euere schal clepe to
22 help the name of the Lord, schal be saaf. ȝe men of Israel,
here ȝe these wordis. Jhesu of Nazareth, a man preued of
God bifor ȝou bi vertues, and wondris, and tokenes, which
23 God dide bi hym in the myddil of ȝou, as ȝe witen, ȝe tur-
mentiden, and killiden hym bi the hoondis of wyckid men,
bi counseil determyned and bitakun bi the forknouwyng of
24 God. Whom God reiside, whanne sorewis of helle weren
vnboundun, bi that that it was impossible that he were holdun
25 of it. For Dauid seith of hym, Y saiȝ afer the Lord bifore
me euermore, for he is on my riȝthalf, that Y be not mouyd.
26 For this thing myn herte ioiede, and my tunge made ful out
27 ioye, and more ouere my fleisch schal reste in hope. For
thou schalt not leeue my soule in helle, nethir thou schalt
28 ȝiue thin hooli to se corrupcioun. Thou hast maad knowun
to me the weies of lijf, thou schalt fille me in myrthe with thi
29 face. Britheren, be it leueful boldli to seie to ȝou of the
patriark Dauid, for he is deed and biried, and his sepulcre
30 is among vs in to this dai. Therfore whanne he was a pro-
phete, and wiste, that with a greet ooth God hadde sworn to
hym, that of the fruyt of his leende schulde oon sitte on his
31 seete, he seynge afer spak of the resurreccioun of Crist, for
nether he was left in helle, nether his fleisch saiȝ corrupcioun.
32 God reiside this Jhesu, to whom we alle ben witnessis. Ther-
33 for he was enhaunsid bi the riȝthoond of God, and thoroug
the biheest of the Hooli Goost that he took of the fadir, he

34 schedde out this *spirit*, that ȝe seen and heren. For Dauid
stiede not in to heuene; but he seith, The Lord seide to my
35 Lord, Sitte thou on my riȝt half, til Y putte thin enemyes a
36 stool of thi feet. Therfor moost certeynli wite al the hous of
Israel, that God made hym bothe Lord and Crist, this Jhesu,
37 whom ȝe crucefieden. Whanne thei herden these thingis,
thei weren compunct in herte; and thei seiden to Petre and
38 othere apostlis, Britheren, what schulen we do? And Petre
seide to hem, Do ȝe penaunce, and eche of ȝou be baptisid
in the name of Jhesu Crist, in to remissioun of ȝoure synnes;
39 and ȝe schulen take the ȝifte of the Hooli Goost. For the
biheest is to ȝou, and to ȝoure sones, and to alle that ben fer,
40 which euer oure Lord God hath clepid. Also with othere
wordis ful many he witnesside to hem, and monestide hem,
and seide, Be ȝe sauyd fro this schrewid generacioun.
41 Thanne thei that resseyueden his word weren baptisid, and
in that dai soulis weren encreessid, aboute thre thousinde;
42 and weren lastynge stabli in the teching of the apostlis, and
43 in comynyng of the breking of breed, and in preieris. And
drede was maad to ech man. And many wondris and signes
weren don bi the apostlis in Jerusalem, and greet drede was
44 in alle. And alle that bileueden weren togidre, and hadden
45 alle thingis comyn. Thei selden possessiouns and catel, and
departiden tho thingis to alle men, as it was nede to ech.
46 And ech dai thei dwelliden stabli with o wille in the temple,
and braken breed aboute housis, and token mete with ful out
47 ioye and symplenesse of herte, and herieden togidere God,
and hadden grace to al the folk. And the Lord encreside
hem that weren maad saaf, ech dai in to the same thing.

Cap. III.

1 And Petre and Joon wenten vp in to the temple, at the
2 nynthe our of preiyng. And a man that was lame fro the

wombe of his modir, was borun, and was leid ech dai at the
ȝate of the temple, that is seid feir, to axe almes of men that
3 entriden in to the temple. This, whanne he say Petre and
Joon bigynnynge to entre in to the temple, preyede that he
4 schulde take almes. And Petre with Joon bihelde on hym,
5 and seide, Biholde thou in to vs. And he biheelde in to
hem, and hopide, that he schulde take sumwhat of hem.
6 But Petre seide, Y haue nether siluer ne gold; but that that
Y haue, Y ȝiue to thee. In the name of Jhesu Crist of
7 Nazareth, rise thou vp, and go. And he took hym bi the
riȝthoond, and heuede hym vp; and anoon hise leggis and
8 hise feet weren sowdid togidere; and he lippide, and stood,
and wandride. And he entride with hem in to the temple,
9 and wandride, and lippide, and heriede God. And al the
10 puple sai hym walkinge, and heriynge God. And thei
knewen hym, that he it was that sat at almes at the feire ȝate
of the temple. And thei weren fillid with wondryng, and
11 stoniynge, in that thing that byfelde to hym. But whanne
thei sien Petre and Joon, al the puple ran to hem at the
porche that was clepid of Salomon, and wondriden greetli.
12 And Petre siȝ, and answeride to the puple, Men of Israel,
what wondren ȝe in this thing? ether what biholden ȝe vs, as
by oure vertue ethir power we maden this man for to walke?
13 God of Abraham, and God of Ysaac, and God of Jacob,
God of oure fadris, hath glorified his sone Jhesu, whom ȝe
bitraieden, and denyeden bifor the face of Pilat, whanne he
14 demede hym to be delyuered. But ȝe denyeden the hooli
and the riȝtful, and axiden a mansleer to be ȝouun to ȝou.
15 And ȝe slowen the maker of lijf, whom God reiside fro deth,
16 of whom we ben witnessis. And in the feith of his name he
hath confermyd this *man*, whom ȝe seen and knowen; the
name of hym, and the feith that is bi him, ȝaf to this man
17 ful heelthe in the siȝt of alle ȝou. And now, britheren, Y

18 woot that bi vnwityng ȝe diden, as also ȝoure princis. But
God that bifor telde bi the mouth of alle profetis, that his
19 Crist schulde suffre, hath fillid so. Therfor be ȝe repentaunt,
20 and be ȝe conuertid, that ȝoure synnes be don awei, that
whanne the tymes of refresching schulen come from the siȝt
21 of the Lord, and he schal sende thilke Jhesu Crist, that is
now prechid to ȝou. Whom it bihoueth heuene to resseyue,
in to the tymes of restitucioun of alle thingis, which the Lord
spak bi the mouth of hise hooli prophetis fro the world.
22 For Moises seide, For the Lord ȝoure God schal reise to ȝou
a profete, of ȝoure britheren; as me, ȝe schulen here hym bi
23 alle thingis, what euer he schal speke to ȝou. And it schal
be, that euery man that schal not here the ilke profete, schal
24 be distried fro the puple. And alle prophetis fro Samuel and
25 aftirward, that spaken, telden these daies. But ȝe ben the
sones of prophetis, and of the testament, that God ordeynede
to oure fadris, and seide to Abraham, In thi seed alle the
26 meynes of erthe schulen be blessid. God reiside his sone
first to ȝou, and sente hym blessynge ȝou, that ech man con-
uerte hym from his wickidnesse.

Cap. IV.

1 And while thei spaken to the puple, the preestis and magis-
tratis of the temple, and the Saduceis camen vpon hem, and
2 soreweden, that thei tauȝten the puple, and telden in Jhesu
3 the aȝenrisyng fro deth. And thei leiden hondis on hem, and
puttiden hem in to warde in to the morewe; for it was thanne
4 euentid. But manye of hem that hadden herd the word,
bileueden; and the noumbre of men was maad fyue thou-
5 syndis. And amorewe it was don, that the princis of hem,
6 and eldre men and scribis weren gadirid in Jerusalem; and
Annas, prince of preestis, and Caifas, and Joon, and Ali-

saundre, and hou manye euere weren of the kynde of preestis.
7 And thei settiden hem in the myddil, and axiden, In what
8 vertue, ether in what name, han ȝe don this thing? Thanne
Petre was fillid with the Hooli Goost, and seide to hem, Ye
9 pryncis of the puple, and ȝe eldre men, here ȝe. If we to dai
be demyd in the good dede of a sijk man, in whom this man
10 is maad saaf, be it knowun to ȝou alle, and to al the puple of
Israel, that in the name of Jhesu Crist of Nazareth, whom ȝe
crucifieden, whom God reiside fro deth, in this this man
11 stondith hool bifor ȝou. This is the stoon, which was re-
preued of ȝou bildinge, which is maad in to the heed of the
12 corner; and heelthe is not in ony othir. For nether other
name vndur heuene is ȝouun to men, in which it bihoueth vs
13 to be maad saaf. And thei siȝen the stidfastnesse of Petre
and of Joon, for it was foundun that thei weren men vn-
lettrid, and lewid men, and thei wondriden, and knewen hem
14 that thei weren with Jhesu. And thei siȝen the man that was
helid, stondinge with hem, and thei myȝten no thing aȝen-
15 seie. But thei comaundiden hem to go forth with out the
16 counsel. And thei spaken togidere, and seiden, What
schulen we do to these men? for the signe is maad knowun
bi hem to alle men, that dwellen at Jerusalem; it is opyn, and
17 we moun not denye. But that it be no more pupplischid in
to the puple, manasse we to hem, that thei speke no more in
18 this name to ony men. And thei clepiden hem, and de-
nounsiden to hem, that on no maner thei schulden speke,
19 nether teche, in the name of Jhesu. But Petre and Joon
answeriden, and seiden to hem, If it be riȝtful in the siȝt of
20 God to here ȝou rather than God, deme ȝe. For we moten
21 nedis speke tho thingis, that we han sayn and herd. And
thei manassiden, and leften hem, and foundun not hou thei
schulden punische hem, for the puple; for alle men clarifieden
22 that thing that was don in that that was bifalle. For the man

was more than of fourty ȝeer, in which this signe of heelthe
23 was maad. And whanne thei weren delyuerid, thei camen to
her *felowis*, and telden to hem, hou grete thingis the princis of
24 preestis and the eldre men hadden seid to hem. And whanne
thei herden, with oon herte thei reiseden vois to the Lord, and
seiden, Lord, thou that madist heuene and erthe, see, and alle
25 thingis that ben in hem, which seidist bi the Hooli Goost, bi
the mouth of oure fadir Dauid, thi child, Whi hethen men
gnastiden with teeth togidre, and the puplis thouȝten veyn
26 thingis? Kyngis of the erthe stoden nyȝ, and princis camen
27 togidre in to oon, aȝens the Lord, and aȝens his Crist. For
verili Eroude and Pounce Pilat, with hethene men, and puplis
of Israel, camen togidre in this citee aȝens thin hooli child
28 Jhesu, whom thou anoyntidist, to do the thingis, that thin
29 hoond and thi counsel demyden to be don. And now, Lord,
biholde in to the thretnyngis of hem, and graunte to thi ser-
30 uauntis to speke thi word with al trist, in that thing that thou
holde forth thin hond, that heelthis and signes and wondris
31 be maad bi the name of thin hooli sone Jhesu. And whanne
thei hadden preyed, the place was moued, in which thei
weren gaderid; and alle weren fillid with the Hooli Goost,
32 and spaken the word of God with trist. And of *al* the mul-
titude of men bileuynge was oon herte and oon wille; nether
ony man seide ony thingis of tho thingis that he weldide to
33 be his owne, but alle thingis weren comyn to hem. And
with greet vertu the apostlis ȝeldiden witnessyng of the aȝen-
rysyng of Jhesu Crist oure Lord, and greet grace was in alle
34 hem. For nether ony nedi man was among hem, for how
manye euere weren possessouris of feeldis, ether of housis,
thei seelden, and brouȝten the pricis of tho thingis that thei
35 seelden, and leiden bifor the feet of the apostlis. And it
36 was departid to ech, as it was nede to ech. Forsothe Joseph,
that was named Barsabas of apostlis, that is to seie, the sone

37 of coumfort, of the lynage of Leuy, a man of Cipre, whanne
he hadde a feeld, seelde it, and brouȝte the prijs, and leide it
bifor the feet of apostlis.

Cap. V.

1 But a man, Anany bi name, with Safira, his wijf, seelde a
2 feeld, and defraudide of the prijs of the feeld; and his wijf
was witinge. And he brouȝte a part, and leide bifor the feet
3 of the apostlis. And Petre seide to hym, Anany, whi hath
Sathanas temptid thin herte, that thou lye to the Hooli Goost,
4 and to defraude of the prijs of the feeld? Whethir it vnseld
was not thin; and whanne it was seld, it was in thi power?
Whi hast thou put this thing in thin herte? Thou hast not
5 lied to men, but to God. Anany herde these wordis, and
felde doun, and was deed. And greet drede was maad on
6 alle that herden. And ȝonge men risen, and mouyden hym
7 awei, and baren hym out, and birieden. And ther was maad
as a space of thre ouris, and his wijf knewe not that thing
8 that was don, and entride. And Petre answerde to hir,
Womman, seie to me, whether ȝe seelden the feeld for so
9 mych? And sche seide, ȝhe, for so mych. And Petre seide
to hyr, What bifelde to ȝou, to tempte the spirit of the Lord?
Lo! the feet of hem that han birieden thin hosebonde *ben* at
10 the dore, and thei schulen bere thee out. Anoon sche felde
doun at hise feet, and diede. And the ȝonge men entriden,
and founden hir deed, and thei baren hir out, and birieden to
11 hir hosebonde. And greet drede was maad in al the chirche,
12 and in to alle that herden these thingis. And bi the hoondis
of the apostlis signes and many wondris weren maad in the
puple. And alle weren of oon acord in the porche of Salo-
13 mon. But no man of othere durste ioyne hymsilf with hem,
14 but the puple magnyfiede hem. And the multitude of men

and of wymmen bileuynge in the Lord was more encreessid,
15 so that thei brouȝten out sike men in to stretis, and leiden
in litle beddis and couchis, that whanne Petre cam, nameli
the schadew of hym schulde schadewe ech of hem, and thei
16 schulden be delyuerid fro her syknessis. And the multitude
of citees niȝ to Jerusalem ran, bryngynge sijk men, and that
weren trauelid of vnclene spiritis, whiche alle weren heelid.
17 But the prince of preestis roos vp, and alle that weren with
hym, that is the eresye of Saduceis, and weren fillid with
18 enuye; and leiden hondis on the apostlis, and puttiden hem
19 in the comyn warde. But the aungel of the Lord openyde bi
nyȝt the ȝatis of the prisoun, and ledde hem out, and seide,
20 Go ȝe, and stonde ȝe, and speke in the temple to the puple
21 alle the wordis of this lijf. Whom whanne thei hadden herd,
thei entriden eerli in to the temple, and tauȝten. And the
prince of preestis cam, and thei that weren with him, and
clepiden togidre the counsel, and alle the eldre men of the
children of Israel; and senten to the prisoun, that thei
22 schulden be brouȝt forth. And whanne the mynystris camen,
founden hem not, and for the prisoun was openyd, thei
23 turneden aȝen, and teelden, and seiden, We founden the
prisoun schit with al diligence, and the keperis stondynge at
the ȝatis; but we opneden, and founden no man ther ynne.
24 And as the maiestratis of the temple, and the princis of
preestis herden these wordis, thei doutiden of hem, what was
25 don. But a man cam, and teelde to hem, For lo! tho men
whiche ȝe han put in to prisoun, ben in the temple, and
26 stonden, and techen the puple. Thanne the magistrat wente
with the mynystris, and brouȝte hem with out violence; for
27 thei dredden the puple, lest thei schulden be stonyd. And
whanne thei hadden brouȝt hem, thei settiden hem in the
28 counsel; and the princes of prestis axiden hem, and seiden,
In comaundement we comaundiden ȝou, that ȝe schulden not

teche in this name, and lo! ȝe han fillid Jerusalem with ȝoure
teching, and ȝe wolen bringe on vs the blood of this man.
29 And Petre answeride, and the apostlis, and seiden, It
30 bihoueth to obeie to God, more than to men. God of oure
fadris reiside Jhesu, whom ȝe slowen, hangynge in a tre.
31 God enhaunside with his riȝthond this prince and sauyour,
that penaunce were ȝyue to Israel, and remyssioun of synnes.
32 And we ben witnessis of these wordis, and the Hooli Goost,
33 whom God ȝaf to alle obeischinge to him. Whanne thei
herden these thingis, thei weren turmentid, and thouȝten to
34 sle hem. But a man roos in the counsel, a Farise, Gamaliel
bi name, a doctour of the lawe, a worschipful man to al the
puple, and comaundide the men to be put without forth for a
35 while. And he seide to hem, ȝe men of Israel, take tent to
36 ȝou silf on these men, what ȝe schulen do. For bifore these
daies Teodas, that seide hym silf to be sum man, to whom a
noumbre of men consentiden, aboute foure hundrid; which
was slayn, and alle that bileueden to hym, weren disparplit,
37 and brouȝt to nouȝt. Aftir this, Judas of Galilee was in the
daies of professioun, and turnyde awei the puple aftir hym;
and alle hou manye euere consentiden to hym, weren scatered,
38 and he perischide. And now therfor Y seie to ȝou, departe
ȝe fro these men, and suffre ȝe hem; for if this counsel
39 ether werk is of men, it schal be vndon; but if it is of God,
ȝe moun not vndo hem, lest perauenture ȝe be foundun to
40 repugne God. And thei consentiden to him; and thei
clepiden togidere the apostlis, and denounsiden to hem,
that weren betun, that thei schulden no more speke in the
41 name of Jhesu, and thei leten hem go. And thei wenten
ioiynge fro the siȝt of the counsel, that thei weren had worthi
42 to suffre dispisyng for the name of Jhesu. But ech dai thei
ceessiden not in the temple, and aboute housis, to teche and to
preche Jhesu Crist.

Cap. VI.

1 But in tho daies, whanne the noumbre of disciplis encreesside, the Grekis grutchiden aȝens the Ebrews, for that
2 her widewis weren dispisid in euery daies mynystryng. And the twelue clepiden togidere the multitude of disciplis, and seiden, It is not ryȝtful, that we leeuen the word of God, and
3 mynystren to boordis. Therfor, britheren, biholde ȝe men of ȝou of good fame, ful of the Hooli Goost and of wisdom,
4 whiche we schulen ordeyne on this werk; for we schulen be
5 bisi to preier, and preche the word of God. And the word pleside bifor al the multitude; and thei chesiden Styuen, a man ful of feith and of the Hooli Goost, and Filip, and Procore, and Nycanor, and Tymon, and Parmanam, and
6 Nycol, a comelyng, a man of Antioche. Thei ordeyneden these bifor the siȝt of apostlis, and thei preyeden, and leiden
7 hoondis on hem. And the word of the Lord wexide, and the noumbre of the disciplis in Jerusalem was myche multiplied;
8 also myche cumpany of preestis obeiede to the feith. And Steuen, ful of grace and of strengthe, made wondris and
9 grete signes in the puple. But summe rysen of the synagoge, that was clepid of Libertyns, and Cirenensis, and of men of Alisaundre, and of hem that weren of Cilice and
10 of Asie, and disputiden with Steuene. And thei miȝten not
11 withstonde the wisdom and the spirit, that spak. Thanne thei priueli senten men, that schulden seie, that thei herden hym seiynge wordis of blasfemye aȝens Moises and
12 God. And so thei moueden togidere the puple, and the eldre men, and the scribis; and thei rannen togidre, and
13 token hym, and brouȝten in to the counsel. And thei ordeyneden false witnessis, that seiden, This man ceessith
14 not to speke wordis aȝens the hooli place, and the lawe. For we herden hym seiynge, That this Jhesus of Nazareth schal

destrye this place, and schal chaunge the tradiciouns, whiche
15 Moyses bitook to us. And alle men that seten in the counsel
bihelden hym, and sayn his face as the face of an aungel.

Cap. VII.

1 And the prynce of prestis seide to Steuene, Whethir these
2 thingis han hem so? Which seide, Britheren and fadris,
here ȝe. God of glorie apperide to oure fadir Abraham,
whanne he was in Mesopotamie, bifor that he dwelte in Car-
3 ram, and seide to hym, Go out of thi loond, and of thi
kynrede, and come in to the loond, which Y schal schewe to
4 thee. Thanne he wente out of the loond of Caldeis, and
dwelte in Carram. And fro thens aftir that his fader was
deed, he translatide him in to this loond, in which ȝe dwellen
5 now. And he ȝaf not to hym eritage in it, nethir a paas
of a foot, but he bihiȝte to ȝyue hym it in to possessioun, and
6 to his seed aftir hym, whanne he hadde not a sone. And
God spak to hym, That his seed schal be comling in
an alien lond, and thei schulen make hem suget to ser-
uage, and schulen yuel trete hem, foure hundrid ȝeris and
7 thritti; and Y schal iuge the folk, to which thei schulen
serue, seith the Lord. And after these thingis thei schulen
8 go out, and thei schulen serue to me in this place. And he
ȝaf to hym the testament of circumcisioun; and so he
gendride Ysaac, and circumcidide hym in the eiȝt dai. And
Isaac gendride Jacob, and Jacob *gendride* the twelue patri-
9 arkis. And the patriarkis hadden enuye to Joseph, and
10 selden hym in to Egipt. And God was with hym, and de-
lyuerede hym of alle hise tribulaciouns, and ȝaf to hym grace
and wisdom in the siȝt of Farao, king of Egipt. And he
11 ordeynede hym souereyn on Egipt, and on al his hous. And
hungur cam in to al Egipt, and Canaan, and greet tribula-
12 cioun; and oure fadris founden not mete. But whanne Jacob

hadde herd, that whete was in Egipt, he sente oure fadris
13 first. And in the secounde tyme Joseph was knowun of hise
14 britheren, and his kyn was maad knowun to Farao. And
Joseph sente, and clepide Jacob, his fadir, and al his kynrede,
15 seuenti and fyue men. And Jacob cam doun in to Egipt,
16 and was deed, he and oure fadris; and thei weren translatid
in to Sichen, and weren leid in the sepulcre, that Abraham
bouȝte bi prijs of siluer of the sones of Emor, the sone of
17 Sichen. And whanne the tyme of biheeste cam niȝ, which
God hadde knoulechid to Abraham, the puple waxede, and
18 multipliede in Egipt, til another kyng roos in Egipt, which
19 knewe not Joseph. This bigilide oure kyn, and turmentide
oure fadris, that thei schulden putte awey her ȝonge children,
20 for thei schulden not lyue. In the same tyme Moyses was
borun, and he was louyd of God; and he was norischid thre
21 monethis in the hous of his fadir. And whanne he was
put out *in the flood*, the douȝter of Farao took hym vp, and
22 nurischide hym in to hir sone. And Moises was lerned in
al the wisdom of Egipcians, and he was myȝti in his wordis
23 and werkis. But whanne the tyme of fourti ȝeer was fillid to
hym, it roos vp in to his herte, that he schulde visite hise
24 britheren, the sones of Israel. And whanne he say a man
suffringe wronge, he vengide hym, and dide veniaunce for
hym that suffride the wronge, and he killide the Egipcian.
25 For he gesside that his britheren schulden vndurstonde, that
God schulde ȝyue to hem helthe bi the hoond of hym; but
26 thei vndurstoden not. For in the dai suynge he apperide to
hem chidinge, and he acordide hem in pees, and seide, Men,
27 ȝe ben britheren; whi noyen ȝe ech othere? But he that
dide the wronge to his neiȝbore, puttide hym awey, and seide,
28 Who ordeynede thee prince and domesman on vs? Whethir
thou wolt sle me, as ȝistirdai thou killidist the Egipcian?
29 And in this word Moises flei, and was maad a comeling

30 in the loond of Madian, where he bigat twei sones. And whanne he hadde fillid fourti ȝeer, an aungel apperide to hym in fier of flawme of a buysch, in desert of the mount of Syna.
31 And Moises siȝ, and wondride on the siȝt. And whanne he neiȝede to biholde, the vois of the Lord was maad to hym,
32 and seide, Y am God of ȝoure fadris, God of Abraham, God of Ysaac, God of Jacob. Moises was maad tremblynge, and
33 durste not biholde. But God seide to hym, Do of the schoon of thi feet, for the place in which thou stondist is hooli erthe.
34 Y seynge say the turmentyng of my puple that is in Egipt, and Y herde the mornyng of hem, and Y cam doun to delyuere hem. And now come thou, and Y schal sende thee in
35 to Egipt. This Moises whom thei denyeden, seiynge, Who ordeynede thee prince and domesman on vs? God sente this prince and aȝenbiere, with the hoond of the aungel, that
36 apperide to hym in the busch. This *Moises* ledde hem out, and dide wondris and signes in the loond of Egipt, and in
37 the reed see, and in desert fourti ȝeeris. This is Moises, that seide to the sones of Israel, God schal reise to ȝou a profete
38 of ȝoure bretheren, as me ȝe schulen here him. This it is, that was in the chirche in wildirnesse, with the aungel that spak to hym in the mount of Syna, and with oure fadris;
39 which took words of lijf to ȝyue to vs. To whom oure fadris wolden not obeie, but puttiden hym awei, and weren turned
40 awei in hertis in to Egipt, seiynge to Aaron, Make thou to vs goddis, that schulen go bifore vs; for to this Moyses that ledde vs out of the lond of Egipt, we witen not what is don
41 to hym. And thei maden a calf in tho daies, and offriden a sacrifice to the mawmet; and thei weren glad in the werkis
42 of her hondis. And God turnede, and bitook hem to serue to the knyȝthod of heuene, as it is writun in the book of profetis, Whether ȝe, hous of Israel, offriden to me ,slayn sacri-
43 ficis, ether sacrificis, fourti ȝeris in desert? And ȝe han take

the tabernacle of Moloc, and the sterre of ȝoure god Renſam,
figuris that ȝe han maad to worschipe hem; and Y schal
44 translate ȝou in to Babiloyn. The tabernacle of witnessing
was with oure fadris in desert, as God disposide to hem, and
spak to Moyses, that he schulde make it aftir the fourme that
45 he say. Which also oure fadris token with Jhesu, and
brouȝten in to the possessioun of hethene men, whiche God
puttide awey fro the face of oure fadris, til in to the daies of
46 Dauid, that fonde grace anentis God, and axide that he
47 schulde fynde a tabernacle to God of Jacob. But Salomon
48 bildide the hous to hym. But the hiȝ *God* dwellith not in
49 thingis maad bi hoond, as he seith bi the profete, Heuene is
a seete to me, and the erthe *is* the stool of my feet; what
hous schulen ȝe bilde to me, seith the Lord, ether what place
50 is of my restyng? Whether myn hoond made not alle these
51 thingis? With hard nol, and vncircumcidid hertis and eris
ȝe withstoden eueremore the Hooli Goost; and as ȝoure
52 fadris, so ȝe. Whom of the profetis han not ȝoure fadris
pursued, and han slayn hem that bifor telden of the comyng
of the riȝtful man, whos traitouris and mansleeris ȝe weren
53 now? Whiche token the lawe in ordynaunce of aungels, and
54 han not kept *it*. And thei herden these thingis, and weren
dyuersli turmentid in her hertis, and grenneden with teeth
55 on hym. But whanne Steuene was ful of the Hooli Goost,
he bihelde in to heuene, and say the glorie of God, and
Jhesu stondinge on the riȝthalf of the vertu of God. And he
seide, Lo! Y se heuenes openyd, and mannus sone stond-
56 ynge on the riȝthalf of the vertu of God. And thei crieden
with a greet vois, and stoppiden her eris, and maden with
57 o wille an assauȝt in to hym. And thei brouȝten hym out of
the citee, and stonyden. And the witnessis diden of her
clothis, bisidis the feet of a ȝong man, that was clepid Saule.
58 And thei stonyden Steuene, that clepide *God* to help, seiynge,

59 Lord Jhesu, resseyue my spirit. And he knelide, and criede with a greet vois, and seide, Lord, sette not to hem this synne. And whanne he hadde seid this thing, he diede.

Cap. VIII.

1 But Saul was consentynge to his deth. And greet persecucioun was maad that dai in the chirche, that was in Jerusalem. And alle men weren scatered bi the cuntrees of Judee
2 and Samarie, outakun the apostlis. But good men birieden
3 Steuene, and maden greet mornyng on hym. But Saul greetli distruyede the chirche, and entryde bi housis, and drowe men and wymmen, and bitook hem in to prisoun.
4 And thei that weren scaterid, passiden forth, prechynge the
5 word of God. And Filip cam doun in to a citee of Samarie,
6 and prechide to hem Crist. And the puple ȝaf tent to thes thingis that weren seid of Filip, with o wille herynge and
7 seynge the signes that he dide. For manye of hem that hadden vnclene spirits, crieden with a greet vois, and wenten
8 out. And manye sijk in the palsi, and crokid, weren heelid.
9 Therfor greet ioye was maad in that citee. But there was a man in that citee, whos name was Symount, a witche, that hadde disseyued the folc of Samarie, seiynge, that him silf
10 was sum greet man. Whom alle herkeneden, fro the leest to the moost, and seiden, This is the vertu of God, which is
11 clepid greet. And thei leueden hym, for long tyme he hadde
12 maddid hem with his witche craftis. But whanne thei hadden bileued to Filip, that prechide of the kingdom of God, men and wymmen weren baptisid in the name of Jhesu Crist.
13 And thanne also Symount him silf bileued; and whanne he was baptisid, he drouȝ to Filip; and he sai also that signes and grete vertues weren don, he was astonyed, and wondride.
14 But whanne the apostlis that weren at Jerusalem, hadden herd

that Samarie hadde resseyued the word of God, thei senten to
15 hem Petre and Joon. And whanne thei camen, thei preieden
16 for hem, that thei schulden resseyue the Hooli Goost; for he
cam not ȝit in to ony of hem, but thei weren baptisid oonli in
17 the name of the Lord Jhesu. Thanne thei leiden hoondis on
18 hem, and thei resseyueden the Hooli Goost. And whanne
Symount hadde seyn, that the Hooly Goost was ȝouun bi
leiyng on of the hoondis of the apostlis, and he proferide to
19 hem money, and seide, ȝyue ȝe also to me this power, that
whom euere Y schal leye on myn hoondis, that he resseyue
20 the Hooli Goost. But Petir seide to hym, Thi money be
with thee into perdicioun, for thou gessidist the ȝifte of God
21 schulde be had for monei. Ther is no part, ne sort to thee,
22 in this word, for thin herte is not riȝtful bifor God. Therfor
do thou penaunce for this wickidnesse of thee, and preie
God, if perauenture this thouȝt of thin herte be forȝouun
23 to thee. For Y se that thou art in the gall of bitternesse
24 and in the boond of wickidnesse. And Symount answeride,
and seide, Preie ȝe for me to the Lord, that no thing of these
25 thingis that ȝe han seid, com on me. And thei witnessiden,
and spaken the word of the Lord, and ȝeden aȝen to Jerusa-
26 lem, and prechiden to many cuntrees of Samaritans. And an
aungel of the Lord spak to Filip, and seide, Ryse thou, and
go aȝens the south, to the weie that goith doun fro Jerusa-
lem in to Gasa; this is desert. And he roos, and wente
27 forth. And lo! a man of Ethiopie, a myȝti man seruaunt,
a ȝelding of Candace, the queen of Ethiopiens, which was on
28 alle her richessis, cam to worschipe in Jerusalem. And he
turnede aȝen, sittinge on his chare, and redinge Isaie, the pro-
29 fete. And the spirit seide to Filip, Neiȝe thou, and ioyne thee to
30 this chare. And Filip ran to, and herde hym redynge Ysaie,
the prophete. And he seide, Gessist thou, whether thou vn-
31 dirstondist, what thingis thou redist? And he seide, How

may Y, if no man schewe to me? And he preiede Filip,
32 that he schulde come vp, and sitte with hym. And the place
of the scripture that he redde, was this, As a scheep he was
led to sleyng, and as a lomb bifor a man that scherith him is
33 doumb with out vois, so he openyde not his mouth. In
mekenesse his dom was takun vp; who schal telle out the
generacioun of hym? For his lijf schal be takun awei fro
34 the erthe. And the gelding answeride to Filip, and seide,
Y biseche thee, of what profete seith he this thing? of him
35 silf, ethir of ony othere? And Filip openyde his mouth,
36 and bigan at this scripture, and prechide to him Jhesu. And
the while thei wenten bi the weie, thei camen to a water.
And the gelding seide, Lo! watir; who forbedith me to be
37 baptisid? And Filip seide, If thou bileuest of al the herte, it
is leueful. And he answeride, and seide, Y bileue that Jhesu
38 Crist is the sone of God. And he comaundide the chare to
stonde stille. And thei wenten doun bothe into the watir,
39 Filip and the gelding, and *Filip* baptiside hym. And whanne
thei weren come vp of the watir, the spirit of the Lord
40 rauyschide Filip, and the gelding say hym no more. And
Filip was foundun in Azotus; and he passide forth, and
prechide to alle citees, til he cam to Cesarie.

Cap. IX.

1 But Saul, ȝit a blower of manassis and of betingis aȝens
2 the disciplis of the Lord, cam to the prince of preestis, and
axide of hym lettris in to Damask, to the synagogis; that if
he fond ony men and wymmen of this lijf, he schulde lede
3 *hem* boundun to Jerusalem. And whanne he made his iour-
ney, it bifelde, that he cam nyȝ to Damask. And sudenli
4 a liȝt from heuene schoon aboute hym; and he fallide to the
erthe, and herde a vois seiynge to hym, Saul, Saul, what pur-

5 suest thou me? And he seide, Who art thou, Lord? And
he *seide*, Y am Jhesu of Nazareth, whom thou pursuest. It
6 is hard to thee, to kike aȝens the pricke. And he tremblide,
and wondride, and seide, Lord, what wolt thou that Y do?
7 And the Lord *seide* to hym, Rise vp, and entre in to the citee,
and it schal be seide to thee, what it bihoueth thee to do.
And tho men that wenten with hym, stoden astonyed; for
8 thei herden a vois, but thei sien no man. And Saul roos
fro the earth; and whanne hise iȝen weren opened, he say no
thing. And thei drowen hym bi the hondis, and ledden *hym*
9 in to Damask. And he was thre daies not seynge; and he
10 eete not, nether drank. And a disciple, Ananye bi name, was
at Damask. And the Lord seide to hym in a visioun, Ananye.
11 And he seide, Lo! Y, Lord. And the Lord *seide* to hym,
Rise thou, and go in to a streete that is clepid Rectus; and
seke, in the hous of Judas, Saul bi name of Tharse. For lo!
12 he preieth; and he say a man, Ananye bi name, entringe and
13 leiynge on hym hoondis, that he resseyue siȝt. And Ananye
answerde, Lord, Y haue herd of many of this man, how greete
14 yuelis he dide to thi seyntis in Jerusalem; and this hath power
of the princis of preestis, to bynde alle men that clepen
15 thi name to helpe. And the Lord seide to hym, Go thou, for
this is to me a vessel of chesing, that he bere my name bifore
16 hethene men, and kingis, and tofore the sones of Israel. For
Y schal schewe to hym, how grete thingis it bihoueth hym to
17 suffre for my name. And Ananye wente, and entride in to
the hous; and leide on hym his hondis, and seide, Saul
brothir, the Lord Jhesu sente me, that apperide to thee in the
weie, in which thou camest, that thou se, and be fulfillid with
18 the Hooli Goost. And anoon as the scalis felden fro hise
iȝen, he resseyuede siȝt. And he roos, and was baptisid.
19 And whanne he hadde takun mete, he was coumfortid. And
he was bi sum daies with the disciplis, that weren at Damask.

20 And anoon he entride in to the synagogis, and prechide the
21 Lord Jhesu, for this is the sone of God. And alle men that herden hym, wondriden, and seiden, Whether this is not he that impugnede in Jerusalem hem that clepiden to help this name? and hidir he cam for this thing, that he schulde leede
22 hem boundun to the princis of preestis? But Saul myche more wexede strong, and confoundide the Jewis that dwelliden
23 at Damask, and affermyde that this is Crist. And whanne manye daies weren fillid, Jewis maden a counsel, that thei
24 schulden sle hym. And the aspies of hem weren maad knowun to Saul. And thei kepten the ȝatis dai and niȝt,
25 that thei schulden sle him. But hise disciplis token hym bi nyȝt, and delyuereden hym, and leeten him doun in a leep
26 bi the wal. And whanne he cam in to Jerusalem, he assaiede to ioyne hym to the disciplis; and alle dredden hym, and
27 leueden not that he was a disciple. But Barnabas took, and ledde hym to the apostlis, and telde to hem, how in the weie he hadde seyn the Lord, and that he spak to hym, and hou in
28 Damask he dide tristili in the name of Jhesu. And he was with hem, and entride, and ȝede out in Jerusalem, and dide
29 tristili in the name of Jhesu. And he spak with hethene men, and disputide with Grekis. And thei souȝten to sle
30 hym. Which thing whanne the britheren hadden knowe, thei ledden hym bi nyȝt to Cesarie, and leten hym go to
31 Tarsis. And the chirche bi al Judee, and Galilee, and Samarie, hadde pees, and was edefied, and walkide in the drede of the Lord, and was fillid with coumfort of the Hooli
32 Goost. And it bifelde, that Petre, the while he passide aboute alle, cam to the hooli men that dwelliden at Lidde.
33 And he foond a man, Eneas bi name, that fro eiȝte ȝeer
34 he hadde leie in bed; and he was sijk in palsy. And Petre seide to hym, Eneas, the Lord Jhesu Crist heele thee; rise
35 thou, and araye thee. And anoon he roos. And alle men

that dwelten at Lidde, and at Sarone, saien hym, whiche
36 weren conuertid to the Lord. And in Joppe was a dis-
ciplesse, whose name was Tabita, that is to seie, Dorcas.
This was ful of good werkis and almesdedis, that sche dide.
37 And it bifelde in tho daies, that sche was sijk, and diede.
And whanne thei hadden waischun hir, thei leiden hir in
38 a soler. And for Lidda was ny3 Joppe, the disciplis herden
that Petre was thereynne, and senten twei men to hym, and
39 preieden, That thou tarie not to come to vs. And Petre
roos vp, and cam with hem. And whanne he was comun,
thei ledden hym in to the soler. And alle widewis stoden
aboute hym, wepynge, and schewynge cootis and clothis,
40 which Dorcas made to hem. And whanne alle men weren
put with out forth, Petre knelide, and preiede. And he
turnede to the bodi, and seide, Tabita, rise thou. And sche
openyde hir i3en, and whanne sche si3 Petre, sche sat vp
41 a3en. And he took hir bi the hond, and reiside hir. And
whanne he hadde clepid the hooli men and widewis, he
42 assignede hir alyue. And it was maad knowun bi al Joppe;
43 and many bileueden in the Lord. And it was maad, that
many daies he dwellide in Joppe, at oon Symount, a curiour.

CAP. X.

1 A MAN was in Cesarie, Cornelie bi name, a centurien of the
2 companye of kny3tis, that is seid of Italie; a religious man,
and dredinge the Lord, with al his meyne; doynge many
almessis to the puple, and preynge the Lord euere more.
3 This say in a visioun opinli, as in the hynthe oure of the dai,
an aungel of God entringe in to hym, and seiynge to hym,
4 Cornelie. And he bihelde hym, and was a dred, and seide,
Who art thou, Lord? And he seide to hym, Thi preieris
and thin almesdedis han stied vp in to mynde, in the si3t of

the Lord. And now sende thou men in to Joppe, and clepe
oon Symount, that is named Petre. This is herborid at a
man Symount, curiour, whos hous is bisidis the see. This
schal seie to thee, what it bihoueth thee to do. And whanne
the aungel that spak to hym, was gon awei, he clepide twei
men of his hous, and a knyȝt that dredde the Lord, whiche
weren at his bidding. And whanne he hadde told hem alle
these thingis, he sente hem in to Joppe. And on the dai
suynge, while thei maden iournei, and neiȝeden to the citee,
Petre wente vp in to the hiest place of the hous to preie,
aboute the sixte our. And whanne he was hungrid, he
wolde haue ete. But while thei maden redi, a rauysching of
spirit felde on hym; and he say heuene openyd, and a
vessel comynge doun, as a greet scheet with foure corneris, to
be lette doun fro heuene in to erthe, in which weren alle foure
footid beestis, and crepinge of the erthe, and volatilis of
heuene. And a vois was maad to hym, Rise thou, Petre, and
sle, and ete. And Petre seide, Lord, forbede, for Y neuer
ete ony comun thing and vnclene. And eft the secounde
tyme the vois was maad to him, That thing that God hath
clensid, seye thou not vnclene. And this thing was don bi
thries; and anoon the vessel was resseyued aȝen. And
while that Petre doutide with ynne hym silf, what the visioun
was that he say, lo! the men, that weren sent fro Corneli,
souȝten the hous of Symount, and stoden at the ȝate. And
whanne thei hadden clepid, thei axiden if Symount, that is
named Petre, hadde there herbore. And while Petre thouȝte
on the visioun, the spirit seide to hym, Lo! thre men seken
thee. Therfor ryse thou, and go doun, and go with hem,
and doute thou no thing, for Y sente hem. And Petre cam
doun to the men, and seide, Lo! Y am, whom ȝe seken;
what is the cause, for which ȝe ben come? And thei seiden,
Cornelie, the centurien, a iust man, and dredinge God, and

hath good witnessyng of alle the folc of Jewis, took aunswere
of an hooli aungel, to clepe thee in to his hous, and to here
23 wordis of thee. Therfor he ledde hem inne, and resseyuede
in herbore; and that ny3t thei dwelliden with hym. And in
the dai suynge he roos, and wente forth with hem; and sum
of the britheren folewiden hym fro Joppe, *that thei be wit-*
24 *nessis to Petre.* And the other dai he entride in to Cesarie.
And Cornelie abood hem, with hise cousyns, and necessarie
25 freendis, that weren clepid togidere. And it was don, whanne
Petre was come ynne, Corneli cam metynge hym, and felle
26 doun at hise feet, and worschipide *him.* But Petre reiside
hym, and seide, Aryse thou, also Y my silf am a man, as
27 thou. And he spak with hym, and wente in, and foonde
28 many that weren come togidere. And he seide to hem, 3e
witen, how abhomynable it is to a Jewe, to be ioyned ether
to come to an alien; but God schewide to me, that no man
29 seye a man comyn, ethir vnclene. For which thing Y cam,
whanne Y was clepid, with out douting. Therfor Y axe 3ou,
30 for what cause han 3e clepid me? And Cornelie seide, To
dai foure daies in to this our, Y was preiynge and fastynge
in the nynthe our in myn hous. And lo! a man stood
31 bifore me in a whijt cloth, and seide, Cornelie, thi preier is
herd, and thin almesdedis ben in mynde in the si3t of God.
32 Therfor sende thou in to Joppe, and clepe Symount, that is
named Petre; this is herborid in the hous of Symount cor-
iour, bisidis the see. This, whanne he schal come, schal
33 speke to thee. Therfor anoon Y sente to thee, and thou
didist wel in comynge to vs. Now therfor we alle ben present
in thi si3t, to here the wordis, what euer ben comaundid to
34 thee of the Lord. And Petre openyde his mouth, and seide,
In trewthe Y haue foundun, that God is no acceptor of per-
35 soones; but in eche folk he that dredith God, and worchith
36 ri3twisnesse, is accept to hym. God sente a word to the

children of Israel, schewinge pees bi Jhesu Crist; this is
37 Lord of alle thingis. ȝe witen the word that is maad thorou
al Judee, and bigan at Galile, aftir the baptym that Joon
38 prechide, Jhesu of Nazareth; hou God anoyntide hym with
the Hooli Goost, and vertu; which passide forth in doynge
wel, and heelynge alle men oppressid of the deuel, for God
39 was with hym. And we ben witnessis of alle thingis, whiche
he dide in the cuntrei of Jewis, and of Jerusalem; whom thei
40 slowen, hangynge in a tre. And God reiside this in the
thridde dai, and ȝaf hym to be maad knowun, not to al puple,
41 but to witnessis, bifor ordeyned of God; to vs that eeten and
42 drunken with hym, after that he roos aȝen fro deth. And he
comaundide to vs to preche to the puple, and to witnesse,
that he it is, that is ordeyned of God domesman of the quyk
43 and of deede. To this alle prophetis beren witnessing, that
alle men that bileuen in hym, schulen resseyue remyssioun of
44 synnes bi his name. And ȝit while that Petre spak these
wordis, the Hooli Goost felde on alle that herden the word.
45 And the feithful men of circumcisioun, that camen with Petre,
wondriden, that also in to naciouns the grace of the Hooli
46 Goost is sched out. For thei herden hem spekynge in lan-
47 gagis, and magnyfiynge God. Thanne Petre answeride,
Whether ony man may forbede watir, that these ben not
baptisid, that han also resseyued the Hooli Goost as we?
48 And he comaundide hem to be baptisid in the name of the
Lord Jhesu Crist. Thanne thei preieden hym, that he schulde
dwelle with hem sum daies.

Cap. XI.

1 And the apostlis, and the britheren that weren in Judee,
herden that also hethene men resseyueden the word of God,
2 and thei glorifieden God. But whanne Petre cam to Jeru-

salem, thei that weren of circumcisioun, disputiden aȝens
3 hym, and seiden, Whi entridist thou to men that han pre-
4 pucie, and hast eete with hem? And Petre bigan, and
5 expownede to hem bi ordre, and seide, Y was in the citee of
Joppe, and preiede, and Y sai in rauysching of my mynde a
visioun, that a vessel cam doun, as a greet scheete with foure
coordis, and was sent doun fro heuene; and it cam to me.
6 In to which Y lokinge biheld, and sai foure footid beestis of
the erthe, and beestis, and crepynge beestis, and volatils of
7 heuene. And Y herde also a vois that seide to me, Petre,
8 rise thou, and sle, and eete. But Y seide, Nay, Lord; for
comyn thing ether vnclene entride neuer in to my mouth.
9 And the vois answeride the secounde tyme fro heuene, That
10 thing that God hath clensid, seie thou not vnclene. And this
was don bi thries, and alle thingis weren resseyued aȝen in to
11 heuene. And lo! thre men anoon stooden in the hous, in
12 which Y was; and thei weren sent fro Cesarie to me. And
the spirit seide to me, that Y schulde go with hem, and doute
no thing. Ȝhe, and these sixe britheren camen with me, and
13 we entriden in to the hous of the man. And he telde to vs,
how he say an aungel in his hous, stondinge and seiynge to
hym, Sende thou in to Joppe, and clepe Symount, that is
14 named Petre, which schal speke to thee wordis, in whiche
15 thou schalt be saaf, and al thin hous. And whanne Y hadde
bigunnun to speke, the Hooli Goost felle on hem, as in to vs
16 in the bigynnyng. And Y bithouȝte on the word of the
Lord, as he seide, For Joon baptiside in watir, but ȝe schulen
17 be baptisid in the Hooli Goost. Therfor if God ȝaf to hem
the same grace, as to vs that bileueden in the Lord Jhesu
Crist, who was Y, that myȝte forbeede the Lord, that he ȝyue
not the Hooli Goost to hem that bileueden in the name of
18 Jhesu Crist? Whanne these thingis weren herd, thei helden
pees, and glorifieden God, and seiden, Therfor also to

19 hethene men God hath ȝouun penaunce to lijf. And thei that
weren scaterid of the tribulacioun that was maad vndir
Steuene, walkiden forth to Fenyce, and to Cipre, and to
Antioche, and spaken the word to no man, but to Jewis
20 aloone. But sum of hem weren men of Cipre, and of Cire-
nen; whiche whanne thei hadde entride in to Antioche, thei
21 spaken to the Grekis, and prechiden the Lord Jhesu. And
the hond of the Lord was with hem, and myche noumbre of
22 men bileuynge was conuertid to the Lord. And the word
cam to the eris of the chirche, that was at Jerusalem, on
23 these thingis; and thei senten Barnabas to Antioche. And
whanne he was come, and siȝ the grace of the Lord, he
ioyede, and monestide alle men to dwelle in the Lord in
24 purpos of herte; for he was a good man, and ful of the
Hooli Goost, and of feith. And myche puple was encresid
25 to the Lord. And he wente forth to Tharsis, to seke Saul;
and whanne he hadde foundun hym, he ledde to Antioche.
26 And al a ȝeer thei lyueden ther in the chirche, and tauȝten
myche puple, so that the disciplis weren namyd first at
27 Antioche cristen men. And in these daies profetis camen
28 ouer fro Jerusalem to Antioche. And oon of hem roos vp,
Agabus bi name, and signefiede bi the spirit a greet hungur
to comynge in al the world, which *hungur* was maad vndur
29 Claudius. And alle the disciplis purposidẽn, after that ech
hadde, for to sende in to mynysterie to britheren that dwell-
30 iden in Judee. Which thing also thei diden, and sente *it* to
the eldre men, bi the hoondis of Barnabas and Saul.

Cap. XII.

1 And in the same tyme Eroude the king sente power, to
2 turmente sum men of the chirche. And he slowe bi swerd
3 James, the brothir of Joon. And he siȝ that it pleside to

Jewis, and keste to take also Petre; and the daies of therf
4 looues weren. And whanne he hadde cauȝte Petre, he sente
hym in to prisoun; and bitook to foure quaternyouns of
knyȝtis, to kepe hym, and wolde aftir pask bringe hym forth
5 to the puple. And Petre was kept in prisoun; but preier
was maad of the chirche with out ceessing to God for hym.
6 But whanne Eroude schulde bringe hym forth, in that nyȝt
Petre was slepinge bitwixe twei knyȝtis, and was boundun
with twei cheynes; and the keperis bifor the dore kepten
7 the prisoun. And lo! an aungel of the Lord stoode nyȝ,
and liȝt schoon in the prisoun hous. And whanne he hadde
smyte the side of Petre, he reiside hym, and seide, Rise thou
swiftli. And anoon the cheynes felden doun fro hise hoondis.
8 And the aungel seide to hym, Girde thee, and do on thin
hoosis. And he dide so. And he seide to hym, Do aboute
9 thee thi clothis, and sue me. And he ȝede out, and suede
hym; and he wiste not that it was soth, that was don bi the
10 aungel; for he gesside hym silf to haue sey a visioun. And
thei passiden the first and the secounde warde, and camen to
the iren ȝate that ledith to the citee, which anoon was opened
to hem. And thei ȝeden out, and camen in to o street, and
11 anoon the aungel passide awei fro hym. And Petre turnede
aȝen to hym silf, and seide, Now Y woot verili, that the Lord
sente his aungel, and delyueride me fro the hoond of Eroude,
12 and fro al the abiding of the puple of Jewis. And he bi-
helde, and cam to the hous of Marie, modir of Joon, that is
named Marcus, where many weren gaderid togidre, and
13 preiynge. And whanne he knockid at the dore of the ȝate,
14 a damysel, Rode bi name, cam forth to se. And whanne
sche knewe the vois of Petre, for ioye sche openyde not the
15 ȝate, but ran in, and telde, that Petre stood at the ȝate. And
thei seiden to hir, Thou maddist. But sche affermyde, that
16 it was so. And thei seiden, It is his aungel. But Petre

abood stille, and knockide. And whanne thei hadden opened
17 the dore, thei sayen hym, and wondriden. And he bekenyde
to hem with his hoond to be stille, and telde hou the Lord
hadde led hym out of the prisoun. And he seide, Telle ȝe
to James and to the britheren these thingis. And he ȝede
18 out, and wente in to an othere place. And whanne the dai
was come, ther was not lytil troubling among the knyȝtis,
19 what was don of Petre. And whanne Eroude hadde souȝt
hym, and foonde not, aftir that he hadde made enqueryng of
the keperis, he comaundide hem to be brouȝt to hym. And
he cam doun fro Judee in to Cesarie, and dwellide there.
20 And he was wroth to men of Tyre and of Sidon. And thei
of oon acord camen to hym, whanne thei hadden counseilid
with Bastus, that was the kingis chaumbirleyn, thei axiden
pees, for as myche that her cuntrees weren vitailid of hym.
21 And in a dai that was ordeyned, Eroude was clothid with
kyngis clothing, and sat for domesman, and spak to hem.
22 And the puple criede, The voicis of God, and not of man.
23 And anoon an aungel of the Lord smoot hym, for he hadde
not ȝouun onour to God; and he was wastid of wormes, and
24 diede. And the word of the Lord waxide, and was multi-
25 plied. And Barnabas and Saul turneden aȝen fro Jerusalem,
whanne the mynystrie was fillid, and token Joon, that was
named Marcus.

Cap. XIII.

1 And profetis and doctouris weren in the chirche that was
at Antioche, in which Barnabas, and Symount, that was
clepid Blac, and Lucius Cironense, and Manaen, that was the
2 soukynge fere of Eroude tetrarke, and Saul *weren*. And
whanne thei mynystriden to the Lord, and fastiden, the Hooli
Goost seide to hem, Departe ȝe to me Saul and Barnabas, in
3 to the werk to which Y haue takun hem. Thanne thei fast-

iden, and preieden, and leiden hondis on hem, and leten hem
4 go. But thei weren sent of the Hooli Goost, and wenten
forth to Seleucia, and fro thennus thei wenten bi boot to
5 Cipre. And whanne thei camen to Salamyne, thei prechiden
the word of God in the synagogis of Jewis; and thei hadden
6 also Joon in mynystrie. And whanne thei hadden walkid
bi al the ile to Pafum, thei founden a man, a witche, a false
7 profete, a Jewe, to whom the name was Bariesu, that was
with the proconsul Sergius Paule, a prudent man. This
clepide Barnabas and Poul, and desiride to here the word
8 of God. But Elymas witche withstoode hem; for his name
is expowned so; and he sou3te to turne awei the pro-
9 consul fro bileue. But Saul, which *is seid* also Paul, was
10 fillid with the Hooli Goost, and bihelde in to hym, and seide,
A! thou ful of al gile, and al falsnesse, thou sone of the
deuel, thou enemye of al ri3twisnesse, thou leeuest not to
11 turne vpsodoun the ri3tful weies of the Lord. And now lo!
the hoond of the Lord *is* on thee, and thou schalt be blynde,
and not seynge the sunne in to a tyme. And anoon myste
and derknesse felden doun on hym; and he 3ede aboute,
12 and sou3te hym that schulde 3yue hoond to hym. Thanne the
proconsul, whanne he hadde seyn the dede, bileuede, won-
13 dringe on the techyng of the Lord. And whanne fro
Pafum Poul hadde go bi a boot, and thei that weren with
hym, thei camen to Pergen of Pamfilie; but Joon departide
14 fro hem, and turnede a3en to Jerusalem. And thei 3eden
to Pergen, and camen to Antioche of Persidie; and thei
entriden in to the synagoge in the dai of sabatis, and saten.
15 And after the redyng of the lawe and of the prophetis, the
princis of the synagoge senten to hem, and seiden, Britheren,
if ony word of exortacioun to the puple is in 3ou, seie 3e.
16 And Poul roos, and with hoond baad silence, and seide,
17 Men of Israel, and 3e that dreden God, here 3e. God of the

puple of Israel chees oure fadris, and enhaunside the puple,
whanne thei weren comelingis in the loond of Egipt, and
18 in an hiȝ arme he ledde hem out of it; and bi the tyme of
19 fourti ȝeeris he suffride her maneres in desert. And he
destriede seuene folkis in the loond of Canaan, and bi sort
20 departide to hem her lond, as aftir foure hundrid and fifti
ȝeeris. And aftir these thingis he ȝaf domesmen, to Samuel,
21 the profete. And fro that tyme thei axiden a kyng, and
God ȝaf to hem Saul, the sone of Cis, a man of the lynage
22 of Beniamyn, bi fourti ȝeeris. And whanne he was don
awei, he reiside to hem Dauid king, to whom he bar wit-
nessing, and seide, Y haue foundun Dauid, the sone of
Jesse, a man aftir myn herte, which schal do alle my willis.
23 Of whos seed bi the biheest God hath led out to Israel
24 a sauyoure Jhesu, whanne Joon prechide bifor the face of
his comyng the baptym of penaunce to al the puple of
25 Israel. But whanne Joon fillide his cours, he seide, Y am
not he, whom ȝe demen me to be; but lo! he cometh aftir
me, and Y am not worthi to doon of the schoon of hise feet.
26 Britheren, and sones of the kynde of Abraham, and whiche
that in ȝou dreden God, to ȝou the word of helthe is sent.
27 For thei that dwelliden at Jerusalem, and princis of it, that
knewen not this Jhesu, and the voicis of prophetis, that by
28 euery sabat ben red, demyden, and filliden; and thei founden
in hym no cause of deth, and axiden of Pilat, that thei
29 schulden sle hym. And whanne thei hadden endid alle
thingis that weren writun of hym, thei token hym doun
30 of the tre, and leiden hym in a graue. And God reiside
31 hym fro deth in the thridde dai; which was seyn bi mony
daies to hem that wenten ỽp togidere with hym fro Galilee,
in to Jerusalem, which ben til now his witnessis to the puple.
32 And we schewen to ȝou the biheest that was maad to oure
33 fadris; for God hath fulfillid this to her sones, and aȝenreisid

Jhesu; as in the secounde salm it is writun, Thou art my
34 sone, to dai Y bigat thee. And he aȝenreiside hym fro deth,
that he schulde not turne aȝen in to corrupcioun, seide thus,
For Y schal ȝyue to ȝou the hooli trewe thingis of Dauid.
35 And therfor and on an othere stide he seith, Thou schalt
36 not ȝyue thin hooli to se corrupcioun. But Dauid in his
generacioun, whanne he hadde mynystrid to the wille of God,
diede, and was leid with hise fadris, and say corrupcioun;
37 but he whom God reiside fro deth, say not corrupcioun.
38 Therfor, britheren, be it knowun to ȝou, that bi hym re-
myssioun of synnes is teld to ȝou, fro alle synnes, of whiche
39 ȝe myȝten not be iustified in the lawe of Moises. In this ech
40 man that belieueth, is iustified. Therfor se ȝe, that it come
41 not to ȝou, that is biforeseid in the profetis, ȝe dispiseris, se
ȝe, and wondre ȝe, and be ȝe scaterid abrood; for Y worche
a werk in ȝoure daies, a werk that ȝe schulen not bileue, if
42 ony man schal telle *it* to ȝou. And whanne thei ȝeden out,
thei preieden, that in the sabat suynge thei schulden speke
43 to hem these wordis. And whanne the synagoge was left,
manye of Jewis and of comelingis worschypynge God sueden
Poul and Barnabas; that spaken, and counseliden hem, that
44 thei schulden dwelle in the grace of God. And in the sabat
suynge almest al the citee cam togidir, to here the word of
45 God. And Jewis sien the puple, and weren fillid with enuye,
and aȝenseiden these thingis that weren seyd of Poul, and
46 blasfemyden. Thanne Poul and Barnabas stidfastli seiden,
To ȝou it bihofte first to speke the word of God; but for ȝe
putten it awei, and han demyd ȝou vnworthi to euerlastinge
47 lijf, lo! we turnen to hethen men. For so the Lord comaund-
ide vs, Y haue set thee in to liȝt to hethen men, that thou
48 be in to helthe to the vtmest of erthe. And hethen men
herden, and ioieden, and glorifieden the word of the Lord;
and bileueden, as manye as weren bifore ordeyned to euer-

49 lastinge lijf. And the word of the Lord was sowun bi al
50 the cuntre. But the Jewis stiriden religiouse wymmen, and
onest, and the worthiest men of the citee, and stireden per-
secucioun aȝens Poul and Barnabas, and dryuen hem out of
51 her cuntreis. And thei schoken awei in to hem the duste
52 of her feet, and camen to Yconye. And the disciplis weren
fillid with ioye and the Hooli Goost.

Cap. XIV.

1 But it bifelde at Yconye, that thei entriden togidir in to
the synagoge of Jewis, and spaken, so that ful greet mul-
2 titude of Jewis and Greekis bileueden. But the Jewis that
weren vnbileueful, reiseden persecucioun, and stiriden to
wraththe the soulis of hethene men aȝens the britheren; but
3 the Lord ȝaf soone pees. Therfor thei dwelliden myche
tyme, and diden tristili in the Lord, berynge witnessyng to
the word of his grace, ȝyuynge signes and wondris to be
4 maad bi the hondis of hem. But the multitude of the citee
was departid, and sum weren with the Jewis, and sum with
5 the apostlis. But whanne ther was maad an asaute of the
hethene men and the Jewis, with her princis, to turmenten
6 and to stonen hem, thei vndurstoden, and fledden togidere
to the citees of Licaonye, and Listris, and Derben, and into al
the cuntre aboute. And thei prechiden there the gospel, and
al the multitude was moued togider in the teching of hem.
7 Poul and Barnabas dwelten at Listris. And a man at Listris
was sijk in the feet, and hadde sete crokid fro his modris
8 wombe, which neuer hadde goen. This herde Poul spekinge;
and Poul biheld hym, and siȝ that he hadde feith, that he
9 schulde be maad saaf, and seide with a greet vois, Rise thou
10 vp riȝt on thi feet. And he lippide, and walkide. And the
puple, whanne thei hadde seyn that that Poul dide, residen her
vois in Licaon tunge, and seiden, Goddis maad lijk to men

ben comun doun to vs. And thei clepiden Barnabas Jubiter,
and Poul Mercurie, for he was ledere of the word. And the
preest of Jubiter that was bifor the citee, brouȝte boolis and
crownes bifor the ȝatis, with puplis, and wolde haue maad
sacrifice. And whanne the apostlis Barnabas and Poul
herden this, thei to-renten her cootis; and thei skipten out
among the puple, and crieden, and seiden, Men, what don ȝe
this thing? and we ben deedli men lijk ȝou, and schewen
to ȝou, that ȝe be conuertid fro these veyn thingis to the
lyuynge God, that maad heuene, and erthe, and the see, and
alle thingis that ben in hem; which in generaciouns passid
suffride alle folkis to gon in to her owne weies. And ȝit he
lefte not hym silf with out witnessing in wel doyng, for he
ȝaf reyns fro heuene, and times beringe fruyt, and fulfillide
ȝoure hertis with meete and gladnesse. And thei seiynge
these thingis, vnnethis swagiden the puple, that thei offriden
not to hem. But sum Jewis camen ouer fro Antioche and
Iconye, and counseilden the puple, and stonyden Poul, and
drowen out of the citee, and gessiden that he was deed.
But whanne disciplis weren comun aboute him, he roos, and
wente in to the citee; and in the dai suynge he wente forth
with Barnabas in to Derben. And whanne thei hadden
prechid to the ilk citee, and tauȝte manye, thei turneden aȝen
to Listris, and Iconye, and to Antioche; confermynge the
soulis of disciplis, and monestinge, that thei schulden dwelle
in feith, and seiden, That bi many tribulaciouns it behoueth
vs to entre in to the kingdom of heuenes. And whanne thei
hadden ordeined prestis to hem bi alle citees, and hadden
preied with fastyngis, thei bitoken hem to the Lord, in whom
thei bileueden. And thei passiden Persidie, and camen to
Pamfilie; and thei spaken the word of the Lord in Pergen,
and camen doun in to Italie. And fro thennys thei wenten
bi boot to Antiochie, fro whennus thei weren takun to the

26 grace of God, in to the werk that thei filliden. And whanne
thei weren comun, and hadden gaderid the chirche, thei
telden hou grete thingis God dide with hem, and that he
27 hadde openyde to hethene men the dore of feith. And thei
dwelliden not a litil tyme with the disciplis.

CAP. XV.

1 AND summe camen doun fro Judee, and tauȝten britheren,
That but ȝe ben circumcidid after the lawe of Moises, ȝe
2 moun not be maad saaf. Therfor whanne ther was maad
not a litil discencioun to Poul and Barnabas aȝens hem, thei
ordeyneden, that Poul and Barnabas, and summe othere of
hem, schulden go vp to the apostlis and preestis in Jeru-
3 salem, on this questioun. And so thei weren led forth of
the chirche, and passiden bi Fenyce and Samarie; and thei
telden the conuersacioun of hethene men, and thei maden
4 greet ioie to alle the britheren. And whanne thei camen to
Jerusalem, thei weren resseyued of the chirche and of the
apostlis, and of the eldre men, and telden, hou greet thingis
5 God dide with hem. But summe of the erise of Fariseis,
that bileueden, risen vp, and seiden, That it bihoueth hem
to be circumsidid, and to comaunde to kepe also the
6 lawe of Moises. And the apostlis and eldre men, camen
7 togidre, to se of this word. And whanne there was maad
a greet sekyng herof, Petre roos, and seide to hem, Brith-
eren, ȝe witen, that of elde daies in ȝou God chees bi
my mouth hethene, to here the word of the gospel, and
8 to bileue; and God, that knewe hertis, bar witnessing, and
9 ȝaf to hem the Hooli Goost, as also to vs; and no thing
diuerside bitwixe vs and hem, and clenside the hertis of hem
10 bi feith. Now thanne what tempten ȝe God, to putte a ȝok
on the necke of the disciplis, which nether we, nether oure
11 fadris miȝten bere? But bi the grace of oure Lord Jhesu

12 Crist we bileuen to be saued, as also thei. And al the mul-
titude helde pees, and herden Barnaban and Poul, tellinge
hou grete signes and wondris God dide bi hem in hethene
13 men. And aftir that thei helden pees, James answeride, and
14 seide, Britheren, here ȝe me. Symount telde, hou God
visitide, first to take of hethene men a puple to his name.
15 And the wordis of prophetis acorden to him, as it is writun,
16 Aftir this Y schal turne aȝen, and bilde the tabernacle of
Dauid, that felle doun; and Y schal bilde aȝen the cast
17 doun thingis of it, and Y schal reise it; that other men seke
the Lord, and alle folkis on which my name is clepid to
18 helpe; the Lorde doynge this thing, seith. Fro the world,
19 the werk of the Lord is knowun to the Lord. For which
thing Y deme hem that of hethene men ben conuertid to
20 God, to be not disesid, but to write to hem, that thei absteyne
hem fro defoulingis of maumetis, and fro fornicacioun, and
21 stranglid thingis, and blood. For Moyses of elde tymes hath
in alle citees hem that prechen him in synagogis, where bi
22 ech sabat he is red. Thanne it pleside to the apostlis, and
to the eldre men, with al the chirche, to chees men of hem,
and sende to Antioche, with Poul and Barnabas, Judas,
that was named Barsabas, and Silas, the firste men among
23 britheren; and wroten bi the hondis of hem, Apostlis and
eldre britheren to hem that ben at Antioche, and Sirie, and
24 Silice, britheren of hethene men, greting. For we herden
that summe wenten out fro vs, and trobliden ȝou with wordis,
and turneden vpsodoun ȝoure soulis, to whiche men we
25 comaundiden not, it pleside to vs gaderid in to oon, to chese
men, and sende to ȝou, with oure most dereworthe Barnabas
26 and Poul, men that ȝauen her lyues for thȩ name of oure
27 Lord Jhesu Crist. Therfor we senten Judas and Silas, and
28 thei schulen telle the same thingis to ȝou bi wordis. For it is
seyn to the Hooly Goost and to vs, to putte to ȝou no thing

29 more of charge, than these nedeful thingis, that ȝe absteyne
ȝou fro the offrid thingis of maumetis, and blood stranglid,
and fornicacioun. Fro whiche ȝe kepinge ȝou, schulen do wel.
30 Fare ȝe wel. Therfor thei weren let go, and camen doun to
Antioche; and whanne the multitude was gaderid, thei token
31 the epistle; which whanne thei hadden red, thei ioyden on
32 the coumfort. And Judas and Silas and thei, for thei weren
prophetis, coumfortiden britheren, and confermyden with ful
33 many wordis. But aftir that thei hadden be there a lytil
while, thei weren let go of britheren with pees, to hem that
34 hadden sent hem. But it was seyn to Silas, to dwelle there;
35 and Judas wente aloone to Jerusalem. And Poul and Bar-
nabas dwelten at Antioche, techinge and prechinge the word
36 of the Lord, with othere manye. But after summe daies,
Poul seide to Barnabas, Turne we aȝen, and visite britheren
bi alle citees, in whiche we han prechid the word of the Lord,
37 hou thei han hem. And Barnabas wolde take with hym
38 Joon, that was named Marcus. But Poul preiede him, that
he that departide fro hem fro Pamfilie, and wente not with
39 hem in to the werk, schulde not be resseyued. And dis-
sencioun was maad, so that thei departiden a twynny. And
40 Barnabas took Mark, and cam bi boot to Cipre. And Poul
chees Silas, and wente forth fro the britheren, and was bitakun
41 to the grace of God. And he wente bi Sirie and Silice, and
confermyde the chirche, comaundinge to kepe the heestis of
apostlis and eldre men.

Cap. XVI.

1 And he cam in to Derben and Listram. And lo! a disciple
was there, bi name Timothe, the sone of a Jewesse cristen,
2 and of the fadir hethen. And britheren that weren in Listris
3 and Iconye, ȝeldiden good witnessing to hym. And Poul
wolde that this man schulde go forth with him, and he took,

and circumsidide hym, for Jewis that weren in the places.
4 For alle wisten, that his fadir was hethen. Whanne thei
passiden bi citees, thei bitoken to hem to kepe the techingis,
that weren demyd of apostlis and eldre men, that weren
5 at Jerusalem. And the chirches weren confermed in feith,
6 and encreseden in noumbre eche dai. And thei passiden
Frigie, and the cuntre of Galathi, and weren forbedun
of the Hooli Goost to speke the word of God in Asie.
7 And whanne thei camen in to Mysie, thei assaieden to go
in to Bithynye, and the spirit of Jhesu suffride not hem.
8 But whanne thei hadden passid bi Mysie, thei camen doun
9 to Troade; and a visioun bi nyȝt was schewid to Poul. But
a man of Macedonye that stoode, preiede hym, and seide,
10 Go thou in to Macedonye, and helpe vs. And as he hadde
sei the visioun, anoon we souȝten to go forth in to Macedonye,
and weren maad certeyn, that God hadde clepid vs to preche
11 to hem. And we ȝeden bi schip fro Troade, and camen
to Samatrachia with streiȝt cours; and the dai suynge to
12 Neapolis; and fro thennus to Filippis, that is the firste part
of Macedonye, the citee colonye. And we weren in this
13 citee summe daies, and spaken togidere. And in the dai
of sabotis we wenten forth with out the ȝate bisidis the flood,
where preier semyde to be; and we saten, and spaken to
14 wymmen that camen togidere. And a womman, Lidda bi
name, a purpuresse of the cite of Tiatirens, worschipinge
God, herde; whos herte the Lord openyde to ȝyue tente to
15 these thingis, that weren seid of Poul. And whanne sche
was baptisid and hir hous, sche preyede, and seide, If ȝe han
demyd that Y am feithful to the Lord, entre ȝe in to myn
16 hous, and dwelle. And sche constreynede vs. And it was
don, whanne we ȝeden to preier, that a damysel that hadde
a spirit of diuynacioun, mette vs, which ȝaf greet wynnyng
17 to her lordis in dyuynynge. This suede Poul and vs, and

criede, and seide, These men ben seruauntis of the hiȝ God,
18 that tellen to ȝou the weie of helthe. And this sche dide
in many daies. And Poul sorewide, and turnede, and seide
to the spirit, Y comaunde thee in the name of Jhesu Crist,
that thou go out of hir. And he wente out in the same our.
19 And the lordis of hir siȝen, that the hope of her wynnyng
wente awei, and thei token Poul and Silas, and ledden in to
20 the dom place, to the princis. And thei brouȝten hem to the
magistratis, and seiden, These men disturblen oure citee, for
21 thei ben Jewis, and schewen a custom, which it is not leueful
22 to vs tꝙ resseyue, nether do, sithen we ben Romayns. And
the puple and magistratis runnen aȝens hem, and when thei
hadden to-rente the cootis of hem, thei comaundiden hem to
23 be betun with ȝerdis. And whanne thei hadden ȝouun to
hem many woundis, thei senten hem into prisoun, and
comaundiden to the kepere, that he schulde kepe hem dili-
24 gentli. And whanne he hadde take siche a precept, he putte
hem into the ynnere prisoun, and streynede the feet of hem
25 in a tre. And at mydniȝt Poul and Silas worschipide, and
heriden God; and thei that weren in kepyng herden hem.
26 And sudenli a greet erthe mouyng was maad, so that the
foundementis of the prisoun weren moued. And anoon alle
the doris weren openyd, and the boondis of alle weren lousid.
27 And the kepere of the prisoun was awakid, and siȝ the ȝatis of
the prisoun openyd, and with a swerd drawun out he wolde
haue slawe hym silf, and gesside that the men that weren
28 boundun, hadden fled. But Poul criede with a greet vois, and
29 seide, Do thou noon harm to thi silf, for alle we ben here. And
he axide liȝt, and entride, and tremblide, and felle doun to
30 Poul and to Silas at *her* feet. And he brouȝte hem with out
forth, and seide, Lordis, what bihoueth me to do, that Y be
31 maad saaf? And thei seiden, Bileue thou in the Lord Jhesu,
32 and thou schalt be saaf, and thin hous. And thei spaken

to hym the word of the Lord, with alle that weren in his
33 hous. And he took hem in the ilke our of the niȝt, and
waschide her woundis. And he was baptisid, and al his
34 hous anoon. And whanne he hadde led hem in to his
hous, he settide to hem a boord. And he was glad with al
35 his hous, and bileuede to God. And whanne dai was come,
the magistratis senten catchepollis, and seiden, Delyuere thou
36 tho men. And the kepere of the prisoun telde these wordis
to Poul, That the magistratis han sent, that ȝe be delyuered;
37 now therfor go ȝe out, and go ȝe in pees. And Poul seide
to hem, Thei senten vs men of Rome in to prisoun, that
weren betun openli and vndampned, and now priueli thei
bringen vs out; not so, but come thei hem silf, and delyuere
38 vs out. And the catchepollis telden these wordis to the
magistratis; and thei dredden, for thei herden that thei
39 weren Romayns. And thei camen, and bisechiden hem,
and thei brouȝten hem out, and preieden, that thei schulden
40 go out of the citee. And thei ȝeden out of the prisoun,
and entriden to Lidie. And whanne thei siȝen britheren,
thei coumfortiden hem, and ȝeden forth.

Cap. XVII.

1 And whanne thei hadden passid bi Amfipolis and Appol-
lonye, thei camen to Thessolonyk, where was a synagoge
2 of Jewis. And bi custom Poul entride to hem, and bi thre
3 sabatis he declaride to hem of scripturis, and openyde, and
schewide that it bihoſte Crist to suffre, and rise aȝen fro
deth, and that this is Jhesus Crist, whom Y telle to ȝou.
4 And summe of hem bileueden, and weren ioyned to Poul
and to Silas; and a greet multitude of hethene men wor-
5 schipide God, and noble wymmen not a fewe. But the
Jewis hadden enuye, and token of the comyn puple summe
yuele men, and whanne thei hadden maad a cumpenye,

thei moueden the citee. And thei camen to Jasouns hous,
6 and souȝten hem to brynge forth among the puple. And
whanne thei founden hem not, thei drowen Jasoun and
summe britheren to the princis of the citee, and crieden,
That these it ben, that mouen the world, and hidir thei
7 camen, whiche Jason resseyuede. And these alle don aȝens
the maundementis of the emperour, and seien, that Jhesu is
8 anothir king. And thei moueden the puple, and the princis
9 of the citee, herynge these thingis. And whanne satisfaccioun
was takun of Jason, and of othere, thei leten Poul and
10 Silas go. And anoon bi niȝt britheren leten Silas go in to
Beroan. And whanne thei camen thidur, thei entriden in to
11 the synagoge of the Jewis. But these weren the worthier
of hem that ben at Thessolonik, whiche resseyueden the word
with al desire, eche dai sekinge scripturis, if these thingis
12 hadden hem so. And manye of hem bileueden and of hethen
13 wymmen onest and men not a fewe. But whanne the Jewis
in Tessalonyk hadden knowe, that also at Bero the word of
God was prechid of Poul, thei camen thidir, mouynge and
14 disturblynge the multitude. And tho anoon britheren de-
lyuerden Poul, that he schulde go to the see; but Sylas and
15 Tymothe dwelten there. And thei that ledden forth Poul,
ledden hym to Atenes. And whanne thei hadden take
maundement of him to Silas and to Tymothe, that ful
hiȝyngli thei schulden come to hym, thei wenten forth.
16 And while Poul abood hem at Atenys, his spirit was moued
17 in him, for he saiȝ the citee ȝouun to ydolatrie. Therfor he
disputide in the synagoge with the Jewis, and with men that
worschipiden God, and in the dom place, by alle daies to
18 hem that herden. And summe Epeicureis, and Stoisens,
and filosofris disputiden with hym. And summe seiden,
What wole this sowere of wordis seie? And othere seiden,
He semeth to be a tellere of newe fendis; for he telde to

19 hem Jhesu, and the aȝenrisyng. And thei token, and ledden
hym to Ariopage, and seide, Moun we wite, what is this
20 newe doctryne, that is seid of thee? For thou bringist ynne
summe newe thingis to oure eeris; therfor we wolen wite,
21 what these thingis wolen be. For alle men of Athenys and
comlingis herborid ȝauen tent to noon other thing, but ether
22 to seie, ethir to here, sum newe thing. And Poul stood in
the myddil of Ariopage, and seide, Men of Athenys, bi alle
23 thingis Y se ȝou as veyn worschipers. For Y passide, and
siȝ ȝoure maumetis, and foond an auter, in which was writun,
To the vnknowun God. Therfor which thing ȝe vnknowynge
24 worschipen, this thing Y schew to ȝou. God that made the
world and alle thingis that ben in it, this, for he is Lord
of heuene and of erthe, dwellith not in templis maad with
25 hoond, nethir is worschipid bi mannus hoondis, nether hath
nede of ony thing, for he ȝyueth lijf to alle men, and
26 brethinge, and alle thingis; and made of oon al the kinde
of men to enhabite on al the face of the erthe, determynynge
tymes ordeyned, and termes of the dwellynge of hem, to
27 seke God, if perauenture thei felen hym, ether fynden, thouȝ
28 he be not fer fro eche of ȝou. For in hym we lyuen, and
mouen, and ben. As also summe of ȝoure poetis seiden,
29 And we ben also the kynde of hym. Therfor sithen we ben
the kynde of God, we schulen not deme, that godli thing
is lijk gold, and siluer, ethir stoon, ethir to grauyng of craft
30 and thouȝt of man. For God dispisith the tymes of this
vnkunnyng, and now schewith to men, that alle euery where
31 doon penaunce; for that he hath ordeyned a dai, in which
he schal deme the world in equite, in a man in which he
ordeynede, and ȝaf feith to alle men, and reiside hym fro
32 deth. And whanne thei hadden herd the aȝenrysing of deed
men, summe scorneden, and summe seiden, We schulen
33 here thee eft of this thing. So Poul wente out of the

34 myddil of hem. But summen drowen to hym, and bileueden. Among whiche Dynyse Aropagite *was*, and a womman, bi name Damaris, and othere men with hem.

Cap. XVIII.

1 Aftir these thingis Poul ȝede out of Atenes, and cam to
2 Corinthie. And he fonde a man, a Jewe, Aquila bi name, of Ponte bi kynde, that late cam from Ytalie, and Priscille, his wijf, for that Claudius comaundide alle Jewis to departe
3 fro Rome; and he cam to hem. And for he was of the same craft, he dwellide with hem, and wrouȝte; and thei
4 weren of roopmakeris craft. And he disputide in the synagoge bi ech sabat, puttynge among the name of the Lord
5 Jhesu; and he counselide Jewis and Grekis. And whanne Silas and Tymothe camen fro Macedonye, Poul ȝaf bisynesse to the word, and witnesside to the Jewis, that Jhesu is Crist.
6 But whanne thei aȝenseiden and blasfemyden, he schoke awei hise clothis, and seide to hem, ȝoure blood *be* on ȝoure heed; Y schal be clene from hennus forth, and schal go to hethene
7 men. And he passide fro thennus, and entride in to the hous of a iust man, Tite bi name, that worschipide God,
8 whos hous was ioyned to the synagoge. And Crispe, prince of the synagoge, bileuede to the Lord, with al his hous. And many of the Corinthies herden, and bileueden, and
9 weren cristened. And the Lord seide bi nyȝt to Poul bi a visioun, Nyle thou drede, but speke, and be not stille;
10 for Y am with thee, and no man schal be put to thee to
11 noye thee, for myche puple is to me in this citee. And he dwellide there a ȝeer and sixe monethis, techinge among hem
12 the word of God. But whanne Gallion was proconsul of Acaye, Jewis risen vp with oo wille aȝens Poul, and ledden
13 hym to the doom, and seiden, Aȝens the lawe this counselith
14 men to worschipe God. And whanne Poul bigan to opene

his mouth, Gallion seide to the Jewis, If there were ony wickid thing, ether yuel trespas, ȝe Jewis, riȝtli Y schulde
15 suffre ȝou; but if questiouns ben of the word, and of names of ȝoure lawe, bisee ȝou silf; Y wole not be domesman of
16 these thingis. And he droof hem fro the doom place.
17 And alle token Sostenes, prince of the synagoge, and smoten him bifor the doom place; and no thing of these
18 was to charge to Gallion. And whanne Poul hadde abidun many daies, he seide fare wel to britheren, and bi boot cam to Syrie. And Priscille and Aquila camen with hym, whiche hadden clippid his heed in Tencris; for he had a vow.
19 And he cam to Effesie, and there he lefte hem; and he ȝede
20 in to the synagoge, and disputide with Jewis. And whanne thei preieden, that he schulde dwelle more time, he con-
21 sentide not, but he made fare wel, and seide, Eft Y schal turne aȝen to ȝou, if God wole; and he wente forth fro
22 Effesi. And he cam doun to Cesarie, and he ȝede vp, and
23 grette the chirche, and cam doun to Antiochie. And whanne he hadde dwellide there sumwhat of time, he wente forth, walkinge bi rewe thorou the cuntrei of Galathie, and Frigie,
24 and confermyde alle the disciplis. But a Jewe, Apollo bi name, a man of Alisaundre of kinde, a man eloquent, cam to
25 Effesie; *and he was* myȝti in scripturis. This man was tauȝt the weie of the Lord, and was feruent in spirit, and spak, and tauȝte diligentli tho thingis that weren of Jhesu, and
26 knew oonli the baptym of Joon. And this man bigan to do tristili in the synagoge. Whom whanne Priscille and Aquila herden, thei token hym, and more diligentli expowneden to
27 hym the weie of the Lord. And whanne he wolde gō to Acaie, britheren excitiden, and wroten to the disciplis, that thei schulden resseyue hym; which whanne he cam, ȝaf
28 myche to hem that bileueden. For he greetli ouercam Jewis, and schewide opynli bi scripturis, that Jhesu is Crist.

CAP. XIX.

1 AND it bifelle, whanne Apollo was at Corinthi, that Poul whanne he hadde go the hiȝer coostis, he cam to Efesie, and
2 foond summe of disciplis. And he seide to hem, Whethir ȝe that bileuen han resseyued the Hooli Goost? And thei seiden to hym, But nether han we herd, if the Hooli Goost is.
3 And he seide, Therfor in what thing ben ȝe baptisid? And
4 thei seiden, In the baptym of Joon. And Poul seide, Joon baptiside the puple in baptym of penaunce, and tauȝte, that thei schulden bileue in hym that was to comynge after hym,
5 that is, in Jhesu. Whanne thei herden these thingis, thei
6 weren baptisid in the name of the Lord Jhesu. And whanne Poul hadde leid on hem his hoondis, the Hooli Goost cam
7 in hem, and thei spaken with langagis, and profecieden. And
8 alle weren almest twelue men. And he ȝede in to the synagoge, and spak with trist thre monethis, disputinge and
9 tretinge of the kingdom of God. But whanne summe weren hardid, and bileueden not, and cursiden the weie of the Lord bifor the multitude, he ȝede awei fro hem, and departide the disciplis, and disputide in the scole of a myȝti man
10 eche dai. This was doon bi twei ȝeeris, so that alle that dwelliden in Asie herden the word of the Lord, Jewis and
11 hethene men. And God dide vertues not smale bi the hoond
12 of Poul, so that on sijk men the sudaries weren borun fro his bodye, and sijknessis departiden fro hem, and wickid
13 spiritis wenten out. But also summe of the Jewis exorsisists ȝeden aboute, and assaieden to clepe the name of the Lord Jhesu Crist on hem that hadden yuele spiritis, and seiden,
14 Y coniure ȝou bi Jhesu, whom Poul prechith. And ther weren seuene sones of a Jewe, Steuen, a prince of preestis,
15 that diden this thing. But the yuel spirit answeride, and seide to hem, Y knowe Jhesu, and Y knowe Poul; but who

16 ben ȝe? And the man in which was the worste deuel, lippide
on hem, and hadde victorie of bothe, and was stronge aȝens
hem, that thei nakid and woundid fledden awei fro that hous.
17 And this thing was maad knowun to alle the Jewis and to
hethene men, that dwelliden at Effesie; and drede felle doun
on hem alle, and thei magnyfieden the name of the Lord
18 Jhesu. And many men bileueden, and camen, knowlechinge
19 and tellynge her dedis. And manye of them that sueden
curiouse thingis, brouȝten togidere bookis, and brenneden
hem bifor alle men; and whanne the prices of tho weren
acountid, thei founden monei of fifti thousynd pens; so
20 strongli the word of God wexide, and was confermyd. And
21 whanne these thingis weren fillid, Poul purposide in spirit,
aftir that Macedony was passid and Acaie, to go to Jeru-
salem, and seide, For aftir that Y schal be there, it bihoueth
22 me to se also Rome. And he sente in to Macedonye twey
men, that mynystriden to hym, Tymothe, and Eraste, and he
23 dwellide for a tyme in Asie. And a greet troubling was
24 maad in that dai, of the weie of the Lord. For a man,
Demetrie bi name, a worcher in siluer, makide siluer housis
to Diane, and ȝaf to crafti men myche wynnyng; which he
25 clepide togidere hem that weren suche maner werkmen, and
seide, Men, ȝe witen that of this craft wynnyng is to vs;
26 and ȝe seen and heren, that this Poul counseilith and turneth
awei myche puple, not oonli of Effesie, but almest of al
Asie, and seith, that thei ben not goddis, that ben maad with
27 hoondis. And not oonli this part schal be in perel to vs,
to come in to repreef, but also the temple of the greet Dian
schal be acountid in to nouȝt; ȝhe, and the maieste of
hir schal bigynne to be destried, whom al Asie and the
28 world worschipith. Whanne these thingis weren herd, thei
weren fillid with ire, and crieden, and seiden, Greet *is* the
29 Dian of Effesians. And the citee was fillid with confusioun,

and thei maden an asaut with oon wille in to the teaatre,
and tooken Gayus and Aristark, men of Macedonye, felawis
30 of Poul. And whanne Poul would haue entrid in to the
31 peple, the disciplis suffriden not. And also summe of the
princis of Asie, that weren hise freendis, senten to him,
and preieden, that he schulde not ȝyue hym silf in to the
32 teatre. And othere men crieden othir thing; for the chirche
was confusid, and many wisten not for what cause thei weren
33 come togidere. But of the puple thei drowen awei oon
Alisaundre, while Jewis puttiden hym forth. And Alisaundre
axide with his hoond silence, and wolde ȝelde a resoun to the
34 puple. And as thei knewen that he was a Jew, o vois of alle
men was maad, criynge as bi tweyn ouris, Greet Dian of
35 Effesians. And whanne the scribe hadde ceessid the puple,
he seide, Men of Effesie, what man is he, that knowith not,
that the citee of Effesians is the worschipere of greet Dian,
36 and of the child of Jubiter? Therfor whanne it may not be
aȝenseid to these thingis, it behoueth ȝou to be ceessid, and
37 to do no thing folili; for ȝe han brouȝt these men, nethir
38 sacrilegeris, nethir blasfemynge ȝoure goddesse. That if
Demetrie, and the werk men that ben with hym, han cause
aȝens ony man, there ben courtis, and domes, and iugis; ac-
39 cusen thei eche other. If ȝe seken ouȝt of ony othir thing, it
40 may be assoylid in the lawful chirche. For whi we ben in perel
to be repreuyd of this daies dissencioun, sithen no man is
gilti, of whom we moun ȝelde resoun of this rennyng togidre.
And whanne he hadde seid this thing, he lete the puple go.

Cap. XX.

1 And aftir the noise ceesside, Poul clepide the disciplis, and
monestide hem, and seide fare wel; and he wente forth, to go
2 in to Macedonye. And whanne he hadde walkid bi tho

coostis, and hadde monestid hem bi many wordis, he cam
3 to Greece. Where whanne he hadde be thre monethis, the
Jewis leiden aspies for hym, that was to saile in to Sirie;
4 and he hadde counsel to turne aȝen bi Macedonye. And
Sosipater of Pirri Boroense folowide hym; of Thessolony-
censes, Astirak, and Secoundus, and Gayus Derbeus, and
5 Tymothe; and Asians, Titicus and Trofimus. These for
6 thei wenten bifore, aboden vs at Troade. For we schippiden
aftir the daies of therf looues fro Filippis, and cam to hem
at Troade in fyue daies, where we dwelten seuene daies.
7 And in the first dai of the woke, whanne we camen to breke
breed, Poul disputide with hem, and schulde go forth in the
8 morew; and he drow along the sermoun til in to mydnyȝt.
And many laumpes weren in the soler, where we weren
9 gaderyd togidir. And a ȝong man, Euticus bi name, sat on
the wyndowe, whanne he was fallun in to an heuy sleep,
while Poul disputide long, al slepynge he felle doun fro the
thridde stage; and he was takun vp, and was brouȝt deed.
10 To whom whanne Poul cam doun, he lay on hym, and
biclippide, and seide, Nyle ȝe be troblid; for his soule is in
11 hym. And he wente vp, and brak breed, and eete, and spak
12 ynowȝ vnto the dai; and so he wente forth. And thei
brouȝten the childe a lyue, and thei weren coumfortid greetli.
13 And we wenten vp in to a schip, and schippiden in to Asson,
to take Poul fro thennus; for so he hadde disposid to make
14 iourney bi loond. And whanne he foond vs in Asson, we
15 token hym, and camen to Mitilene. And fro thennus we
schippiden in the dai suynge, and we camen aȝens Chyum,
and another dai we hauenyden at Samum, and in the dai
16 suynge we camen to Mylete. And Poul purposide to schip
ouer to Efesi, lest ony tariyng were maad to hym in Asie;
for he hiȝede, if it were possible to hym, that he schulde
17 be in the dai of Pentecost at Jerusalem. Fro Mylete he

sente to Effesi, and clepide the grettest men of birthe of
18 the chirche. And whanne thei camen to hym, and weren
togidir, he seide to hem, ȝe witen fro the firste dai, in which
19 Y cam in to Asie, hȫu with ȝou bi eche tyme Y was, seruynge
to the Lord with al mekenesse, and mildnesse, and teeris,
and temptaciouns, that felden to me of aspiyngis of Jewis;
20 hou Y withdrowe not of profitable thingis to ȝou, that Y telde
21 not to ȝou, and tauȝte ȝou opynli, and bi housis; and Y wit-
nesside to Jewis and to hethene men penaunce in to God,
22 and feith in to oure Lord Jhesu Crist. And now lo! Y am
boundun in spirit, and go in to Jerusalem; and Y knowe
23 not what thingis schulen come to me in it, but that the
Hooli Goost bi alle citees witnessith to me, and seith, that
24 boondis and tribulaciouns at Jerusalem abiden me. But
Y drede no thing of these, nether Y make my lijf preciousere
than my silf, so that Y end my cours, and the mynysterie of
the word, which Y resseyuede of the Lord Jhesu, to witnesse
25 the gospel of the grace of God. And now lo! Y woot,
that ȝe schulen no more se my face, alle ȝe bi whiche
26 Y passide, prechynge the kingdom of God. Wherfor Y
witnesse to ȝou this day, that Y am cleen of the blood of
27 alle men. For Y fley not awey, that Y telde not to ȝou al
28 the counsel of God. Take ȝe tente to ȝou, and to al the
flocke, in which the Hooli Goost hath set ȝou bischops, to
reule the chirche of God, which he purchaside with his blood.
29 Y woot, that aftir my departyng, rauyschinge wolues schulen
30 entre in to ȝou, and spare not the flok; and men spekinge
schrewid thingis schulen rise of ȝou silf, that thei leden awei
31 disciplis aftir hem. For which thing wake ȝe, holdinge in
mynde that bi thre ȝeer nyȝt and dai Y ceesside not with
32 teeris monestinge ech of ȝou. And now Y bitake ȝou to
God and to the word of his grace, that is myȝti to edifie
33 and ȝyue eritage in alle that ben maad hooli. And of no man

Y coueitide siluer, and gold, ether cloth, as ȝou silf witen;
34 for to tho thingis that weren nedeful to me, and to these
35 that ben with me, these hoondis mynystriden. Alle these thingis Y schewide to ȝou, for so it bihoueth men trauelinge to resseyue sike men, and to haue mynde of the word of the Lord Jhesu; for he seide, It is more blesful to ȝyue,
36 than to resseyue. And whanne he hadde seid these thingis,
37 he knelide, and he preiede with alle hem. And greet weping of alle men was maad; and thei felden on the necke of Poul, and kissiden hym, and sorewiden moost in the word that he seide, for thei schulen no more se his face. And thei ledden hym to the schip.

Cap. XXI.

1 And whanne it was don, that we schulden seile, and weren passid awei fro hem, with streiȝt cours we camen to Choum, and the day suynge to Rodis, and fro thennus to Patiram,
2 and fro thennus to Myram. And whanne we founden a schip passinge ouer to Fenyce, we wenten vp in to it, and
3 sailden forth. And whanne we apperiden to Cipre, we leften it at the left half, and seiliden in to Sirie, and camen to Tire.
4 For there the schip schulde be vnchargid. And whanne we foundun disciplis, we dwelliden there seuene daies; whiche seiden bi spirit to Poul, that he schulde not go vp to Jeru-
5 salem. And whanne the daies weren fillid, we ȝeden forth, and alle men with wyues and children ledden forth vs with outen the citee; and we kneliden in the see brenke, and we
6 preieden. And whanne we hadden maad fare wel togidre, we wenten vp into the schip; and thei turneden aȝen in to
7 her owne places. And whanne the schip sailinge was fillid fro Tire, we camen doun to Tolamayda, and whanne we hadden gret wel the britheren, we dwelliden o dai at hem.
8 And another dai we ȝeden forth, and camen to Cesarie.

And we entriden in to the hous of Filip euangelist, that was
9 oon of the seuene, and dwelliden at hym. And to hym
10 weren foure dou3tris, virgyns, that profecieden. And whanne
we dwelliden there bi summe daies, a profete, Agabus bi
11 name, cam ouer fro Judee. This whanne he cam to vs,
took the girdil of Poul, and boond togidere hise feet and
hoondis, and seide, The Hooli Goost seith these thingis,
Thus Jewis schulen bynde in Jerusalem the man, whos is
this girdil; and thei schulen bytake into hethene mennys
12 hoondis. Which thing whanne we herden, we preieden,
and thei that weren of that place, that he schulde not go
13 vp to Jerusalem. Thanne Poul answeride, and seide, What
doen 3e, wepinge and turmentinge myn herte? For Y am
redi, not oonli to be boundun, but also to die in Jerusalem
14 for the name of the Lord Jhesu. And whanne we my3ten
not counseile hym, we weren stille, and seiden, The wille of
15 the Lord be don. And aftir these daies we weren maad redi,
16 and wenten vp to Jerusalem. And summe of the disciplis
camen with vs fro Cesarie, and ledden with hem a man,
Jason of Cipre, an elde disciple, at whom we schulden be
17 herborid. And whanne we camen to Jerusalem, britheren
18 resseyueden vs wilfulli. And in the dai suynge Poul entride
with vs to James, and alle the eldre men weren gaderid.
19 Whiche whanne he hadde gret, he telde bi alle thingis, what
God hadde doon in hethene men, bi the mynysterie of hym.
20 And whanne thei herden, thei magnyfiden God, and seiden
to hym, Brothir, thou seest how many thousyndis ben in
Jewis, that han bileued to God, and alle ben loueris of the
21 lawe. And thei herden of thee, that thou techist departing
fro Moises of thilk Jewis that ben bi hethene men, that seien,
that thei owen not circumcide her sones, nether owen to entre
22 by custom. Therfor what is? It bihoueth that the multitude
come togidre; for thei schulen here, that thou art come.

23 Therfor do thou this thing, that we seien to thee. Ther ben
24 to vs foure men, that han a vow on hem. Take thou these
men, and halowe thee with hem; honge on hem, that thei
schaue her heedis; and that alle men wite, that the thingis
that thei herden of thee ben false, but that thou walkist, and
25 thi silf kepist the lawe. But of these that bileueden of
hethene men, we writen, demynge that thei absteyne hem
fro thing offrid to idols, and fro blood, and also fro stranglid
26 thing, and fro fornicacioun. Thanne Poul took the men,
and in the dai suynge he was purified with hem, and entride
in to the temple, and schewide the filling of daies of puri-
27 fying, til the offring was offrid for ech of hem. And whanne
seuene daies weren endid, the Jewis that weren of Asie,
whanne thei saien him in the temple, stiriden al the puple,
28 and leyden hondis on hym, and crieden, Men of Israel, helpe
3e vs. This is the man, that a3ens the puple and the lawe
and this place techith euery where alle men, more ouer and
hath led hethene men in to the temple, and hath defoulid
29 this hooli place. For thei seyen Trofimus of Effesi in the
citee with hym, whom thei gessiden that Poul hadde brou3t
30 in to the temple. And al the citee was moued, and a rennyng
togider of the puple was maad. And thei token Poul, and
drowen him out of the temple; and anoon the 3atis weren
31 closid. And whanne thei sou3ten to sle hym, it was teld
to the tribune of the cumpany of kny3tis, that al Jerusalem
32 is confoundid. Which anoon took kny3tis, and centuriens,
and ran to hem. And whanne thei hadden seen the tribune,
33 and the kny3tis, thei ceessiden to smyte Poul. Thanne the
tribune cam, and cau3te hym, and comaundide, that he were
boundun with twei cheynes; and axide, who he was, and
34 what he hadde don. But othere crieden other thing among
the puple. And whanne he mi3te knowe no certeyn thing
for the noise, he comaundide hym to be led in to the castels.

35 And whanne Poul cam to the grees, it bifel that he was
36 borun of kniȝtis, for strengthe of the puple. For the mul-
titude of the puple suede hym, and criede, Take hym awei.
37 And whanne Poul bigan to be led in to the castels, he seide to
the tribune, Whether it is leueful to me, to speke ony thing
38 to thee? And he seide, Kanst thou Greek? Whether thou
art not the Egipcian, which bifor these daies mouedist a noise,
and leddist out in to desert foure thousynde of men, men-
39 sleeris? And Poul seide to hym, For Y am a Jew, of Tharse
of Cilicie, a citeseyn, which citee is not vnknowun. And Y
40 preye thee, suffre me to speke to the puple. And whanne
he suffride, Poul stood in the grees, and bikenede with the
hoond to the puple. And whanne a greet silence was maad,
he spak in Ebrew tunge, and seide,

Cap. XXII.

1 Britheren and fadris, here ȝe what resoun Y ȝelde now to
2 ȝou. And whanne sum herden that in Ebrew tunge he spak
3 to hem, thei ȝauen the more silence. And he seide, Y am
a man a Jew, borun at Tharse of Cilicie, nurischid and in
this citee bisidis the feet of Gamaliel, tauȝt bi the treuthe of
fadris lawe, a louyere of the lawe, as also ȝe alle ben to
4 dai. And Y pursuede this weie til to the deth, byndynge and
5 bitakinge in to holdis men and wymmen, as the prince of
prestis ȝeldith witnessyng to me, and alle the grettest in
birth. Of whom also Y took pistlis to britheren, and wente
to Damask, to bring fro thennys men boundun in to Jeru-
6 salem, that thei schulden be peyned. And it was don, while
Y ȝede, and neiȝede to Damask, at myddai sudeynli fro
7 heuene a greet plente of liȝt schoon aboute me. And Y felde
doun to the erthe, and herde a voice fro heuene, seiynge
to me, Saul, Saul, what pursuest thou me? It is hard to

8 thee to kike aȝens the pricke. And Y answeride, Who art
thou, Lord? And he seide to me, Y am Jhesu of Nazareth,
9 whom thou pursuest. And thei that weren with me sien but
the liȝt, but thei herden not the vois of hym, that spak
10 with me. And Y seide, Lord, what schal Y do? And the
Lord seide to me, Rise thou, and go to Damask; and there
it schal be seid to thee, of alle thingis which it bihoueth thee
11 to do. And whanne Y saye not, for the clerete of that liȝt,
Y was led bi the hond of felowis, and Y cam to Damask.
12 And a man, Ananye, that bi the lawe hadde wytnessyng of
13 alle Jewis dwellinge in Damask, cam to me, and stood niȝ,
and seide to me, Saul, brother, biholde. And Y in the same
14 our biheelde in to hym. And he seide, God of oure fadris
hath bifor ordeyned thee, that thou schuldist knowe the
wille of him, and schuldist se the riȝtful man, and here the
15 vois of his mouth. For thou schalt be his witnesse to alle
16 men, of tho thingis that thou hast seyn and herd. And now,
what dwellist thou? Rise vp, and be baptisid, and waische
17 awei thi synnes, bi the name of hym clepid to help. And
it was don to me, as Y turnede aȝen in to Jerusalem, and
preyede in the temple, that Y was maad in rauysching of
18 soule, and Y siȝ him seiynge to me, Hiȝe thou, and go out
faste of Jerusalem, for thei schulen not resseyue thi wit-
19 nessing of me. And Y seide, Lord, thei witen, that Y was
closing togidir in to prisoun, and betinge bi synagogis hem
20 that bileueden in to thee. And whanne the blood of Steuene,
thi witnesse, was sched out, Y stood niȝ, and consentide, and
21 kept the clothis of men that slowen hym. And he seide to
22 me, Go thou, for Y schal sende thee fer to naciouns. And
thei herden him til this word; and thei reiseden her vois,
and seiden, Take awei fro the erthe siche a maner man;
23 for it is not leueful, that he lyue. And whanne thei crieden,
and kesten awei her clothis, and threwen dust in to the eir,

24 the tribune comaundide hym to be led in to castels, and
to be betun with scourgis, and to be turmentid, that he wiste,
25 for what cause thei crieden so to him. And whanne thei
hadden boundun hym with cordis, Poul seide to a centurien
stondinge niȝ to hym, Whether it is leueful to ȝou, to scourge
26 a Romayn, and vndampned? And whanne this thing was
herd, the centurien wente to the tribune, and telde to hym,
and seide, What art thou to doynge? for this man is a
27 citeseyn of Rome. And the tribune cam niȝ, and seide to
28 hym, Seie thou to me, whether thou art a Romayn? And
he seide, ȝhe. And the tribune answeride, Y with myche
summe gat this fredom. And Poul seide, And Y was borun
29 *a citeseyn of Rome.* Therfor anoon thei that schulden haue
turmentid hym, departiden awei fro hym. And the tribune
dredde, aftir that he wiste, that he was a citeseyn of Rome,
30 and for he hadde boundun hym. But in the dai suynge he
wolde wite more diligentli, for what cause he were accusid
of the Jewis, and vnbounde hym, and comaundide prestis
and al the counsel to come togidir. And he brouȝte forth
Poul, and sette hym among hem.

Cap. XXIII.

1 And Poul bihelde in to the counsel, and seide, Britheren,
Y with al good conscience haue lyued bifore God, til in to
2 this dai. And Anany, prince of prestis, comaundide to men
that stoden nyȝ hym, that thei schulden smyte his mouth.
3 Thanne Poul seide to hym, Thou whitid wal, God smyte
thee; thou sittist, and demest me bi the lawe, and aȝens the
4 law thou comaundist me to be smytun. And thei that stoden
5 niȝ, seiden, Cursist thou the hiȝest prest of God? And Poul
seide, Britheren, Y wiste not, that he is prince of preestis;
for it is writun, Thou schalt not curse the prince of thi puple.

6 But Poul wiste, that o parti was of Saduceis, and the othere of Fariseis; and he criede in the counsel, Britheren, Y am a Farisee, the sone of Farisees; Y am demyd of the hope
7 and of the aȝen rising of deed *men*. And whanne he hadde seid this thing, dissencioun was maad bitwixe the Fariseis
8 and the Saduceis, and the multitude was departid. For Saduceis seien, that no rysing aȝen of deed men is, nether aungel, nether spirit; but Fariseis knowlechen euer eithir.
9 And a greet cry was maad. And summe of Farisees rosen vp, and fouȝten, seiynge, We fynden no thing of yuel in this
10 man; what if a spirit, ether an aungel spak to hym? And whanne greet discencioun was maad, the tribune dredde, lest Poul schulde be to-drawun of hem; and he comaundide knyȝtis to go doun, and to take hym fro the myddil of hem,
11 and to lede hym in to castels. And in the niȝt suynge the Lord stood niȝ to hym, and seide, Be thou stidfast; for as thou hast witnessid of me in Jerusalem, so it bihoueth thee
12 to witnesse also at Rome. And whanne the dai was come, summe of the Jewis gaderiden hem, and maden a vow, and seiden, that thei schulden nether eete, ne drinke, til thei
13 slowen Poul. And there weren mo than fourti men, that
14 maden this sweryng togider. And thei wenten to the princis of prestis, and eldre men, and seiden, With deuocioun we han a vowid, that we schulen not taste ony thing, til we sleen
15 Poul. Now therfor make ȝe knowun to the tribune, with the counsel, that he bringe hym forth to ȝou, as if ȝe schulden knowe sum thing more certeynli of hym; and we ben redi
16 to sle hym, bifor that he come. And whanne the sone of Poulis sister hadde herd the aspies, he cam, and entride in
17 to the castels, and telde to Poul. And Poul clepide to hym oon of the centuriens, and seide, Lede this ȝonge man to
18 the tribune, for he hath sum thing to schewe to hym. And he took hym, and ledde to the tribune, and seide, Poul, that is

boundun, preide me to lede to thee this ȝonge man, that hath
19 sum thing to speke to thee. And the tribune took his hoond,
and wente with hym asidis half, and axide hym, What thing
20 is it, that thou hast to schewe to me? And he seide, The
Jewis ben acordid to preye thee, that to morewe thou brynge
forth Poul in to the counsel, as if thei schulden enquere sum
21 thing more certeynli of hym. But bileue thou not to hem;
for mo than fourti men of hem aspien hym, which han
a vowid, that thei schulen not eete nether drynke, til thei
sleen hym; and now thei ben redi, abidinge thi biheest.
22 Therfor the tribune lefte the ȝonge man, and comaundide,
that he schulde speke to no man, that he hadde maad these
23 thingis knowun to hym. And he clepide togidre twei cen-
turiens, and he seide to hem, Make ȝe redi twei hundrid
knyȝtis, that thei go to Cesarie, and horse men seuenti, and
spere men twey hundrid, fro the thridde our of the nyȝt.
24 And make ȝe redy an hors, for Poul to ride on, to lede hym
25 saaf to Felix, the presydent. For the tribune dredde, lest
the Jewis wolden take hym bi the weie, and sle hym, and
aftirward he miȝte be chalengid, as he hadde take money.
26 And wroot hym a pistle, conteynynge these thingis. Claudius
27 Lisias to the beste Felix, president, heelthe. This man that
was take of the Jewis, and bigan to be slayn, Y cam vpon
hem with myn oost, and delyuerede hym fro hem, whanne
28 Y knewe that he was a Romayn. And Y wolde wite the
cause, which thei puttiden aȝens hym; and Y ledde hym to
29 the counsel of hem. And Y foond, that he was accusid of
questiouns of her lawe, but he hadde no cryme worthi the
30 deth, ethir boondis. And whanne it was teeld me of the
aspies, that thei arayden for hym, Y sente hym to thee, and
Y warnede also the accuseris, that thei seie at thee. Fare
31 wel. And so the knyȝtis, as thei weren comaundid, token
32 Poul, and ledde hym bi nyȝt into Antipatriden. And in the

dai suynge, whanne the horsmen weren left, that schulden
33 go with hym, thei turneden aȝen to the castels. And whanne
thei camen to Cesarie, thei token the pistle to the president,
34 and thei setten also Poul byfore him. And whanne he hadde
red, and axide, of what prouynce he was, and knewe that
35 he was of Cilicie, Y schal here thee, he seide, whanne thin
accuseris comen. And he comaundide hym to be kept in
the moot halle of Eroude.

Cap. XXIV.

1 And aftir fyue daies, Ananye, prince of preestis, cam doun
with summe eldere men, and Terculle, a feir speker, which
2 wenten to the precident aȝens Poul. And whanne Poul was
somened, Terculle bigan to accuse *hym*, and seide, Whanne
in myche pees we doon bi thee, and many thingis ben
3 amendid bi thi wisdom, euere more and euery where, thou
best Felix, we han resseyued with al doyng of thankingis.
4 But lest Y tarie thee lengere, Y preie thee, schortly here vs
5 for thi mekenesse. We han foundun this wickid man stirynge
dissencioun to alle Jewis in al the world, and auctour of
6 dissencioun of the secte of Nazarenus; and he also enforside
to defoule the temple; .whom also we token, and wolden
7 deme, after oure lawe. But Lisias, the trybune, cam with
greet strengthe aboue, and delyuerede hym fro oure hoondis;
8 and comaundide hise accuseris to come to thee, of whom
thou demynge, maist knowe of alle these thingis, of whiche
9 we accusen hym. And Jewis putten to, and seiden, that
10 these thingis hadden hem so. And Poul answeride, whanne
the president grauntide hym to seie, Of mony ȝeeris Y knowe
thee, that thou art domesman to this folk, and Y schal do
11 ynowȝ for me with good resoun. For thou maist knowe,
for to me ben not more than twelue daies, sithen Y cam vp

12 to worschipe in Jerusalem; and nether in the temple thei
founden me disputinge with ony man, nether makynge con-
13 cours of puple, nether in synagogis, nether in citee; nether
thei moun preue to thee, of the whiche thingis thei now
14 accusen me. But Y knowleche to thee this thing, that aftir
the secte which thei seien eresie, so Y serue to God the
fadir, and Y bileue to alle thingis that ben writun in the lawe
15 and profetis; and Y haue hope in God, whiche also thei
hem silf abiden, the aȝenrisyng to comynge of iust men and
16 wickid. In this thing Y studie with outen hirtyng, to haue
17 concience to God, and to men euermore. But after many
ȝeeris, Y cam to do almes dedis to my folc, and offryngis,
18 and auowis; in whiche thei founden me purified in the
temple, not with company, nether with noise. And thei
cauȝten me, and thei crieden, and seiden, Take awei oure
19 enemye. And summe Jewis of Asie, whiche it behofte to be
20 now present at thee, and accuse, if thei hadden ony thing
aȝens me, ether these hem silf seie, if thei founden in me
ony thing of wickidnesse, sithen Y stonde in the counsel,
21 but oneli of this vois, by which Y criede stondynge among
hem, For of the aȝenrisyng of deed men Y am demyd this
22 dai of ȝou. Sothely Felix delayede hem, and knewe moost
certeynli of the weie, and seide, Whanne Lisias, the tribune,
23 schal come doun, Y schal here ȝou. And he comaundide
to a centurien to kepe hym, and that he hadde reste, nethir
to forbede ony man to mynystre of his owne thingis to him.
24 And after summe dayes Felix cam, with Drussille his wijf,
that was a Jewesse, and clepide Poul, and herde of him the
25 feith that is in Crist Jhesu. And while he disputide of
riȝtwisnesse, and chastite, and of dom to comynge, Felix
was maad tremblinge, and answerde, That perteneth now,
26 go; but in tyme couenable Y schal clepe thee. Also he
hopide, that money schulde be ȝouun to hym of Poul; for

27 which thing eft he clepide hym, and spak with hym. And whanne twei ȝeeris weren fillid, Felix took a successoure, Porcius Festus; and Felix wolde ȝyue grace to Jewis, and lefte Poul boundun.

Cap. XXV.

1 Therfor whanne Festus cam in to the prouynce, aftir the
2 thridde dai he wente vp to Jerusalem fro Cesarie. And the princis of prestis, and the worthieste of the Jewis wenten
3 to hym aȝens Poul, and preieden hym, and axiden grace aȝens hym, that he schulde comaunde hym to be led to Jerusalem; and thei settiden aspies to sle hym in the weie.
4 But Festus answerde, that Poul schulde be kept in Cesarie; sotheli that he hym silf schulde procede more auisili. Therfor
5 he seide, Thei that in ȝou ben myȝti, come doun togidere;
6 and if ony crime is in the man, accuse thei hym. And he dwellede among hem no more than eiȝte ether ten daies, and cam doun to Cesarie; and the tother dai he sat for domes-
7 man, and comaundide Poul to be brouȝt. And whanne he was brouȝt forth, Jewis stoden aboute hym, whiche camen doun fro Jerusalem, puttynge aȝens hym many and greuouse
8 causis, whiche thei miȝten not preue. For Poul ȝeldide resoun in alle thingis, That nether aȝens the lawe of Jewis, nether aȝens the temple, nether aȝens the emperoure, Y synnede
9 ony thing. But Festus wolde do grace to the Jewis, and answeride to Poul, and seide, Wolt thou gon vp to Jerusalem,
10 and there be demyd of these thingis bifore me? And Poul seide, At the domplace of the emperour Y stonde, where it bihoueth me to be demed. Y haue not noied the Jewis, as
11 thou knowist wel. For if Y haue noyed, ether don ony thing worthi deth, Y forsake not to die; but if no thing of tho is, that thei accusen me, no man may ȝyue me to hem.
12 Y appele to the emperour. Thanne Festus spak with the

counsel, and answerde, To the emperoure thou hast appelid,
13 to the emperoure thou schalt go. And whanne summe daies
weren passid, Agrippa kyng, and Beronyce camen doun to
14 Cesarie, to welcome Festus. And whanne thei dwelliden
there many daies, Festus schewide to the king of Poul, and
15 seide, A man is left boundun of Felix, of which, whanne
Y was at Jerusalem, princis of preestis and the eldre men
of Jewis camen to me, and axiden dampnacioun aȝens hym.
16 To whiche Y answeride, That it is not custom to Romayns,
to dampne ony man, bifore that he that is accusid haue hise
accuseris present, and take place of defending, to putte awei
17 the crymes, that ben putte aȝens *hym*. Therfor whanne thei
camen togidere hidir, withouten ony delaye, in the dai suynge
Y sat for domesman, and comaundide the man to be brouȝt.
18 And whanne hise accuseris stoden, thei seiden no cause, of
19 whiche thingis Y hadde suspicioun of yuel. But thei hadden
aȝens hym summe questiouns of her veyn worschiping, and
20 of oon Jhesu deed, whom Poul affermyde to lyue. And
Y doutide of siche maner questioun, and seide, Whether he
wolde go to Jerusalem, and ther be demyd of these thingis?
21 But for Poul appelide, that he schulde be kept to the
knowing of the emperoure, Y comaundide him to be kept,
22 til Y sende hym to the emperoure. And Agrippa seide to
Festus, Y my silf wolde here the man. And he seide, To
23 morew thou schalt here hym. And on the tother day,
whanne Agrippa and Beronyce camen with greet desire, and
entriden in to the auditorie, with tribunes and the principal
men of the citee, whanne Festus bad, Poul was brouȝt.
24 And Festus seide, King Agrippa, and alle men that ben
with vs, ȝe seen this man, of which al the multitude of Jewis
preyede me at Jerusalem, and axide, and criede, that he schulde
25 lyue no lenger. But Y foond, that he hadde don no thing
worthi of deth; and Y deme to sende *hym* to the emperoure,

26 for he appelide this thing. Of which man Y haue not certeyne, what thing Y schal write to the lord. For which thing Y brouȝte hym to ȝou, and moost to thee, thou king Agrippa, that whanne axing is maad, Y haue what Y schal
27 write. For it is seyn to me with out resoun, to sende a boundun man, and not to signifie the cause of hym.

CAP. XXVI.

1 AND Agrippa seide to Poul, It is suffrid to thee, to speke for thi silf. Thanne Poul helde forth the hoond, and bigan
2 to ȝelde resoun. Of alle thingis, in whiche Y am accusid of the Jewis, thou king Agrippa, Y gesse me blessid at thee,
3 whanne Y schal defende me this dai; moost for thou knowist alle thingis that ben among Jewis, customes and questiouns.
4 For which thing, Y biseche, here me pacientli. For alle Jewis that bifor knewen me fro the bigynnyng, knewen
my lijf fro ȝongthe; that fro the bigynnyng was in my folc
5 in Jerusalem, if thei wolen bere witnessing, that bi the moost
6 certeyn sect of oure religioun, Y lyuede a Farisee. And now for the hope of repromyssioun, that is maad to oure
7 fadris of God, Y stonde suget in dom; in which *hope* oure twelue lynagis seruynge niȝt and dai hopen to come; of
8 which hope, sir king, Y am accusid of the Jewis. What vnbileueful thing is demed at ȝou, if God reisith deed men?
9 And sotheli Y gesside, that Y ouȝte do many contrarie thingis
10 aȝens the name of Jhesu Nazarene. Which thing also Y dide in Jerusalem, and Y encloside manye of the seyntis in prisoun, whanne Y hadde take powere of the princis of preestis. And whanne thei weren slayn, Y brouȝte the
11 sentence. And bi alle synagogis ofte Y punyschide hem, and constreynede to blasfeme; and more Y wex wood aȝens
12 hem, and pursuede in to alien citees. In whiche, the while

Y wente to Damask, with power and suffring of princis of
13 preestis, at myddai, in the weie Y say, sir king, that fro
heuene liȝt schynede aboute me, passing the schynyng of
the sunne, and aboute hem that weren togidir with me.
14 And whanne we alle hadden falle doun in to the erthe,
Y herde a vois seiynge to me in Ebrew tunge, Saul, Saul,
what pursuest thou me? it is hard to thee, to kicke aȝens the
15 pricke. And Y seide, Who art thou, Lord? And the Lord
16 seide, Y am Jhesus, whom thou pursuest. But rise vp, and
stoond on thi feet. For whi to this thing Y apperide to
thee, that Y ordeyne thee mynystre and witnesse of tho
thingis that thou hast seyn, and of tho in whiche Y schal
17 schewe to thee. And Y schal delyuere thee fro puplis and
18 folkis, to whiche now Y sende thee, to opene the iȝen of hem,
that thei ben conuertid fro derknesse to liȝt, and fro power
of Sathnas to God, that thei take remyssioun of synnes,
19 and part among seyntis, bi feith that is in me. Wherfor,
sir kyng Agrippa, Y was not vnbileueful to the heuenli
20 visioun; but Y tolde to hem that been at Damask first, and
at Jerusalem, and bi al the cuntre of Judee, and to hethene
men, that thei schulden do penaunce, and be conuertid to
21 God, and do worthi werkis of penaunce. For this cause Jewis
22 token me, whanne Y was in the temple, to sle me. But
Y was holpun bi the helpe of God in to this dai, and stonde,
witnessinge to lesse and to more. And Y seye no thing
ellis than whiche thingis the prophetis and Moises spaken
23 that schulen come, if Crist *is* to suffre, if he is the firste of
the aȝenrising of deed men, that schal schewe liȝt to the
24 puple and to hethene men. Whanne he spak these thingis,
and ȝeldide resoun, Festus seide with greet vois, Poul, thou
25 maddist; many lettris turnen thee to woodnesse. And Poul
seide, Y madde not, thou beste Festus, but Y speke out the
26 wordis of treuthe and of sobernesse. For also the king, to

whom Y speke stidfastli, woot of these thingis; for Y deme,
that no thing of these is hid fro hym; for nether in a cornere
27 was ouȝt of these thingis don. Bileuest thou, king Agrippa,
28 to prophetis? Y woot that thou bileuest. And Agrippa
seide to Poul, In litil thing thou counseilist me to be maad
29 a cristen man. And Poul *seide*, Y desire anentis God, bothe
in litil and in greet, not oneli thee, but alle these that heren
30 to dai, to be maad sich as Y am, outakun these boondis. And
the kyng roos vp, and the president, and Beronyce, and thei
31 that saten niȝ to hem. And whanne thei wenten awei, thei
spaken togider, and seiden, That this man hath not don
32 ony thing worthi deth, nether boondis. And Agrippa seide
to Festus, This man miȝt be delyuerid, if he hadde not
appelid to the emperour.

Cap. XXVII.

1 But as it was demed hym to schippe into Ytalie, thei
bitoken Poul with othere kepers to a centurien, bi name
2 Julius, of the cumpeny of knyȝtis of the emperoure. And
we wenten vp in to the schip of Adrymetis, and bigunnen
to seile, and weren borun aboute the placis of Asie, while
Aristark of Macedonye, Tessalonycence, dwellide stille with vs.
3 And in the dai suynge, we camen to Sydon; and Julius
tretyde curteisli Poul, and suffride to go to frendis, and do
4 his nedis. And whanne we remouede fro thennus, we
vndurseiliden to Cipre, for that wyndis weren contrarie.
5 And we seiliden in the see of Silicie and Pamfilie, and
6 camen to Listris, that is Licie. And there the centurien
foond a schip of Alisaundre, seilinge in to Ytalie, and puttide
7 vs ouer in to it. And whanne in many daies we seilden
slowli, and vnnethe camen aȝens Guydum, for the winde
8 lettide vs, we seiliden to Crete, bisidis Salomona. And

vnnethe we seilden bisidis, and camen into a place, that is clepid of good hauen, to whom the cite Tessala was niȝ.
9 And whanne miche time was passid, and whanne seiling thanne was not sikir, for that fasting was passid, Poul
10 coumfortide hem, and seide to hem, Men, Y se that seiling bigynneth to be with wrong and myche harm, not oonli of
11 charge and of the schip, but also of oure lyues. But the centurien bileuede more to the gouernour, and to the lord of the schip, thanne to these thingis that weren seid of Poul.
12 And whanne the hauene was not able to dwelle in wynter, ful many ordeyneden counsel to seile fro thennus, if on ony maner thei miȝten come to Fenyce, to dwelle in wynter at the hauene of Crete, which biholdith to Affrik, and to Corum.
13 And whanne the south blew, thei gessiden hem to holde purpos; and whanne thei hadden removed fro Asson, thei
14 seiliden to Crete. And not aftir miche, the wynde Tifonyk,
15 that is clepid north eest, was aȝens it. And whanne the schip was rauyschid, and myȝte not enforse aȝens the wynde, whanne the schip was ȝouun to the blowynges of the wynde,
16 we weren borun with cours into an ile, that is clepid Canda;
17 and vnethe we miȝten gete a litil boot. And whanne this was takun vp, thei vsiden helpis, girdinge togidere the schippe; and dredden, lest thei schulden falle into sondi placis. And whanne the vessel was vndur set, so thei weren
18 borun. And for we weren throwun with strong tempest,
19 in the dai suynge thei maden casting out. And the thridde dai with her hoondis thei castiden awei the instrumentis of the
20 schip. And whanne the sunne nether the sterris weren seie bi many daies, and tempest not a litil neiȝede, now al the
21 hope of oure helthe was don awei. And whanne myche fasting hadde be, thanne Poul stood in the myddil of hem, and seide, A! men, it bihofte, whanne ȝe herden me, not to haue take awei *the schip* fro Crete, and gete this wronge

22 and casting out. And now Y counsel ȝou to be of good
coumfort, for los of no persoone of ȝou schal be, outakun
23 of the schip. For an aungel of God, whos Y am, and to
whom Y serue, stood niȝ to me in this niȝt, and seide,
24 Poul, drede thou not; it bihoueth thee to stonde bifore the
emperour. And lo! God hath ȝouun to thee alle that ben
25 in the schip with thee. For which thing, ȝe men, be ȝe of
good coumfort; for Y bileue to my God, that so it schal
26 be, as it is seid to me. And it bihoueth vs to come into
27 sum yle. But aftirward that in the fourtenthe dai the niȝt
cam on vs seilinge in the stony see, aboute mydniȝt the
28 schipmen supposiden sum cuntre to appere to hem. And
thei kesten doun a plommet, and founden twenti pasis *of*
depnesse. And aftir a litil thei weren departid fro thennus,
29 and foundun fiftene pasis. And thei dredden, lest we schulden
haue fallun in to scharp placis; and fro the last parti of the
schip thei senten foure ankeris, and desiriden that the dai
30 hadde be come. And whanne the schipmen souȝten to fle
fro the schip, whanne thei hadden sent a litil boot in to the
see, vndur colour as thei schulden bigynne to stretche forth
31 the ankeris fro the formere part of the schip, Poul seide to
the centurien and to the knyȝtis, But these dwellen in the
32 schip, ȝe moun not be maad saaf. Thanne knyȝtis kittiden
awei the cordis of the litil boot, and suffriden it to falle awei.
33 And whanne the dai was come, Poul preiede alle men to
take mete, and seide, The fourtenthe dai this dai ȝe abiden,
34 and dwellen fastinge, and taken no thing. Wherfor Y preie
ȝou to take mete, for ȝoure helthe; for of noon of ȝou the
35 heer of the heed schal perische. And whanne he hadde
seid these thingis, *Poul* took breed, and dide thankyngis
to God in the siȝt of alle men; and whanne he hadde
36 brokun, he bigan to eete. And alle weren maad of betere
37 coumfort, and thei token mete. And we weren alle men

38 in the schip, two hundrid seuenti and sexe. And thei
weren fillid with mete, and dischargiden the schip, and
39 castiden whete in to the see. And whanne the dai was
comun, thei knewen no lond; and thei bihelden an hauene
that hadde a watir bank, in to which thei thouȝten, if
40 thei miȝten, to bringe vp the schip. And whanne thei
hadden take vp the ankeris, thei bitoken hem to the see, and
slakiden togidir the ioyntours of gouernails. And with a litil
seil lift vp, bi blowyng of the wynde thei wenten to the bank.
41 And whanne we felden into a place of grauel gon al aboute
with the see, thei hurtliden the schip. And whanne the
formere part was fitchid, it dwellide vnmouable, and the
42 last part was brokun of strengthe of the see. And counsel
of the kniȝtis was, to sle men that weren in warde, lest ony
43 schulde ascape, whanne he hadde swymmed out. But the
centurien wolde kepe Poul, and forbede it to be don. And he
comaundide hem that miȝte swymme, to go in to the see, and
44 scape, and go out to the loond. And thei baren summe othere
on boordis, summe on tho thingis that weren of the schip.
And so it was don, that alle men ascapiden to the lond.

Cap. XXVIII.

1 And whanne we hadden ascapid, thanne we knewen that
the ile was clepid Militene. And the hethene men diden to
2 vs not litil curtesie. And whanne a fier was kyndelid, thei
refreschiden vs alle, for the reyn that cam, and the coold.
3 But whanne Poul hadde gederid a quantite of kittingis of
vines, and leide on the fier, an edder sche cam forth fro the
4 heete, and took hym bi the hoond. And whanne the hethene
men of the ile siȝen the beest hangynge in his hoond, thei
seiden togidir, For this man is a manquellere; and whanne
he scapide fro the see, Goddis veniaunce suffrith hym not
5 to lyue in erthe. But he schoke awei the beest in to the

6 fier, and hadde noon harm. And thei gessiden that he
schulde be turned in to swellyng, and falle doun sudenli,
and die. But whanne thei abiden longe, and sien that no
thing of yuel was don in him, thei turneden hem togider, and
7 seiden, that he was God. And in tho placis weren maners
of the prince of the ile, Puplius bi name, which resseyuede
8 vs bi thre daies benygnli, and foond vs. And it bifel, that
the fader of Pupplius lai trauelid with fyueris and blodi
flux. To whom Poul entride, and whanne he hadde preied,
9 and leid his hondis on hym, he helide hym. And whanne
this thing was don, alle that in the ile hadden sijknesses,
10 camen, and weren heelid. Which also onouriden vs in
many worschipis, and puttiden what thingis weren necessarie
11 to vs, whanne we schippiden. And after thre monethis we
schippiden in a schip of Alisaundre, that hadde wyntrid in
12 the ile, to which was an excellent singne of Castours. And
whanne we camen to Siracusan, we dwelliden there thre
13 daies. Fro thennus we seiliden aboute, and camen to
Regyum; and aftir oo dai, while the south blew, in the
14 secounde dai we camen to Puteolos. Where whanne we
founden britheren, we weren preied to dwelle there anentis
15 hem seuene daies. And so we camen to Rome. And fro
thennus whanne britheren hadden herd, thei camen to vs
16 to the cheping of Appius, and to the Thre tauernes. And
whanne Poul hadde seyn hem, he dide thankyngis to God,
and took trist. And whanne we camen to Rome, it was
suffrid to Poul to dwelle bi hym silf, with a kniȝt kepinge
17 him. And after the thridde dai, he clepide togidir the
worthieste of the Jewis. And whanne thei camen, he seide
to hem, Britheren, Y dide no thing aȝens the puple ether
custom of fadris, and Y was boundun at Jerusalem, and was
18 bitakun in to the hondis of Romayns. And whanne thei
hadden axid of me, wolden haue delyuerid me, for that no

19 cause of deth was in me. But for Jewis aȝenseiden, Y was
constreyned to appele to the emperour; not as hauynge ony
20 thing to accuse my puple. Therfor for this cause Y preiede
to se ȝou, and speke to ȝou; for for the hope of Israel
21 Y am gird aboute with this chayne. And thei seiden to
hym, Nether we han resseyued lettris of thee fro Judee,
nether ony of britheren comynge schewide, ether spak
22 ony yuel thing of thee. But we preyen to here of thee,
what thingis thou felist; for of this sect it is knowun to vs,
23 that euerywhere me aȝenseith it. And whanne thei hadden
ordeined a dai to hym, many men camen to hym in to
the in. To whiche he expownede, witnessinge the kyngdom
of God, and counseilide hem of Jhesu, of the lawe of Moyses,
24 and profetis, for the morewe til to euentid. And summe
bileueden to these thingis that weren seid of Poul, summe
25 bileueden not. And whanne thei weren not consentinge
togidir, thei departiden. And Poul seide o word, For the
Hooli Goost spak wel bi Ysaye, the profete, to oure fadris,
26 and seide, Go thou to this puple, and seie to hem, With eere
ȝe schulen here, and ȝe schulen not vndirstonde; and ȝe
27 seynge schulen se, and ȝe schulen not biholde. For the
herte of this puple is greetli fattid, and with eeris thei herden
heuyli, and thei closiden togider her iȝen, lest perauenture
thei se with iȝen, and with eeris here, and bi herte vndur-
28 stonde, and be conuertid, and Y hele hem. Therfor be it
knowun to ȝou, that this helthe of God is sent to hethen
29 men, and thei schulen here. And whanne he hadde seid
these thingis, Jewis wenten out fro hym, and hadden myche
30 questioun, *ethir musyng*, among hem silf. And he dwellide
ful twei ȝeer in his hirid place; and he resseyuede alle that
31 entryden to hym, and prechide the kingdom of God, and
tauȝte tho thingis that ben of the Lord Jhesu Crist, with al
trist, with out forbedyng. Amen.

ROMANS.

CAP. I.

1 POUL, the seruaunt of Jhesu Crist, clepid an apostle,
2 departid in to the gospel of God; which he hadde bihote
3 tofore bi his profetis in holi scripturis of his sone, which
4 is maad to hym of the seed of Dauid bi the flesch, and
he was bifor ordeyned the sone of God in vertu, bi the spirit
of halewyng of the aȝenrisyng of deed men, of Jhesu Crist
5 oure Lord, bi whom we han resseyued grace and the office
of apostle, to obeie to the feith in alle folkis for his name,
6, 7 among whiche ȝe ben also clepid of Jhesu Crist, to alle that
ben at Rome, derlyngis of God, and clepid hooli, grace to
ȝou, and pees of God oure fadir, and of the Lord Jhesu Crist.
8 First Y do thankyngis to my God, bi Jhesu Crist, for alle
9 ȝou, for ȝoure feith is schewid in al the world. For God is a
witnesse to me, to whom Y serue in my spirit, in the gospel
10 of his sone, that with outen ceessyng Y make mynde of ȝou
euere in my preieris, and biseche, if in ony maner sum tyme
Y haue a spedi weie in the wille of God to come to ȝou.
11 For Y desire to se ȝou, to parten sumwhat of spiritual grace,
12 that ȝe be confermyd, that is, to be coumfortid togidere in
13 ȝou, bi feith that is bothe ȝoure and myn togidere. And,
britheren, Y nyle, that ȝe vnknowun, that ofte Y purposide to
come to ȝou, and Y am lett to this tyme, that Y haue sum
14 fruyt in ȝou, as in othere folkis. To Grekis and to bar-
15 beryns, to wise men and to vnwise men, Y am dettour, so
that that is in me is redi to preche the gospel also to ȝou that
16 ben at Rome. For Y schame not the gospel, for it is the
vertu of God in to heelthe to ech man that bileueth, to the

17 Jew first, and to the Greke. For the riȝtwisnesse of God is
18 schewid in it, of feith in to feith, as it is writun, For a iust
man lyueth of feith. For the wraththe of God is schewid
fro heuene on al vnpite and wickidnesse of tho men, that
19 withholden the treuthe of God in vnriȝtwisnes. For that
thing of God that is knowun, is schewid to hem, for God
20 hath schewid to hem. For the vnuysible thingis of hym,
that ben vndurstondun, ben biholdun of the creature of the
world, bi tho thingis that ben maad, ȝhe, and the euerlastynge
vertu of hym and the godhed, so that thei mowe not be
21 excusid. For whanne thei hadden knowe God, thei glo-
rifieden *hym* not as God, nether diden thankyngis; but thei
vanyschiden in her thouȝts, and the vnwise herte of hem was
22 derkid. For thei seiynge that hem silf weren wise, thei
23 weren maad foolis. And thei chaungiden the glorie of God
vncorruptible in to the licnesse of an ymage of a deedli man,
and of briddis, and of foure footid beestis, and of serpentis.
24 For which thing God bitook hem in to the desiris of her
herte, in to vnclennesse, that thei punysche with wrongis her
25 bodies in hem silf. The whiche chaungiden the treuthe of
God in to leesyng, and herieden and serueden a creature
rathere than to the creatoure, that is blessid in to worldis
26 of worldis. Amen. Therfor God bitook hem in to pas-
siouns of schenschipe. For the wymmen of hem chaungiden
27 the kyndli vss in to that vss that is aȝens kynde. Also the
men forsoken the kyndli vss of womman, and brenneden in
her desiris togidere, and men in to men wrouȝten filthehed,
and resseyueden in to hem silf the meede that bihofte of her
28 errour. And as thei preueden that thei hadden not God in
knowyng, God bitook hem in to a repreuable wit, that thei
29 do tho thingis that ben not couenable; that thei ben fulfillid
with al wickidnesse, malice, fornycacioun, coueitise, weiward-
nesse, ful of enuye, mansleyngis, strijf, gile, yuel wille, preuȳ

30 bacbiteris, detractouris, hateful to God, debateris, proude, and hiȝ ouer mesure, fynderis of yuele thingis, not obeschynge to
31 fadir and modir, vnwise, vnmanerli, withouten loue, withouten
32 boond of pees, with outen merci. The whiche whanne thei hadden knowe the riȝtwisnesse of God, vndirstoden not, that thei that don siche thingis ben worthi the deth, not oneli thei that don tho thingis, but also thei that consenten to the doeris.

Cap. II.

1 Wherfor thou art vnexcusable, ech man that demest, for in what thing thou demest anothir man, thou condempnest thi silf; for thou doist the same thingis whiche thou demest.
2 And we witen, that the doom of God is aftir treuthe aȝens
3 hem, that don siche thingis. But gessist thou, man, that demest hem that doen siche thingis, and thou doist tho
4 thingis, that thou schalt a scape the doom of God? Whether dispisist thou the richessis of his goodnesse, and the pacience, and the long abidyng? Knowist thou not, that the
5 benygnyte of God ledith thee to forthenkyng? But aftir thin hardnesse and vnrepentaunt herte, thou tresorist to thee wraththe in the dai of wraththe and of schewyng of the riȝtful
6 doom of God, that schal ȝelde to ech man aftir his werkis;
7 sotheli to hem that ben bi pacience of good werk, glorie, and onour, and vncorrupcioun, to hem that seken euerlastynge
8 lijf; but to hem that ben of strijf, and that assenten not to treuthe, but bileuen to wickidnesse, wraththe and indig-
9 nacioun, tribulacioun and angwisch, in to ech soule of man
10 that worchith yuel, to the Jew first, and to the Greke; but glorie, and honour, and pees, to ech man that worchith good
11 thing, to the Jew first, and to the Greke. For accepcioun of
12 persones is not anentis God. For who euere han synned without the lawe, schulen perische withouten the lawe; and

who euere han synned in the lawe, thei schulen be demyd bi
13 the lawe. For the hereris of lawe ben not iust anentis God,
14 but the doeris of the lawe schulen be maad iust. For whanne
hethene men that han not lawe, don kyndli tho thingis that
ben of the lawe, thei not hauynge suche manere lawe, ben lawe
15 to hem silf, that schewen the werk of the lawe writun in her
hertis. For the conscience of hem ȝeldith to hem a wit-
nessyng bytwixe hem silf of thouȝtis that ben accusynge
16 or defendynge, in the dai whanne God schal deme the priuy
17 thingis of men aftir my gospel, bi Jhesu Crist. But if thou
art named a Jew, and restist in the lawe, and hast glorie
18 in God, and hast knowe his wille, and thou lerud bi lawe
19 preuest the more profitable thingis, and tristist thi silf to
be a ledere of blynde men, the liȝt of hem that ben in derk-
20 nessis, a techere of vnwise men, a maistir of ȝonge children,
that hast the foorme of kunnyng and of treuthe in the lawe;
21 what thanne techist thou another, and techist not thi silf?
22 Thou that prechist that me schal not stele, stelist? Thou
that techist that me schal do no letcherie, doist letcherie?
23 Thou that wlatist maumetis, doist sacrilegie? Thou that hast
glorie in the lawe, vnworschipist God bi brekyng of the
24 lawe? For the name of God is blasfemed bi ȝou among
25 hethene men, as is writun. For circumcisioun profitith, if
thou kepe the lawe; but if thou be a trespassour aȝens the
26 lawe, thi circumsicioun is maad prepucie. Therfor if pre-
pucie kepe the riȝtwisnessis of the lawe, whethir his prepucie
27 schal not be arettid in to circumcisioun? And the prepucie
of kynde that fulfillith the lawe, schal deme thee, that bi lettre
28 and circumcisioun art trespassour aȝens the lawe. For he
that is in opene is not a Jew, nether it is circumsicioun
29 that is openli in the fleisch; but he that is a Jew in hid, and
the circumcisioun of herte, in spirit, not bi the lettre, whos
preisyng is not of men, but of God.

Cap. III.

1 What thanne is more to a Jew, or what profit of cir-
2 cumcisioun? Myche bi al wise; first, for the spekyngis of
3 God weren bitakun to hem. And what if summe of hem
bileueden not? Whethir the vnbileue of hem hath auoidid
4 the feith of God? God forbede. For God is sothefast, but
ech man a liere; as it is writun, That thou be iustified in thi
5 wordis, and ouercome, whanne thou art demed. But if oure
wickidnesse comende the riȝtwisnesse of God, what shulen
we seie? Whether God is wickid, that bryngith in wraththe?
6 Aftir man Y seie. God forbede. Ellis hou schal God deme
7 this world? For if the treuthe of God hath aboundid in my
leesyng, in to the glorie of hym, what ȝit am Y demed as a
8 synner? And not as we ben blasfemed, and as summen
seien that we seien, Do we yuele thingis, that gode thingis
9 come. Whos dampnacioun is iust. What thanne? Passen
we hem? Nay; for we han schewid bi skile, that alle bothe
10 Jewis and Grekis ben vndur sỳnne, as it is writun, For ther
11 is no man iust; ther is no man vndurstondynge, nethir
12 sekynge God. Alle bowiden a wey, togidere thei ben maad
vnprofitable; ther is noon that doith good thing, there is noon
13 til to oon. The throte of hem is an opyn sepulcre; with her
tungis thei diden gilefuli; the venym of snakis *is* vndur her
14 lippis. The mouth of whiche is ful of cursyng and bitter-
15, 16 nesse; the feet of hem *ben* swifte to schede blood. Sorewe
17 and cursidnesse *ben* in the weies of hem, and thei knewen not
18 the weie of pees; the drede of God is not bifor her iȝen.
19 And we witen, that what euere thingis the lawe spekith, it
spekith to hem that ben in the lawe, that ech mouth be
20 stoppid, and ech world be maad suget to God. For of the
werkis of the lawe ech fleisch schal not be iustified bifor

21 hym; for bi the lawe ther is knowyng of synne. But now
with outen the lawe the riȝtwisnesse of God is schewid, that
22 is witnessid of the lawe and the profetis. And the riȝtwis-
nesse of God is bi the feith of Jhesu Crist in to alle men and
on alle men that bileuen in hym; for ther is no departyng.
23 For alle men synneden, and han nede to the glorie of God;
24 and ben iustified freli bi his grace, bi the aȝenbiyng that is in
25 Crist Jhesu. Whom God ordeynede forȝyuer, bi feith in his
blood, to the schewyng of his riȝtwisnesse, for remyssioun of
26 biforgoynge synnes, in the beryng up of God, to the schew-
yng of his riȝtwisnesse in this tyme, that he be iust, and
27 iustifyynge hym that is of the feith of Jhesu Crist. Where
thanne is thi gloriyng? It is excludid. Bi what lawe? Of
28 dedis doyng? Nay, but by the lawe of feith. For we demen a
man to be iustified bi the feith, with outen werkis of the lawe.
29 Whethir of Jewis is God oneli? Whether he is not also of
30 hethene men? ȝhis, and of hethene men. For oon God is,
that iustefieth circumcisioun bi feith, and prepucie bi feith.
31 Distruye we therfor the lawe bi the feith? God forbede; but
we stablischen the lawe.

Cap. IV.

1 What thanne schulen we seie, that Abraham oure fadir
2 aftir the flesch foond? For if Abraham is iustified of werkis
3 of the lawe, he hath glorie, but not anentis God. For what
seith the scripture? Abraham bileued to God, and it was
4 arettid to him to riȝtwisnesse. And to hym that worchith
5 mede is not arettid bi grace, but bi dette. Sotheli to hym
that worchith not, but bileueth in to hym that iustefieth a
wickid man, his feith is arettid to riȝtwisnesse, aftir the purpos
6 of Goddis grace. As Dauid seith the blessidnesse of a man,
whom God acceptith, he ȝyueth to hym riȝtwisnesse with

7 outen werkis *of the lawe*, Blessid *ben* thei, whos wickidnessis
8 ben forȝouun, and whos synnes ben hid. Blessid *is* that man,
9 to whom God arettide not synne. Thanne whether dwellith
this blisfulnesse oneli in circumcisioun, or also in prepucie?
For we seien, that the feith was arettid to Abraham to riȝt-
10 wisnesse. Hou thanne was it arettid? in circumcisioun, or in
11 prepucie? Not in circumcisioun, but in prepucie. And he
took a signe of circumcisioun, a tokenyng of riȝtwisnesse of
the feith which is in prepucie, that he be fadir of alle men
bileuynge bi prepucie, that it be arettid also to hem to
12 riȝtwisnesse; and that he be fadir of circumcisioun, not
onely to hem that ben of circumcisioun, but also to hem
that suen the steppis of the feith, which *feith* is in prepucie of
13 oure fader Abraham. For not bi the lawe is biheest to Abra-
ham, or to his seed, that he schulde be eir of the world, but
14 bi the riȝtwisnesse of feith. For if thei that ben of the lawe,
15 ben eiris, feith is distried, biheest is don awey. For the lawe
worchith wraththe; for where is no lawe, there is no trespas,
16 nethir is trespassyng. Therfor *riȝtfulnesse is* of the feith, that
bi grace biheeste be stable to ech seed, not to that seed oneli
that is of the lawe, but to that that is of the feith of Abraham,
17 which is fadir of vs alle. As it is writun, For Y haue set
thee fadir of many folkis, bifor God to whom thou hast
bileued. Which *God* quykeneth deed men, and clepith tho
18 thingis that ben not, as tho that ben. Which *Abraham* aȝens
hope bileuede in to hope, that he schulde be maad fader of
many folkis, as it was seid to hym, Thus schal thi seed be, as
the sterris of heuene, and as the grauel that is in the brenke
19 of the see. And he was not maad vnstidfast in the bileue,
nether he biheelde his bodi thanne nyȝ deed, whanne he was
almost of an hundrid ȝeer, ne the wombe of Sare nyȝ deed.
20 Also in the biheeste of God he doutide not with vntrist; but
21 he was coumfortid in bileue, ȝyuynge glorie to God, witynge

moost fulli that what euere thingis God hath bihiȝt, he is
22 myȝti also to do. Therfor it was arettid to hym to riȝt-
23 wisnesse. And it is not writun oneli for him, that it was
24 arettid to hym to riȝtwisnesse, but also for vs, to whiche
it schal be arettid, that bileuen in him that reiside oure Lord
25 Jhesu Crist fro deeth. Which was bitakun for oure synnes,
and roos aȝen for oure iustefiyng.

Cap. V.

1 Therfor we, iustified of feith, haue we pees at God bi
2 oure Lord Jhesu Crist. Bi whom we han niȝ goyng to, bi
feith in to this grace, in which we stonden, and han glorie in
3 the hope of the glorie of Goddis children. And not this
oneli, but also we glorien in tribulaciouns, witynge that tribu-
4 lacioun worchith pacience, and pacience preuyng, and preu-
5 yng hope. And hope confoundith not, for the charite of
God is spred abrood in oure hertis bi the Hooli Goost, that
6 is ȝouun to vs. And while that we weren sijk aftir the tyme,
7 what diede Crist for wickid men? For vnnethis dieth ony
man for the iust man; and ȝit for a good man perauenture
8 summan dar die. But God comendith his charite in vs; for
9 if whanne we weren ȝit synneris, aftir the tyme Crist was
deed for vs, thanne myche more now we iustified in his
10 blood, schulen be saaf fro wraththe bi him. For if whanne we
weren enemyes, we ben recounselid to God bi the deth of his
sone, myche more we recounselid schulen be saaf in the lijf
11 of hym. And not oneli this, but also we glorien in God, bi
oure Lord Jhesu Crist, bi whom we han resseyued now re-
12 counseling. Therfor as bi o man synne entride in to this
world, and bi synne deth, and so deth passide forth in to alle
13 men, in which *man* alle men synneden. For til to the lawe
synne was in the world; but synne was not rettid, whanne

14 lawe was not. But deth regnyde from Adam til to Moises,
also in to hem that synneden not in licnesse of the tres-
passyng of Adam, the which is licnesse of *Crist* to comynge.
15 But not as gilt, so the ȝifte; for if thorouȝ the gilt of oon
manye ben deed, myche more the grace of God and the ȝifte
in the grace of o man Jhesu Crist hath aboundid in to many
16 men. And not as bi o synne, so bi the ȝifte; for the doom
of oon in to condempnacioun, but grace of many giltis in to
17 iustificacioun. For if in the gilt of oon deth regnede thorouȝ
oon, myche more men that takyn plente of grace, and of
ȝyuyng, and of riȝtwisnesse, schulen regne in lijf bi oon Jhesu
18 Crist. Therfor as bi the gilt of oon in to alle men in to con-
dempnacioun, so bi the riȝtwisnesse of oon in to alle men in
19 to iustifiyng of lijf. For as bi inobedience of o man manye
ben maad synneris, so bi the obedience of oon manye schulen
20 be iust. And the lawe entride, that gilt schulde be plen-
21 teuouse; but where gilt was plenteuouse, grace was more
plenteuouse. That as synne regnede in to deth, so grace
regne bi riȝtwisnesse in to euerlastynge lijf, bi Crist Jhesu
oure Lord.

Cap. VI.

1 Therfor what schulen we seie? Schulen we dwelle in
2 synne, that grace be plenteuouse? God forbede. For hou
schulen we that ben deed to synne, lyue ȝit ther ynne?
3 Whether, britheren, ȝe knowen not, that whiche euere we ben
4 baptisid in Crist Jhesu, we ben baptisid in his deth? For we
ben togidere biried with hym bi baptym in to deth; that as
Crist aroos fro deth bi the glorie of the fadir, so walke we in
5 a newnesse of lijf. For if we plauntid togidere ben maad
to the licnesse of his deth, also we schulen be of the licnesse
6 of his risyng aȝen; witynge this thing, that oure olde man is
crucified togidere, that the bodi of synne be distruyed, that we

7 serue no more to synne. For he that is deed, is iustefied fro
8 synne. And if we ben deed with Crist, we bileuen that also
9 we schulen lyue togidere with hym; witinge for Crist, rysynge
a3en fro deth, now dieth not, deeth schal no more haue lord-
10 schip on hym. For that he was deed to synne, he was deed
11 onys; but that he lyueth, he liueth to God. So 3e deme
3ou silf to be deed to synne, but lyuynge to God in Jhesu
12 Crist oure Lord. Therfor regne not synne in 3oure deedli
13 bodi, that 3e obeische to hise coueityngis. Nether 3yue 3e
3oure membris armuris of wickidnesse to synne, but 3yue 3e
3ou silf to God, as thei that lyuen of deed men, and 3oure
14 membris armuris of ri3twisnesse to God. For synne schal
not haue lordschipe on 3ou; for 3e ben not vndur the lawe,
15 but vndur grace. What therfor? Schulen we do synne, for
16 we ben not vndur the lawe, but vndur grace? God forbede.
Witen 3e not, that to whom 3e 3yuen 3ou seruauntis to obeie
to, 3e ben seruauntis of that thing, to which 3e han obeschid,
ether of synne to deth, ether of obedience to ri3twisnesse?
17 But Y thanke God, that 3e weren seruauntis of synne; but 3e
han obeischid of herte in to that fourme of techyng, in which
18 3e ben bitakun. And 3e delyuered fro synne, ben maad ser-
19 uauntis of ri3twisnesse. Y seie that thing that is of man, for
the vnstidefastnesse of 3oure fleisch. But as 3e han 3ouun
3oure membris to serue to vnclennesse, and to wickidnesse in
to wickidnesse, so now 3yue 3e 3oure membris to serue to
20 ri3twisnesse in to hoolynesse. For whanne 3e weren ser-
21 uauntis of synne, 3e weren fre of ri3tfulnesse. Therfor what
fruyt hadden 3e thanne in tho thingis, in whiche 3e schamen
22 now? For the ende of hem is deth. But now 3e delyuered
fro synne, and maad seruauntis to God, han 3our fruyt in
23 to holinesse, and the ende euerlastinge lijf. For the wagis
of synne *is* deth; the grace of God *is* euerlastynge lijf in
Crist Jhesu our Lord.

Cap. VII.

1 Britheren, whethir ȝe knowun not; for Y speke to men
that knowen the lawe; for the lawe hath lordschip in a man,
2 as long tyme as it lyueth? For that womman that is vndur
an hosebonde, is boundun to the lawe, while the hosebonde
lyuéth; but if hir hosebonde is deed, sche is delyuered fro
3 the lawe of the hosebonde. Therfor sche schal be clepid
auoutresse, if sche be with another man, while the hosebonde
lyueth; but if hir hosebonde is deed, sche is delyuered fro
the lawe of the hosebonde, that sche be not auoutresse, if
4 sche be with another man. And so, my britheren, ȝe ben
maad deed to the lawe bi the bodi of Crist, that ȝe ben of
another, that roos aȝen fro deth, that ȝe bere fruyt to God.
5 For whanne we weren in fleisch, passiouns of synnes, that
weren bi the lawe, wrouȝten in oure membris, to bere fruyt
6 to deth. But now we ben vnboundun fro the lawe of deth,
in which we weren holdun, so that we seruen in newnesse of
7 spirit, and not in eldnesse of lettre. What therfor schulen we
seie? The lawe is synne? God forbede. But Y knew not
synne, but bi lawe; for Y wiste not that coueitynge was
8 synne, but for the lawe seide, Thou schalt not coueyte. And
thoruȝ occasioun takun, synne bi the maundement hath
wrouȝt in me al coueytise; for withouten the lawe, synne
9 was deed. And Y lyuede withouten the lawe sumtyme; but
whanne the comaundement was comun, synne lyuede aȝen.
10 But Y was deed, and this comaundement that was to lijf, was
11 foundun to me, to be to deth. For synne, thoroux occasioun
takun bi the comaundement, disceyuede me, and bi that it
12 slow *me*. Therfor the lawe *is* hooli, and the comaundement *is*
13 hooli, and iust, and good. Is thanne that thing that is good,
maad deth to me? God forbede. But synne, that it seme
synne, thoroux good thing wrouȝte deth to me, that me synne

14 ouer maner thorouȝ the comaundement. And we witen, that
the lawe is spiritual; but Y am fleischli, seld vndur synne.
15 For Y vndurstonde not that that Y worche; for Y do not the
good thing that Y wole, but Y do thilke yuel thing that
16 Y hate. And if Y do that thing that Y wole not, Y consente
17 to the lawe, that it is good. But now Y worche not it now,
18 but the synne that dwellith in me. But and Y woot, that in
me, that is, in my fleisch, dwellith no good; for wille lieth to
19 me, but Y fynde not to performe good thing. For Y do not
thilke good thing that Y wole, but Y do thilke yuel thing that
20 Y wole not. And if Y do that *yuel* thing that Y wole not,
21 Y worche not it, but the synne that dwellith in me. Therfor
Y fynde the lawe to me willynge to do good thing, for yuel
22 thing lieth to me. For Y delite togidere to the lawe of God,
aftir the ynnere man. But Y se another lawe in my mem-
23 bris, aȝenfiȝtynge the lawe of my soule, and makynge me
24 caitif in the lawe of synne, that is in my membris. Y am an
vnceli man; who schal delyuer me fro the bodi of this synne?
25 The grace of God, bi Jhesu Crist oure Lord. Therfor Y
my silf bi the soule serue to the lawe of God; but bi fleisch
to the lawe of synne.

Cap. VIII.

1 Therfor now no thing of dampnacioun is to hem that
ben in Crist Jhesu, whiche wandren not after the flesch.
2 For the lawe of the spirit of lijf in Crist Jhesu hath de-
3 lyuerid me fro the lawe of synne, and of deth. For that
that was vnpossible to the lawe, in what thing it was
sijk bi flesch, God sente his sone in to the licknesse of
fleisch of synne, and of synne dampnede synne in fleisch;
4 that the iustefiyng of the lawe were fulfillid in vs, that goen
5 not aftir the fleisch, but aftir the spirit. For thei that
ben aftir the fleisch, saueren tho thingis that ben of
the fleisch; but thei that ben after the spirit, feelen tho

thingis that ben of the spirit. For the prudence of fleisch
6, 7 is deth; but the prudence of spirit *is* lijf and pees. For
the wisdom of the fleisch is enemye to God; for it is not
8 suget to the lawe of God, for nether it may. And thei that
9 ben in fleisch, moun not plese to God. But ȝe ben not in
fleisch, but in spirit; if netheles the spirit of God dwellith
in ȝou. But if ony hath not the spirit of Crist, this is not
10 his. For if Crist is in ȝou, the bodi is deed for synne, but
11 the spirit lyueth for iustefiyng. And if the spirit of hym
that reiside Jhesu Crist fro deth dwellith in ȝou, he that
reiside Jhesu Crist fro deth, shal quykene also ȝoure deedli
12 bodies, for the spirit of hym that dwellith in ȝou. Therfor,
britheren, we ben dettouris, not to the flesch, that we lyuen
13 aftir the flesch. For if ȝe lyuen aftir the fleisch, ȝe schulen
die; but if ȝe bi the spirit sleen the dedis of the fleisch, ȝe
14 schulen lyue. For who euere ben led bi the spirit of God,
15 these ben the sones of God. For ȝe han not take eftsoone
the spirit of seruage in drede, but ȝe han taken the spirit
of adopcioun of sones, in which we crien, Abba, fadir.
16 And the ilke spirit ȝeldith witnessyng to oure spirit, that we
17 ben the sones of God; if sones, and eiris, and eiris of God,
and eiris togidere with Crist; if netheles we suffren togidere,
18 that also we ben glorified togidere. And Y deme, that the
passiouns of this tyme ben not worthi to the glorie to
19 comynge, that schal be schewid in vs. For the abidyng
20 of creature abidith the schewyng of the sones of God. But
the creature is suget to vanyte, not willynge, but for hym
21 that made it suget in hope; for the ilke creature schal be
delyuered fro seruage of corrupcioun in to liberte of the
22 glorie of the sones of God. And we witen, that ech creature
23 sorewith, and trauelith with peyne til ȝit. And not oneli it,
but also we vs silf, that han the first fruytis of the spirit, and
we vs silf sorewen with ynne vs for the adopcioun of Goddis

24 sonys, abidynge the aȝenbiyng of oure bodi. But bi hope
we ben maad saaf. For hope that is seyn, is not hope; for
25 who hopith that thing, that he seeth? And if we hopen
26 that thing that we seen not, we abiden bi pacience. And also
the spirit helpith oure infirmyte; for what we schulen preie,
as it bihoueth, we witen not, but the ilke spirit axith for vs
27 with sorewyngis, that moun not be teld out. For he that
sekith the hertis, woot what the spirit desirith, for bi God
28 he axith for hooli men. And we witen, that to men that
louen God, alle thingis worchen togidere in to good, to hem
29 that aftir purpos ben clepid seyntis. For thilke that he knewe
bifor, he bifor ordenede bi grace to be maad lijk to the ymage
of his sone, that he be the first bigetun among many britheren.
30 And thilke that he bifore ordeynede to blis, hem he clepide;
and whiche he clepide, hem he iustifiede, and whiche he iusti-
31 fiede, and hem he glorifiede. What thanne schulen we seie to
32 these thingis? If God for vs, who *is* aȝens vs? The which
also sparide not his owne sone, but for vs alle bitook hym,
33 hou also ȝaf he not to vs alle thingis with hym? Who schal
34 accuse aȝens the chosun men of God? It is God that iust-
ifieth, who is it that condempneth? It is Jhesus Crist that
was deed, ȝhe, the which roos aȝen, the which is on the riȝt
35 half of God, and the which preieth for vs. Who thanne schal
departe vs fro the charite of Crist? tribulacioun, or anguysch,
or hungur, or nakidnesse, or persecucioun, or perel, or
36 swerd? As it is writun, For we ben slayn al dai for thee;
37 we ben gessid as scheep of slauȝtir. But in alle these thingis
38 we ouercomen, for hym that louyde vs. But Y am certeyn,
that nethir deeth, nether lijf, nether aungels, nethir princip-
atus, nether vertues, nether present thingis, nether thingis
39 to comynge, nether strengthe, nether heiȝth, nether depnesse,
nether noon othir creature may departe vs fro the charite of
God, that is in Crist Jhesu oure Lord.

Cap. IX.

1 I seie treuthe in Crist Jhesu, Y lye not, for my conscience
2 berith witnessyng to me in the Hooli Goost, for greet
heuynesse is to me, and contynuel sorewe to my herte.
3 For Y my silf desiride to be departid fro Crist for my
britheren, that ben my cosyns aftir the fleisch, that ben
4 men of Israel; whos is adopcioun of sones, and glorie, and
testament, and ȝyuyng of the lawe, and seruyce, and biheestis;
5 whos ben the fadris, and of which *is* Crist after the fleisch,
that is God aboue alle thingis, blessid in to worldis. Amen.
6 But not that the word of God hath falle doun. For not alle
7 that ben of Israel, these ben Israelitis. Nethir thei that ben
seed of Abraham, alle ben sonys; but in Ysaac the seed
8 schal be clepid to thee; that is to seie, not thei that ben
sones of the fleisch, *ben* sones of God, but thei that ben sones
9 of biheeste ben demed in the seed. For whi this is the
word of biheest, Aftir this tyme Y schal come, and a sone
10 schal be to Sare. And not oneli sche, but also Rebecca
hadde twey sones of o liggyng bi of Ysaac, oure fadir.
11 And whanne thei weren not ȝit borun, nether hadden don
ony thing of good ether of yuel, that the purpos of God
12 schulde dwelle bi eleccioun, not of werkis, but of God
13 clepynge, it was seid to hym, that the more schulde serue
the lesse, as it is writun, Y louede Jacob, but Y hatide Esau.
14 What therfor schulen we seie? Whether wickidnesse be
15 anentis God? God forbede. For he seith to Moyses, Y
schal haue merci on whom Y haue merci; and Y schal ȝyue
16 merci on whom Y schal haue merci. Therfor it is not
nether of man willynge, nethir rennynge, but of God hauynge
17 mercy. And the scripture seith to Farao, For to this thing
Y haue stirid thee, that Y schewe in thee my vertu, and that
18 my name be teld in al erthe. Therfor of whom God wole,

19 he hath merci; and whom he wole, he endurith. Thanne
seist thou to me, What is souȝt ȝit? for who withstondith his
20 wille? O! man, who art thou, that answerist to God?
Whether a maad thing seith to hym that made it, What
21 hast thou maad me so? Whether a potter of cley hath not
power to make of the same gobet o vessel in to honour, an
22 othere in to dispit? That if God willynge to schewe his
wraththe, and to make his power knowun, hath suffrid in
23 greet pacience vessels of wraththe able in to deth, to schewe
the riȝtchessis of his glorie in to vessels of merci, whiche he
24 made redi in to glorie. Whiche also he clepide not oneli
of Jewis, but also of hethene men, as he seith in Osee,
25 Y schal clepe not my puple my puple, and not my loued
26 my louyd, and not getynge mercy getynge merci; and it
schal be in the place, where it is seid to hem, Not ȝe my
puple, there thei schulen be clepid the sones of God
27 lyuynge. But Isaye crieth for Israel, If the noumbre of
Israel schal be as grauel of the see, the relifs schulen be
28 maad saaf. Forsothe a word makynge an ende, and abreg-
gynge in equyte, for the Lord schal make a word breggid
29 on al the erthe. And as Ysaye bifor seide, But God of
oostis hadde left to vs seed, we hadden be maad as Sodom,
30 and we hadden be lijk as Gommor. Therfor what schulen
we seie? That hethene men that sueden not riȝtwisnesse,
31 han gete riȝtwisnesse, ȝhe, the riȝtwisnesse that is of feith.
But Israel suynge the lawe of riȝtwisnesse, cam not parfitli
32 in to the lawe of riȝtwisnesse. Whi? For not of feith, but
as of werkys. And thei ȝpurneden aȝens the stoon of
33 offencioun, as it is writun, Lo! Y putte a stoon of offensioun
in Syon, and a stoon of sclaundre; and ech that schal bileue
in it, schal not be confoundid.

Cap. X.

1 Britheren, the wille of myn herte and mi biseching is
2 maad to God for hem in to helthe. But Y bere witnessyng
to hem, that thei han loue of God, but not aftir kunnyng.
3 For thei vnknowynge Goddis riȝtwisnesse, and sekynge to
make stidefast her owne *riȝtfulnesse*, ben not suget to the
4 riȝtwisnesse of God. For the ende of the lawe *is* Crist, to
5 riȝtwisnesse to ech man that bileueth. For Moises wroot,
For the man that schal do riȝtwisnesse that is of the lawe,
6 schal lyue in it. But the riȝtwisnesse that is of bileue, seith
thus, Seie thou not in thin herte, Who schal stie in to
7 heuene? that is to seie, to lede doun Crist; or who schal
go doun in to helle? that is, to aȝenclepe Crist fro deth.
8 But what seith the scripture? The word is nyȝ in thi mouth,
and in thin herte; this is the word of bileue, which we
9 prechen. That if thou knoulechist in thi mouth the Lord
Jhesu Crist, and bileuest in thin herte, that God reiside hym
10 fro deth, thou schalt be saaf. For bi herte me bileueth to
riȝtwisnesse, but bi mouth knowleching is maad to helthe.
11 For whi the scripture seith, Ech that bileueth in hym, schal
12 not be confoundid. And ther is no distincciouu of Jew and
of Greke; for the same Lord of alle *is* riche in alle, that
13 inwardli clepen hym. For ech man who euere schal inwardli
14 clepe the name of the Lord, schal be saaf. Hou thanne
schulen thei inwardli clepe hym, in to whom thei han not
bileued? or hou schulen thei bileue to hym, whom thei han
not herd? Hou schulen thei here, with outen a prechour?
15 and hou schulen thei preche, but thei be sent? As it is
writun, Hou faire *ben* the feet of hem that prechen pees, of
16 hem that prechen good thingis. But not alle men obeien
to the gospel. For Ysaie seith, Lord, who bileuede to oure
17 heryng? Therfor feith *is* of heryng, but heryng bi the

18 word of Crist. But Y seie, Whether thei herden not? ȝhis,
sothely the word of hem wente out in to al the erthe, and
19 her wordis in to the endis of the world. But Y seie,
Whether Israel knewe not? First Moyses seith, Y schal lede
ȝou to enuye, that ȝe ben no folc; that ȝe ben an vnwise folc,
20 Y schal sende ȝou in to wraththe. And Ysaie is bold, and
seith, Y am foundun of men that seken me not; opynli
21 Y apperide to hem, that axiden not me. But to Israel he
seith, Al dai Y streiȝte out myn hondis to a puple that bileuede
not, but aȝen seide me.

Cap. XI.

1 Therfor Y seie, Whether God hath put awei his puple?
God forbede. For Y am an Israelite, of the seed of Abra-
2 ham, of the lynage of Beniamyn. God hath not put awei
his puple, which he bifor knew. Whether ȝe witen not, what
the scripture seith in Elie? Hou he preieth God aȝens Israel,
3 Lord, thei han slayn thi prophetis, thei han vndurdoluun
thin auteris, and Y am lefte aloone, and thei seken my lijf.
4 But what seith Goddis answere to hym? Y haue left to me
seuene thousyndes of men, that han not bowid her knees
5 bifore Baal. So therfor also in this tyme, the relifs ben
6 maad saaf, by the chesyng of the grace of God. And if *it be*
bi the grace of God, *it is* not now of werkis; ellis grace is
7 not now grace. What thanne? Israel hath not getun this
that he souȝte, but eleccioun hath getun; and the othere ben
8 blyndid. As it is writun, God ȝaf to hem a spirit of com-
punccioun, iȝen that thei se not, and eeris, that thei here not,
9 in to this dai. And Dauith seith, Be the boord of hem maad
in to a gryn bifor hem, and in to catchyng, and in to sclaun-
10 dre, and in to ȝeldyng to hem. Be the iȝen of hem maad
derk, that thei se not; and bowe thou doun algatis the bak

of hem. Therfor Y seie, Whether thei offendiden so, that
thei schulden falle doun? God forbede. But bi the gilt of
hem helthe is maad to hethene men, that thei sue hem. That
if the gilt of hem ben richessis of the world, and the makyng
lesse of hem ben richessis of hethene men, hou myche more
the plente of hem? But Y seie to ȝou, hethene men, for as
longe as Y am apostle of hethene men, Y schal onoure my
mynysterie, if in ony maner Y stire my fleisch for to folowe,
and that Y make summe of hem saaf. For if the loss of
hem is the recouncelyng of the world, what *is* the takyng vp,
but lijf of deede *men?* For if a litil part of that that is tastid
be hooli, the hool gobet *is hooli;* and if the roote is hooli,
also the braunchis. What if ony of the braunchis ben brokun,
whanne thou were a wielde olyue tre, art graffid among hem,
and art maad felowe of the roote, and of the fatnesse of the
olyue tre, nyle thou haue glorie aȝens the braunchis. For if
thou gloriest, thou berist not the roote, but the roote thee.
Therfor thou seist, The braunchis ben brokun, that Y be
graffid in. Wel, for vnbileue the braunchis ben brokun; but
thou stondist bi feith. Nyle thou sauere hiȝe thing, but
drede thou, for if God sparide not the kyndli braunchis, lest
perauenture he spare not thee. Therfor se the goodnesse,
and the fersnesse of God; ȝhe, the feersnesse in to hem that
felden doun, but the goodnesse of God in to thee, if thou
dwellist in goodnesse, ellis also thou schalt be kit doun. ȝhe,
and thei schulen be set yn, if thei dwellen not in vnbileue.
For God is myȝti, to sette hem in eftsoone. For if thou art
kit doun of the kyndeli wielde olyue tre, and aȝens kynd art set
in to a good olyue tre, hou myche more thei that *ben* bi kynde,
schulen be set in her olyue tree? But, britheren, Y wole not
that ȝe vnknowen this mysterie, that ȝe be not wise to ȝou
silf; for blyndenesse hath feld a parti in Israel, til that the
plente of hethene men entride, and so al Israel schulde be

maad saaf. As it is writun, He schal come of Syon, that schal delyuere, and turne awei the wickidnesse of Jacob.
27 And this testament to hem of me, whanne Y schal do awei
28 her synnes. Aftir the gospel *thei ben* enemyes for 3ou, but *thei ben* moost dereworthe bi the eleccioun for the fadris.
29 And the 3iftis and the cleping of God ben with outen for-
30 thenkyng. And as sum tyme also 3e bileueden not to God,
31 but now 3e han gete mercy for the vnbileue of hem; so and these now bileueden not in to 3oure merci, that also thei
32 geten merci. For God closide alle thingis togidere in vnbi-
33 leue, that he haue mercy on alle. O! the hei3nesse of the ritchessis of the wisdom and of the kunnyng of God; hou incomprehensible ben hise domes, and hise weies *ben* vn-
34 serchable. For whi who knew the wit of the Lord, or who
35 was his counselour? or who formere 3af to hym, and it schal
36 be quyt to hym? For of hym, and bi hym, and in hym ben alle thingis. To hym *be* glorie in to worldis. Amen.

Cap. XII.

1 Therfore, britheren, Y biseche 3ou bi the mercy of God, that 3e 3yue 3oure bodies a lyuynge sacrifice, hooli, plesynge
2 to God, and 3oure seruyse resonable. And nyle 3e be conformyd to this world, but be 3e reformed in newnesse of 3oure wit, that 3e preue which is the wille of God, good, and
3 wel plesynge, and parfit. For Y seie, bi the grace that is 3ouun to me, to alle that ben among 3ou, that 3e sauere no more than it bihoueth to sauere, but for to sauere to sobrenesse; and to ech man, as God hath departid the
4 mesure of feith. For as in o bodi we han many mem-
5 bris, but alle the membris han not the same dede; so we many ben o bodi in Crist, and eche *ben* membris oon of
6 anothir. Therfor we that han 3iftis dyuersynge, aftir the

7 grace that is ȝouun to vs, ethir prophecie, aftir the resoun of
feith; ethir seruise, in mynystryng; ether he that techith, in
8 techyng; he that stirith softli, in monestyng; he that ȝyueth,
in symplenesse; he that is souereyn, in bisynesse; he that
9 hath merci, in gladnesse. Loue with outen feynyng, hatynge
10 yuel, drawynge to good; louynge togidere the charite of
11 britherhod. Eche come bifore to worschipen othere; not
slow in bisynesse, feruent in spirit, seruynge to the Lord,
12 ioiynge in hope, pacient in tribulacioun, bisy in preier,
13 ȝyuynge good to the nedis of seyntis, kepynge hospitalite.
14 Blesse ȝe men that pursuen ȝou; blesse ȝe, and nyle ȝe curse;
15 for to ioye with men that ioyen, for to wepe with men that
16 wepen. Fele ȝe the same thing togidere; not sauerynge
heiȝ thingis, but consentynge to meke thingis. Nile ȝe be
17 prudent anentis ȝou silf; to no man ȝeldynge yuel for yuel,
but purueye ȝe good thingis, not oneli bifor God, but also
18 bifor alle men. If it may be don, that that is of ȝou, haue
19 ȝe pees with alle men. ȝe moost dere britheren, not defend-
ynge ȝou silf, but ȝyue ȝe place to wraththe; for it is writun,
20 The Lord seith, To me veniaunce, and Y schal ȝelde. But
if thin enemy hungrith, fede thou hym; if he thirstith, ȝyue
thou drynke to hym; for thou doynge this thing schalt
21 gidere togidere colis on his heed. Nyle thou be ouercomun
of yuel, but ouercome thou yuel bi good.

Cap. XIII.

1 Euery soule be suget to heiȝere powers. For ther is no
power but of God, and tho thingis that ben of God, ben
2 ordeyned. Therfor he that aȝenstondith power, aȝenstondith
the ordynaunce of God; and thei that aȝenstonden, geten to
3 hem silf dampnacioun. For princes ben not to the drede of
good work, but of yuel. But wilt thou, that thou drede not

power? Do thou good thing, and thou schalt haue preisyng
4 of it; for he is the mynystre of God to thee in to good. But
if thou doist yuel, drede thou; for not with outen cause he
berith the swerd, for he is the mynystre of God, vengere in
5 to wraththe to hym that doith yuel. And therfor bi nede be
6 ȝe suget, not oneli for wraththe, but also for conscience. For
therfor ȝe ȝyuen tributis, thei ben the mynystris of God, and
7 seruen for this same thing. Therfor ȝelde ȝe to alle men
dettis, to whom tribut, tribut, to whom tol, tol, to whom
8 drede, drede, to whom onour, onour. To no man owe ȝe
ony thing, but that ȝe loue togidere. For he that loueth his
9 neiȝbore, hath fulfillid the lawe. For, Thou schalt do no
letcherie, Thou schalt not sle, Thou schalt not stele, Thou
schalt not seie fals witnessyng, Thou schalt not coueyte the
thing of thy neiȝbore, and if ther be ony othere maundement,
it is instorid in this word, Thou schalt loue thi neiȝbore as
10 thi silf. The loue of neiȝbore worchith not yuel; therfor loue
11 is the fulfillyng of the lawe. And we knowen this tyme, that
the our is now, that we rise fro sleep; for now oure heelthe
12 is neer, than whanne we bileueden. The nyȝt wente bifore,
but the dai hath neiȝed. Therfor caste we awei the werkis
13 of derknessis, and be we clothid in the armeris of liȝt. As
in dai wandre we onestli, not in superflu feestis and drunke-
nessis, not in beddis and vnchastitees, not in strijf and in
14 enuye; but be ȝe clothid in the Lord Jhesu Crist, and do ȝe
not the bisynesse of fleisch in desiris.

Cap. XIV.

1 But take ȝe a sijk man in bileue, not in demyngis of
2 thouȝtis. For another man leueth, that he mai ete alle
3 thingis; but he that is sijk, ete wortis. He that etith, dispise
not hym that etith not; and he that etith not, deme not hym

4 that etith. For God hath take him to hym. Who art thou,
that demest anothris seruaunt? To his lord he stondith, or
fallith *fro hym*. But he schal stonde; for the Lord is myȝti
5 to make hym parfit. For whi oon demeth a day bitwixe a
6 dai, another demeth ech dai. Ech man encrees in his wit.
He that vnderstondith the dai, vnderstondith to the Lord.
And he that etith, etith to the Lord, for he doith thankyngis
to God. And he that etith not, etith not to the Lord, and
7 doith thankyngis to God. For no man of vs lyueth to hym-
8 silf, and no man dieth to hymself. For whether we lyuen,
we lyuen to the Lord; and whethir we dien, we dien to the
Lord. Therfor whethir we lyuen or dien, we ben of the
9 Lord. For whi for this thing Crist was deed, and roos aȝen,
10 that he be Lord bothe of quyke and of deed men. But what
demest thou thi brothir? or whi dispisist thou thi brothir?
11 for alle we schulen stonde bifore the trone of Crist. For it
is writun, Y lyue, seith the Lord, for to me ech kne schal be
12 bowid, and ech tunge schal knouleche to God. Therfor ech
13 of vs schal ȝelde resoun to God for hym silf. Therfor no
more deme we ech other; but more deme ȝe this thing, that
14 ȝe putte not hirtyng, or sclaundre, to a brothir. · I woot and
triste in the Lord Jhesu, that no thing is vnclene bi hym, no
but to him that demeth ony thing to be vnclene, to him it is
15 vnclene. And if thi brother be maad sori in conscience for
mete, now thou walkist not aftir charite. Nyle thou thorouȝ
16 thi mete lese hym, for whom Crist diede. Therfor be not
17 oure good thing blasfemed. For whi the rewme of God is
not mete and drynk, but riȝtwisnesse and pees and ioye in
18 the Hooli Goost. And he that in this thing serueth Crist,
19 plesith God, and is proued to men. Therfor sue we tho
thingis that ben of pees, and kepe we togidere tho thingis
20 that ben of edificacioun. Nyle thou for mete distrie the werk
of God. For alle thingis ben clene, but it is yuel to the man

21 that etith bi offendyng. It is good to not ete fleisch, and to
not drynke wyn, nethir in what thing thi brother offendith,
22 or is sclaundrid, or is maad sijk. Thou hast feith anentis thi
silf, haue thou bifore God. Blessid is he that demeth not
23 hym silf in that thing that he preueth. For he that demeth,
is dampned, if he etith; for it is not of feith. And al thing
that is not of feith, is synne.

Cap. XV.

1 But we saddere men owen to susteyne the feblenesses of
2 sijke men, and not plese to vs silf. Eche of vs plese to his
3 neiȝbore in good, to edificacioun. For Crist pleside not to
hym silf, as it is writun, The repreues of men dispisynge thee,
4 felden on me. For what euere thingis ben writun, tho ben
writun to oure techynge, that bi pacience and coumfort of
5 scripturis we haue hope. But God of pacience and of solace
ȝyue to ȝou to vndurstonde the same thing, ech in to othere
6 aftir Jhesu Crist, that ȝe of o wille with o mouth worschipe
7 God and the fadir of oure Lord Jhesu Crist. For which
thing take ȝe togidere, as also Crist took ȝou in to the onour
8 of God. For Y seie, that Jhesu Crist was a mynystre of cir-
cumcisioun for the treuthe of God, to conferme the biheestis
9 of fadris. And hethene men owen to onoure God for merci;
as it is writun, Therfor, Lord, Y schal knowleche to thee
10 among hethene men, and Y schal synge to thi name. And
11 eft he seith, ȝe hethene men, be ȝe glad with his puple. And
eft, Alle hethene men, herie ȝe the Lord; and alle puplis,
12 magnefie ȝe him. And eft Isaie seith, Ther schal be a roote
of Jesse, that schal rise vp to gouerne hethene men, and
13 hethene men schulen hope in hym. And God of hope
fulfille ȝou in al ioye and pees in bileuynge, that ȝe encrees
14 in hope and vertu of the Hooli Goost. And, britheren, Y my

silf am certeyn of 3ou, that also 3e ben ful of loue, and 3e ben fillid with al kunnyng, so that 3e moun moneste ech other.
15 And, britheren, more boldli Y wroot to 3ou a parti, as bryngynge 3ou in to mynde, for the grace that is 3ouun to me
16 of God, that Y be the mynystre of Crist Jhesu among hethene men. And Y halewe the gospel of God, that the offryng of hethene men be acceptid, and halewid in the Hooli Goost.
17, 18 Therfor Y haue glorie in Crist Jhesu to God. For Y dar not speke ony thing of tho thingis, whiche Crist doith not bi me, in to obedience of hethene men, in word and dedis,
19 in vertu of tokenes and grete wondris, in vertu of the Hooli Goost, so that fro Jerusalem bi cumpas to the Illirik see Y
20 haue fillid the gospel of Crist. And so Y haue prechid this gospel, not where Crist was named, lest Y bilde vpon an-
21 otheres ground, but as it is writun, For to whom it is not teld of him, thei schulen se, and thei that herden not, schulen vn-
22 durstonde. For which thing Y was lettid ful myche to come
23 to 3ou, and Y am lettid to this tyme. And now Y haue not ferthere place in these cuntrees, but Y haue desire to come to
24 3ou, of many 3eris that ben passid. Whanne Y bygynne to passe in to Spayne, Y hope that in my goyng Y schal se 3ou, and of 3ou Y schal be led thidur, if Y vse 3ou first in parti.
25 Therfor now Y schal passe forth to Jerusalem, to mynystre to
26 seyntis. For Macedonye and Acaie han assaied to make
27 sum 3ifte to pore men of seyntis, that ben in Jerusalem. For it pleside to hem, and thei ben dettouris of hem; for hethene men ben maad parteneris of her goostli thingis, thei owen
28 also in fleischli thingis to mynystre to hem. Therfor whanne Y haue endid this thing, and haue asigned to hem this fruyt,
29 Y schal passe bi 3ou in to Spayne. And Y woot, that Y comynge to 3ou, schal come in to the abundaunce of the
30 blessing of Crist. Therfor, britheren, Y biseche 3ou bi oure Lord Jhesu Crist, and bi charite of the Hooli Goost, that 3e

31 helpe me in ȝoure preyeris to the Lord, that Y be delyuerid
fro the vnfeithful men, that ben in Judee, and that the offryng
32 of my seruyce be acceptid in Jerusalem to seyntis; that Y
come to ȝou in ioye, bi the wille of God, and that Y be
refreischid with ȝou. And God of pees be with ȝou alle.
Amen.

Cap. XVI.

1 And Y comende to ȝou Feben, oure sister, which is in the
2 seruyce of the chirche that is at Teucris, that ȝe resseyue hir
in the Lord worthili to seyntis, and that ȝe helpe hir in what
euere cause sche schal nede of ȝou. For sche helpide many
3 men, and my silf. Grete ȝe Prisca and Aquyla, myn helperis
4 in Crist Jhesu, which vndurputtiden her neckis for my lijf; to
whiche not Y aloone do thankyngis, but also alle the chirchis of
5 hethene men. And grete ȝe wel her meyneal chirche. Grete
wel Efenete, louyd to me, that is the firste of Asie in Crist
6 Jhesu. Grete wel Marie, the whiche hath trauelid myche in
7 vs. Grete wel Andronyk and Julian, my cosyns, and myn
euen prisouneris, which ben noble among the apostlis, and
8 whiche weren bifor me in Crist. Grete wel Ampliate, most
9 dereworth to me in the Lord. Grete wel Vrban, oure helpere
10 in Crist Jhesus, and Stacchen, my derlyng. Grete wel Appel-
11 lem, the noble in Crist. Grete wel hem that ben of Aristoblis
hous. Grete wel Erodion, my cosyn. Grete wel hem that
12 ben of Narciscies hous, that ben in the Lord. Grete wel
Trifenam and Trifosam, whiche *wymmen* trauelen in the Lord.
Grete wel Persida, most dereworthe *womman*, that hath tra-
13 uelid myche in the Lord. Grete wel Rufus, chosun in the
14 Lord, and his modir, and myn. Grete wel Ansicrete, Fle-
goncia, Hermen, Patroban, Herman, and britheren that ben
15 with hem. Grete wel Filologus, and Julian, and Nereum,
and his sistir, and Olympiades, and alle the seyntis that ben

16 with hem. Grete ȝe wel togidere in hooli coss. Alle the
17 chirches of Crist greten ȝou wel. But, britheren, Y preye
ȝou, that ȝe aspie hem that maken discenciouns and hirt-
yngis, bisidis the doctryne that ȝe han lerned, and bowe ȝe
18 awei fro hem. For suche men seruen not to the Lord Crist,
but to her wombe, and bi swete wordis and blessyngis dis-
19 seyuen the hertis of innocent men. But ȝoure obedience is
pupplischid in to euery place, therfor Y haue ioye in ȝou.
But Y wole that ȝe be wise in good thing, and symple in
20 yuel. And God of pees tredde Sathanas vndur ȝoure feet
swiftli. The grace of oure Lord Jhesu Crist be with ȝou.
21 Tymothe, myn helpere, gretith ȝou wel, and also Lucius, and
22 Jason, and Sosipater, my cosyns. Y Tercius grete ȝou wel,
23 that wroot this epistle, in the Lord. Gayus, myn oost,
gretith ȝou wel, and al the chirche. Erastus, tresorere of the
24 city, gretith ȝou wel, and Quartus brother. The grace of
25 oure Lord Jhesu Crist *be* with ȝou alle. Amen. And onour
and glorie be to hym, that is myȝti to conferme ȝou bi my
gospel, and prechyng of Jhesu Crist, bi the reuelacioun of
26 mysterie holdun stylle in tymes euerlastinge; which *mysterie*
is now maad opyn bi scripturis of prophetis, bi the comaunde-
ment of God with outen bigynning and endyng, to the obe-
27 dience of feith in alle hethene men, *the mysterie* knowun bi
Jhesu Crist to God aloone wiss, to whom *be* onour and
glorie in to worldis of worldis. Amen.

I. CORINTHIANS.

Cap. I.

1 Poul, clepid apostle of Jhesu Crist, bi the wille of God, and
2 Sostenes, brothir, to the chirche of God that is at Corynthe,

to hem that ben halewid in Crist Jhesu, and clepid seyntis,
with alle that inwardli clepen the name of oure Lord Jhesu
3 Crist, in ech place of hem and of oure, grace to ȝou and pees
4 of God, oure fadir, and of the Lord Jhesu Crist. Y do thank-
yngis to my God eueremore for ȝou, in the grace of God that
5 is ȝouun to ȝou in Crist Jhesu. For in alle thingis ȝe ben
6 maad riche in hym, in ech word, and in ech kunnyng, as the
7 witnessyng of Crist is confermyd in ȝou; so that no thing
faile to ȝou in ony grace, that abiden the schewyng of oure
8 Lord Jhesu Crist; which also schal conferme ȝou in to the
ende with outen cryme, in the dai of the comyng of oure
9 Lord Jhésu Crist. A trewe God, bi whom ȝe ben clepid in
10 to the felouschipe of his sone Jhesu Crist oure Lord. But,
britheren, Y biseche ȝou, bi the name of oure Lord Jhesu
Crist, that ȝe alle seie the same thing, and that dissenciouns
be not among ȝou; but be ȝe perfit in the same wit, and in
11 the same kunnyng. For, my britheren, it is teld to me of
12 hem that ben at Cloes, that stryues ben among ȝou. And Y
seie that, that ech of ȝou seith, For Y am of Poul, and Y *am*
13 of Apollo, and Y *am* of Cefas, but Y *am* of Crist. Whether
Crist is departid? whether Poul was crucified for ȝou, ether ȝe
14 ben baptisid in the name of Poul? Y do thankyngis to my
God, that Y baptiside noon of ȝou, but Crispus and Gayus;
15, 16 lest ony man seie, that ȝe ben baptisid in my name. And
Y baptiside also the hous of Stephan, but Y woot not, that
17 Y baptiside ony other. For Crist sente me not to baptise, but
to preche the gospel; not in wisdom of word, that the cros
18 of Crist be not voidid awei. For the word of the cros is foli
to hem that perischen; but to hem that ben maad saaf, that
19 is to seie, to vs, it is the vertu of God. For it is writun, Y
schal distruye the wisdom of wise men, and Y schal reproue
20 the prudence of prudent men. Where is the wise man?
where is the wise lawiere? where is the purchasour of this world?

Whether God hath not maad the wisdom of this world
21 fonned? For the world in wisdom of God knewe not God,
bi wisdom, it pleside to God, bi foli of prechyng, to maken
22 hem saaf that bileueden. For Jewis seken signes, and Grekis
23 seken wisdom; but we prechen Crist crucified, to Jewis
24 sclaundre, and to hethene men foli; but to tho Jewis and
Grekis that ben clepid, *we prechen* Crist the vertu of God and
25 the wisdom of God. For that that is foli thing of God, is
wiser than men; and that that is the feble thing of God,
26 is strengere than men. But, britheren, se ȝe ȝoure clepyng;
for not many wise men aftir the fleisch, not many myȝti, not
27 many noble. But God chees tho thingis that ben fonned of
28 the world, to confounde wise men; and God chees the feble
thingis of the world, to confounde the stronge thingis; and
God chees the vnnoble thingis and dispisable thingis of the
world, and tho thingis that ben not, to distruye tho thingis
29, 30 that ben; that ech man haue not glorie in his siȝt. But
of hym ȝe ben in Crist Jhesu, which is maad of God to vs
wisdom, and riȝtwisnesse, and holynesse, and aȝenbiyng;
31 that, as it is wrytun, He that glorieth, haue glorie in the
Lord.

Cap. II.

1 And Y, britheren, whanne Y cam to ȝou, cam not in
the heiȝnesse of word, ethir of wisdom, tellynge to ȝou
2 the witnessyng of Crist. For Y demede not me to kunne
ony thing among ȝou, but Crist Jhesu, and hym crucified.
3 And Y in sikenesse, and drede, and myche trembling, was
4 among ȝou; and my word and my preching was not in suteli
sturyng wordis of mannus wisdom, but in schewyng of spirit
5 and of vertu; that ȝoure feith be not in the wisdom of men,
6 but in the vertu of God. For we speken wisdom among
perfit men, but not wisdom of this world, nether of princes of

7 this world, that ben distried; but we speken the wisdom of
God in mysterie, which wisdom is hid; which *wisdom* God
8 bifor ordeynede bifor worldis in to oure glorie, which noon of
the princes of this world knew; for if thei hadden knowe,
9 thei schulden neuere haue crucified the Lord of glorie. But as
it is writun, That ȝe say not, ne eere herde, nether it stiede in
to herte of man, what thingis God arayede to hem that louen
10 hym; but God schewide to vs bi his spirit. For whi the
11 spirit serchith alle thingis, ȝhe, the depe thingis of God. And
who of men woot, what thingis ben of man, but the spirit of
man that is in hym? So what thingis ben of God, no man
12 knowith, but the spirit of God. And we han not resseiued
the spirit of this world, but the spirit that is of God, that we
13 wite what thingis ben ȝouun to vs of God. Whiche thingis
we speken also, not in wise wordis of mannus wisdom, but in
the doctryn of the spirit, and maken a liknesse of spiritual
14 thingis to goostli men. For a beestli man perseyueth not tho
thingis that ben of the spirit of God; for it is foli to hym, and
15 he may not vndurstonde, for it is examyned goostli. But a
spiritual man demeth alle thingis, and he is demed of no man.
16 As it is writun, And who knew the wit of the Lord, or who
tauȝte hym? And we han the wit of Crist.

Cap. III.

1 And Y, britheren, myȝte not speke to ȝou as to spiritual
2 men, but as to fleischli *men;* as to litle children in Crist, Y
ȝaf to ȝou mylk drynke, not mete; for ȝe myȝten not ȝit,
3 nether ȝe moun now, for ȝit ȝe ben fleischli. For while strijf
is among ȝou, whether ȝe ben not fleischli, and ȝe gon aftir
4 man? For whanne summe seith, Y am of Poul, another,
But Y am of Apollo, whethir ȝe ben not men? What therfor
5 is Apollo, and what Poul? Thei ben mynystris of hym,

to whom ȝe han bileuyd; and to ech man as God hath
6 ȝouun. Y plauntide, Apollo moystide, but God ȝaf encreess-
7 yng. Therfor nether he that plauntith is ony thing, nethir
8 he that moistith, but God that ȝiueth encreessyng. And he
that plauntith, and he that moistith, ben oon; and ech schal
9 take his owne mede, aftir his trauel. For we ben the helperis
of God; ȝe ben the erthetiliyng of God, ȝe ben the bildyng of
10 God. Aftir the grace of God that is ȝouun to me, as a wise
maistir carpenter Y settide the foundement; and another
11 bildith aboue. But ech man se, hou he bildith aboue. For
no man may sette another foundement, outtakun that that is
12 sett, which is Crist Jhesus. For if ony bildith ouer this
foundement, gold, siluer, preciouse stoonys, stickis, hey, or
13 stobil, euery mannus werk schal be open; for the dai of the
Lord schal declare, for it schal be schewid in fier; the fier
14 schal preue the werk of ech man, what maner werk it is. If
the werk of ony man dwelle stille, which he bildide aboue, he
15 schal resseyue mede. If ony mannus werk brenne, he schal
suffre harm; but he schal be saaf, so netheles as bi fier.
16 Witen ȝe not, that ȝe ben the temple of God, and the spirit of
17 God dwellith in ȝou? And if ony defoulith the temple of
God, God schal leese hym; for the temple of God is hooli,
18 which ȝe ben. No man disseyue hym silf. If ony man
among ȝou is seyn to be wiys in this world, be he maad
19 a fool, that he be wijs. For the wisdom of this world is foli
anentis God; for it is writun, Y schal catche wise men in her
20 fel wisdom; and eft, The Lord knowith the thouȝtis of wise
21 men, for tho ben veyn. Therfor no man haue glorie in men.
22 For alle thingis ben ȝoure, ethir Poul, ether Apollo, ether
Cefas, ether the world, ether lijf, ether deth, ether thingis pre-
23 sent, ethir thingis to comynge; for alle thingis ben ȝoure, and
ȝe *ben* of Crist, and Crist *is* of God.

CAP. IV.

1 So a man gesse vs, as mynystris of Crist, and dispenderis
2 of the mynysteries of God. Now it is souȝt here among the
3 dispenderis, that a man be foundun trewe. And to me it is
for the leest thing, that Y be demyd of ȝou, or of mannus
4 dai; but nether Y deme my silf. For, Y am no thing ouer
trowynge to my silf, but not in this thing Y am iustified;
5 for he that demeth me, is the Lord. Therfor nyle ȝe deme
bifore the tyme, til that the Lord come, which schal
liȝtne the hyd thingis of derknessis, and schal schewe the
counseils of hertis; and thanne preisyng schal be to ech
6 man of God. And, britheren, Y haue transfigurid these
thingis in to me and in to Apollo, for ȝou; that in vs ȝe
lerne, lest ouer that it is writun, oon aȝens another be blowun
7 with pride for another. Who demeth thee? And what hast
thou, that thou hast not resseyued? And if thou hast
resseyued, what gloriest thou, as thou haddist not resseyued?
8 Nowe ȝe ben fyllid, now ȝe ben maad riche; ȝe regnen with
outen vs; and Y wolde that ȝe regnen, that also we regnen
9 with ȝou. And Y gesse, that God schewide vs the laste
apostlis, as thilke that ben sent to the deth; for we ben
maad a spectacle to the world, and to aungels, and to men.
10 We foolis for Crist, but ȝe prudent in Crist; we sike, but ȝe
11 stronge; ȝe noble, but we vnnoble. Til in to this our we
hungren, and thirsten, and ben nakid, and ben smytun with
12 buffatis, and we ben vnstable, and we trauelen worchynge
with oure hondis; we ben cursid, and we blessen; we
13 suffren persecucioun, and we abiden longe; we ben blas-
femyd, and we bisechen; as clensyngis of this world we ben
14 maad the out castyng of alle thingis til ȝit. Y write not
these thingis, that Y confounde ȝou, but Y warne as my
15 moste dereworthe sones. For whi if ȝe han ten thousynde

of vndur maistris in Crist, but not many fadris; for in Crist
16 Jhesu Y haue gendrid ȝou bi the gospel. Therfor, britheren,
17 Y preye ȝou, be ȝe foleweris of me, as Y of Crist. Therfor
Y sente to ȝou Tymothe, which is my most dereworthe sone,
and feithful in the Lord, which schal teche ȝou my weies,
that ben in Crist Jhesu; as Y teche euery where in ech
18 chirche. As thouȝ Y schulde not come to ȝou, so summe
19 ben blowun with pride; but Y schal come to ȝou soone, if
God wole; and Y schal knowe not the word of hem that
20 ben blowun with pride, but the vertu. For the rewme of
21 God is not in word, but in vertu. What wole ȝe? Schal
Y come to ȝou in a ȝerde, or in charite, and in spirit of
myldenesse?

Cap. V.

1 In al maner fornycacioun is herd among ȝou, and siche
fornycacioun, which is not among hethene men, so that
2 summan haue the wijf of his fadir. And ȝe ben bolnyd with
pride, and not more hadden weilyng, that he that dide this
3 werk, be takun awei fro the myddil of ȝou. And Y absent
in bodi, but present in spirit, now haue demyd as present
hym that hath thus wrouȝt, whanne ȝe ben gaderid togidere
4 in the name of oure Lord Jhesu Crist, and my spirit, with
5 the vertu of the Lord Jhesu, to take siche a man to Sathanas,
in to the perischyng of fleisch, that the spirit be saaf in the
dai of oure Lord Jhesu Crist. ȝoure gloriyng is not good.
6 Witen ȝe not, that a litil sourdow apeyrith al the gobet?
7 Clense ȝe out the old sourdow, that ȝe be new sprengyng
togidere, as ȝe ben therf. For Crist offrid is oure pask.
8 Therfor ete we, not in eld sourdowȝ, nether in sourdowȝ of
malice and weywardnesse, but in therf thingis of clernesse
9 and of treuthe. I wroot to ȝou in a pistle, that ȝe be not
10 medlid with letchours, not with letchours of this world, ne

coueitous men, ne raueynours, ne with men seruynge to
11 mawmetis, ellis ȝe schulden haue go out of this world. But
now Y wroot to ȝou, that ȝe be not meynd. But if he
that is named a brother among ȝou, and is a letchour, or
coueitouse, or seruynge to ydols, or cursere, or ful of
drunkenesse, or raueynour, to take no mete with siche.
12 For what *is* it to me to deme of hem that ben with oute forth?
Whether ȝe demen not of thingis that ben with ynne forth?
13 For God schal deme hem that ben withouten forth. Do ȝe
awei yuel fro ȝou silf.

CAP. VI.

1 DAR any of ȝou that hath a cause aȝens another, be demed
2 at wickid men, and not at hooli men? Whether ȝe witen
not, that seyntis schulen deme of this world? And if the
world schal be demed bi ȝou, be ȝe vnworthi to deme of the
3 leste thingis? Witen ȝe not, that we schulen deme aungels?
4 hou myche more worldli thingis? Therfor if ȝe han worldli
domes, ordeyne ȝe tho contemptible men, that ben in the
5 chirche, to deme. Y sele to make ȝou aschamed. So ther
is not ony wise man, that may deme bitwixe a brothir
6 and his brothir; but a brothir with brothir stryueth in dom,
7 and that among vnfeithful men. And now trespas is algatis
in ȝou, for ȝe han domes among ȝou. Whi rather take
8 ȝe no wrong? whi rather suffre ȝe not disseit? But and
ȝe doen wrong, and doen fraude, and that to britheren.
9 Whether ȝe witen not, that wickid men schulen not welde
the kyngdom of God? Nyle ȝe erre; nethir letchours,
nether men that seruen mawmetis, nether auouteris, nether
10 letchouris aȝen kynde, nether thei that doon letcheri with
men, nether theues, nether auerouse men, nethir ful of
drunkenesse, nether curseris, nether rauenours, schulen welde
11 the kyngdom of God. And ȝe weren sum tyme these

thingis; but ȝe ben waischun, but ȝe ben halewid, but ȝe
ben iustefied in the name of oure Lord Jhesu Crist, and in
12 the spirit of oure God. Alle thingis ben leeueful to me, but
not alle thingis ben spedeful. Alle thingis ben leeueful to
me, but Y schal not be brouȝt doun vndur ony mannus power.
13 Mete to the wombe, and the wombe to metis; and God schal
distruye bothe this and that. And the bodi not to forny-
14 cacioun, but to the Lord, and the Lord to the bodi. For
15 God reiside the Lord, and schal reise vs bi his vertu. Witen
ȝe not, that ȝoure bodies ben membris of Crist? Schal
Y thanne take the membris of Crist, and schal Y make the
16 membris of an hoore? God forbede. Whether ȝe witen
not, that he that cleueth to an hoore, is maad o bodi? For
17 he seith, Ther schulen be tweyne in o fleisch. And he that
18 cleueth to the Lord, is o spirit. Fle ȝe fornycacioun; al
synne what euere synne a man doith, is with out the bodi;
but he that doith fornycacioun, synneth aȝens his bodi.
19 Whether ȝe witen not, that ȝoure membris ben the temple
of the Hooli Goost, that is in ȝou, whom ȝe han of God,
20 and ȝe ben not ȝoure owne? For ȝe ben bouȝt with greet
prijs. Glorifie ȝe, and bere ȝe God in ȝoure bodi.

CAP. VII.

1 BUT of thilke thingis that ȝe han write to me, it is good
2 to a man to touche not a womman. But for fornycacioun
eche man haue his owne wijf, and ech womman haue hir
3 owne hosebonde. The hosebonde ȝelde dette to the wijf,
4 and also the wijf to the hosebonde. The womman hath not
power of hir bodi, but the hosebonde; and the hosebonde
5 hath not power of his bodi, but the womman. Nyle ȝe
defraude eche to othere, but perauenture of consent to
a tyme, that ȝe ȝyue tent to preier; and eft turne ȝe aȝen

to the same thing, lest Sathanas tempte ȝou for ȝoure vncon-
6 tynence. But Y seie this thing as ȝyuyng leeue, not bi
7 comaundement. For Y wole, that alle men be as my silf.
But eche man hath his propre ȝifte of God; oon thus, and
8 another thus. But Y seie to hem, that ben not weddid, and
9 to widewis, it is good to hem, if thei dwellen so as Y. That
if thei conteynen not hem silf, be thei weddid; for it is
10 betere to be weddid, than to be brent. But to hem that
ben ioyned in matrymonye, Y comaunde, not Y, but the
11 Lord, that the wijf departe not fro the hosebonde; and that
if sche departith, that sche dwelle vnweddid, or be recoun-
selid to hir hosebonde; and the hosebonde forsake not the
12 wijf. But to othere Y seie, not the Lord. If ony brother
hath an vnfeithful wijf, and sche consenteth to dwelle with
13 hym, leeue he hir not. And if ony womman hath an vn-
feithful hosebonde, and this consentith to dwelle with hir,
14 leeue sche not the hosebonde. For the vnfeithful hose-
bonde is halewid bi the feithful womman, and the vnfeithful
womman is halewid bi the feithful hosebonde. Ellis ȝoure
15 children weren vncleene, but now thei ben hooli. That if the
vnfeithful departith, departe he. For whi the brother or sistir
is not suget to seruage in siche; for God hath clepid vs in
16 pees. And wherof wost thou, womman, if thou schalt make
the man saaf; or wherof wost thou, man, if thou schalt
17 make the womman saaf? But as the Lord hath departid to
ech, and as God hath clepid ech man, so go he, as Y teche
18 in alle chirchis. A man circumcidid is clepid, brynge he
not to the prepucie. A man is clepid in prepucie, be he not
19 circumcidid. Circumcisioun is nouȝt, and prepucie is nouȝt,
20 but the kepyng of the maundementis of God. Ech man in
21 what clepyng he is clepid, in that dwelle he. Thou seruaunt
art clepid, be it no charge to thee; but if thou maist be fre,
22 the rather vse thou. He that is a seruaunt, and is clepid in

the Lord, is a freman of the Lord. Also he that is a freman,
23 and is clepid, is the seruaunt of Crist. With prijs ȝe ben
24 bouȝt; nyle ȝe be maad seruauntis of men. Therfor ech
man in what thing he is clepid a brothir, dwelle he in this
25 anentis God. But of virgyns Y haue no comaundement of
God; but Y ȝyue counseil, as he that hath mercy of the
26 Lord, that Y be trewe. Therfor Y gesse, that this thing is
good for the present nede; for it is good to a man to be so.
27 Thou art boundun to a wijf, nyle thou seke vnbyndyng;
28 thou art vnboundun fro a wijf, nyle thou seke a wijf. But
if thou hast takun a wijf, thou hast not synned; and if
a maidun is weddid, sche synnede not; nethelesse siche
29 schulen haue tribulacioun of fleisch. But Y spare ȝou. Ther-
for, britheren, Y seie this thing, The tyme is schort. Another
is this, that thei that han wyues, be as thouȝ thei hadden
30 noon; and thei that wepen, as thei wepten not; and thei
that ioien, as thei ioieden not; and thei that bien, as thei
31 hadden not; and thei that vsen this world, as thei that vsen
32 not. For whi the figure of this world passith. But Y wole,
that ȝe be without bisynesse, for he that is without wijf, is
bisi what thingis ben of the Lord, hou he schal plese God.
33 But he that is with a wijf, is bysy what thingis ben of the
world, hou he schal plese the wijf, and he is departid.
34 And a womman vnweddid and maidun thenkith what thingis
ben of the Lord, that sche be hooli in bodi and spirit. But
sche that is weddid, thenkith what thingis ben of the world,
35 hou sche schal plese the hosebonde. And Y seie these thingis
to ȝoure profit, not that Y caste to ȝou a snare, but to that that
is onest, and that ȝyueth esynesse, with outen lettyng to make
36 preieris to the Lord. And if ony man gessith hym silf to be
seyn foule on his virgyn, that sche is ful woxun, and so it
bihoueth to be dǒon, do sche that that sche wole; sche
37 synneth not, if sche be weddid. For he that ordeynede

stabli in his herte, not hauynge nede, but hauynge power of his wille, and hath demed in his herte this thing, to
38 kepe his virgyn, doith wel. Therfore he that ioyneth his virgyn in matrymonye, doith wel; and he that ioyneth not,
39 doith betere. The womman is boundun to the lawe, as longe tyme as hir hosebonde lyueth; and if hir hosebonde is deed, sche is delyuered fro the lawe of the hosebonde, be sche
40 weddid to whom she wole, oneli in the Lord. But sche schal be more blessid, if sche dwellith thus, aftir my counsel; and Y wene, that Y haue the Spirit of God.

CAP. VIII.

1 BUT of these thingis that ben sacrified to ydols, we witen, for alle we han kunnyng. But kunnyng blowith, charite
2 edefieth. But if ony man gessith, that he kan ony thing,
3 he hath not ȝit knowe hou it bihoueth hym to kunne. And
4 if ony man loueth God, this is knowun of hym. But of metis that ben offrid to idols, we witen, that an idol is no
5 thing in the world, and that ther is no God but oon. For thouȝ ther ben summe that ben seid goddis, ethir in heuene, ether in erthe, as ther ben many goddis, and many lordis;
6 netheles to vs is o God, the fadir, of whom *ben* alle thingis, and we in hym; and o Lord Jhesu Crist, bi whom *ben* alle thingis, and we bi hym. But not in alle men is kunnyng.
7 For summen with conscience of ydol til now eten as thing offrid to idolis; and her conscience is defoulid, for it is sijk.
8 Mete comendith vs not to God; for nether we schulen faile, if we eten not, nether if we eten, we schulen haue plente.
9 But se ȝe, lest perauenture this ȝour leeue be maad hurtyng
10 to sijke men. For if ony man schal se hym, that hath kunnyng, etynge in a place where idols ben worschipid, whethir his conscience, sithen it is sijke, schal not be edified to ete

11 thingis offrid to idols? And the sijk brothir, for whom Crist
12 diede, schal perische in thi kunnyng. For thus ȝe synnyng
aȝens britheren, and smytynge her sijk conscience synnen
13 aȝens Crist. Wherfor if mete sclaundrith my brother, Y schal
neuere ete fleisch, lest Y sclaundre my brothir.

Cap. IX.

1 Whether Y am not fre? Am Y not apostle? Whether
Y saiȝ not Crist Jhesu, oure Lord? Whether ȝe ben not my
2 werk in the Lord? And thouȝ to othere Y am not apostle,
but netheles to ȝou Y am; for ȝe ben the litle signe of myn
3 apostlehed in the Lord. My defense to hem that axen me,
4 that is. Whether we han not power to ete and drynke?
5 Whether we han not power to lede aboute a womman a sistir,
as also othere apostlis, and britheren of the Lord, and
6 Cefas? Or Y aloone and Barnabas han not power to worche
7 these thingis? Who traueilith ony tyme with hise owne
wagis? Who plauntith a vynȝerd, and etith not of his fruyt?
Who kepith a flok, and etith not of the mylk of the flok?
8 Whether aftir man Y sey these thingis? whether also the lawe
9 seith not these thingis? For it is writun in the lawe of
Moises, Thou schalt not bynde the mouth of the ox threisch-
10 ynge. Whethir of oxun is charge to God? Whether for vs
he seith these thingis? For whi thȝ ben writun for vs; for
he that erith, owith to ere in hope, and he that threischith, in
11 hope to take fruytis. If we sowen spiritual thingis to ȝou, is
12 it grete, if we repen ȝoure fleischli thingis? If othere ben
parteneris of ȝoure power, whi not rathere we? But we vsen
not this power, but we suffren alle thingis, that we ȝyuen no
13 lettyng to the euangelie of Crist. Witen ȝe not, that thei that
worchen in the temple, eten tho thingis that ben of the tem-
ple, and thei that seruen to the auter, ben partyneris of the

14 aufer? So the Lord ordeynede to hem that tellen the gospel,
15 to lyue of the gospel. But Y vside noon of these thingis;
sotheli Y wroot not these thingis, that tho be don so in me;
for it is good to me rather to die, than that ony man auoyde
16 my glorie. For if Y preche the gospel, glorie is not to me,
for nedelich Y mot don it; for wo to me, if Y preche not the
17 gospel. But if Y do this thing wilfuli, Y haue mede; but if
18 aȝens my wille, dispending is bitakun to me. What thanne
is my mede? That Y prechynge the gospel, putte the gospel
with outen otheris cost, that Y vse not my power in the gos-
19 pel. Forwhi whanne Y was fre of alle men, Y made me
20 seruaunt of alle men, to wynne the mo men. And to Jewis
21 Y am maad as a Jew, to wynne the Jewis; to hem that ben
vndur the lawe, as Y were vndur the lawe, whanne Y was not
vndur the lawe, to wynne hem that weren vndur the lawe; to
hem that weren with out lawe, as Y were with out lawe,
whanne Y was not with out the lawe of God, but Y was in
the lawe of Crist, to wynne hem that weren with out lawe.
22 Y am maad sijk to sike men, to wynne sike men; to alle men
23 Y am maad alle thingis, to make alle men saaf. But Y do
alle thingis for the gospel, that Y be maad partener of it.
24 Witen ȝe not, that thei that rennen in a furlong, alle rennen,
25 but oon takith the prijs? So renne ȝe, that ȝe catche. Ech
man that stryueth in fiȝt, absteyneth hym fro alle thingis; and
thei, that thei take a corruptible coroun, but we an vncorrupt.
26 Therfor Y renne so, not as in to vncerteyn thing; thus Y
27 fiȝte, not as betynge the eir; but Y chastise my bodi, and
bryng *it* in to seruage; lest perauenture whanne Y preche to
othere, Y my silf be maad repreuable.

Cap. X.

1 Britheren, Y nyle, that ȝe vnknowe, that alle oure fadris
2 weren vndur cloude, and alle passiden the see; and alle

3 weren baptisid in Moises, in the cloude and in the see; and
4 alle eeten the same spiritual mete, and alle drunken the same
spiritual drynke; thei drunken of the spiritual stoon folew-
5 ynge hem; and the stoon was Crist. But not in ful manye
of hem it was wel pleasaunt to God; for whi thei weren cast
6 doun in desert. But these thingis ben don in figure of vs,
that we be not coueyteris of yuele thingis, as thei coueitiden.
7 Nether be ȝe maad idolatreris, as summe of hem; as it is
writun, The puple sat to eté and drynke, and thei risen vp to
8 pleie. Nether do we fornycacioun, as summe of hem diden
fornicacioun, and thre and twenti thousyndis weren deed in
9 o dai. Nethir tempte we Crist, as summe of hem temp-
10 tiden, and perischiden of serpentis. Nether grutche ȝe, as
summe of hem grutchiden, and thei perischiden of a distrier.
11 And alle these thingis felliden to hem in figure; but thei ben
writun to oure amendyng, in to whiche the endis of the
12 worldis ben comun. Therfor he that gessith hym, that he
13 stondith, se he, that he falle not. Temptacioun take not ȝou,
but mannus *temptacioun;* for God is trewe, which schal not
suffre ȝou to be temptid aboue that that ȝe moun; but he schal
make with temptacioun also purueyaunce, that ȝe moun
14 suffre. Wherfor, ȝe most dereworthe to me, fle ȝe fro wor-
15 schiping of maumetis. As to prudent men Y speke, deme ȝe
16 ȝou silf that thing that Y seie. Whether the cuppe of bless-
yng which we blessen, is not the comynyng of Christis
blood? and whether the breed which we breken, is not the
17 takyng of the bodi of the Lord? For we manye ben o breed
and o bodi, alle we that taken part of o breed and of o cuppe.
18 Se ȝe Israel aftir the fleisch, whethir thei that eeten sacrifices,
19 ben not partyneris of the auter? What therfor seie Y, that
a thing that is offrid to idols is ony thing, or that the idol is
20 ony thing? But tho thingis that hethene men offren, thei
offren to deuelis, and not to God. But Y nyle, that ȝe ben

maad felowis of feendis; for ȝe moun not drynke the cuppe
21 of the Lord, and the cuppe of fendis; ȝe moun not be
parteneris of the boord of the Lord, and of the bord of
22 feendis. Whether we han enuye to the Lord? whether we
ben strengere then he? Alle thingis ben leeueful to me, but
23 not alle thingis ben spedeful. Alle thingis ben leeueful to
24 me, but not alle thingis edifien. No man seke that thing
25 that is his owne, but that thing that is of an othere. Al thing
that is seld in the bocherie, ete ȝe, axynge no thing for con-
26 science. The erthe and the plente of it is, the Lordis.
27 If ony of hethene men clepith ȝou to soper, and ȝe wole go,
al thing that is set to ȝou, ete ȝe, axynge no thing for con-
28 science. But if ony man seith, This thing is offrid to idols,
29 nyle ȝe ete, for hym that schewide, and for conscience; and
Y seie not, thi conscience, but of an othere. But wherto is
30 my fredom demed of an othere mannus conscience? Therfor
if Y take part with grace, what am Y blasfemed, for that that
31 Y do thankyngis? Therfor whether ȝe eten, or drynken, or
don ony other thing, do ȝe alle thingis in to the glorie of God.
32 Be ȝe with outen sclaundre to Jewis, and to hethene men,
33 and to the chirche of God; as Y bi alle thingis plese to alle
men, not sekynge that that is profitable to me, but that that
is profitable to manye men, that thei be maad saaf.

Cap. XI.

1, 2 Be ȝe my foleweris, as Y *am* of Crist. And, britheren,
Y preise ȝou, that bi alle thingis ȝe ben myndeful of me; and
3 as Y bitook to ȝou my comaundementis, ȝe holden. But Y
wole that ȝe wite, that Crist is heed of ech man; but the heed
of the womman is the man; and the heed of Crist *is* God.
4 Ech man preiynge, or profeciynge, whanne his heed is hilid,
5 defoulith his heed. But ech womman preiynge, or profe-

ciynge, whanne hir heed is not hilid, defoulith hir heed; for it
6 is oon, as if sche were pollid. And if a womman be not
keuered, be sche pollid; and if it is foul thing to a womman
7 to be pollid, or to be maad ballid, hile sche hir heed. But a
man schal not hile his heed, for he is the ymage and the
8 glorie of God; but a womman is the glorie of man. For a
man is not of the womman, but the womman of the man.
9 And the man is not maad for the womman, but the womman
10 for the man. Therfor the womman schal haue an hilyng on
11 hir heed, also for aungelis. Netheles nether the man *is* with
outen womman, nether the womman *is* with oute man, in the
12 Lord. Forwhi as the womman *is* of man, so the man *is* bi
13 the womman; but alle thingis *ben* of God. Deme ȝe ȝou
silf; bisemeth it a womman not hilid on the heed to preye
14 God? Nether the kynde it silf techith vs, for if a man
15 nursche longe heer, it is schenschipe to hym; but if a wom-
man nurische longe heer, it is glorie to hir, for heeris ben
16 ȝouun to hir for keueryng. But if ony man is seyn to be ful of
strijf, we han noon siche custom, nethir the chirche of God.
17 But this thing Y comaunde, not preisynge, that ȝe comen
18 togidere not in to the betere, but in to the worse. First for
whanne ȝe comen togidere in to the cirche, Y here that dis-
19 cenciouns ben, and in parti Y bileue. For it bihoueth eresies
to be, that thei that ben prouyd, ben opynli knowun in ȝou.
20 Therfor whanne ȝe comen togidere in to oon, now it is not
21 to ete the Lordis soper; for whi ech man bifor takith his
soper to ete, and oon is hungry, and another is drunkun.
22 Whether ȝe han not housis to ete and drynke, or ȝe dispisen
the chirche of God, and confounden hem that han noon?
What schal Y seie to ȝou? Y preise ȝou, but here yn Y
23 preise *ȝou* not. For Y haue takun of the Lord that thing,
which Y haue bitakun to ȝou. For the Lord Jhesu, in what
24 niȝt he was bitraied, took breed, and dide thankyngis, and

·brak, and seide, Take ȝe, and ete ȝe; this is my bodi,
which schal be bitraied for ȝou; do ȝe this thing in to my
25 mynde. Also the cuppe, aftir that he hadde soupid, and seide,
This cuppe is the newe testament in my blood; do ȝe this
26 thing, as ofte as ȝe schulen drynke, in to my mynde. For
as ofte as ȝe schulen ete this breed, and schulen drynke the
cuppe, ȝe schulen telle the deth of the Lord, til that he come.
27 Therfor who euere etith the breed, or drynkith the cuppe of
the Lord vnworthili, he schal be gilti of the bodi and of the
28 blood of the Lord. But preue a man hym silf, and so ete he
29 of the ilke breed, and drynke of the cuppe. For he that
etith and drinkith vnworthili, etith and drinkith doom to hym,
30 not wiseli demyng the bodi of the Lord. Therfor among ȝou
31 many *ben* sijke and feble, and manye slepen. And if we
32 demyden wiseli vs silf, we schulden not be demyd; but
while we ben demyd of the Lord, we ben chastisid, that
33 we be not dampnyd with this world. Therfor, my britheren,
34 whanne ȝe comen togidere to ete, abide ȝe togidere. If ony
man hungrith, ete he at home, that ȝe come not togidere in to
doom. And Y schal dispose othere thingis, whanne Y come.

CAP. XII.

1 BUT of spiritual thingis, britheren, Y nyle that ȝe vn-
2 knowun. For ȝe witen, that whanne ȝe weren hethene men
3 hou ȝe weren led goynge to doumbe maumetis. Therfor Y
make knowun to ȝou, that no man spekynge in the spirit of
God, seith departyng fro Jhesu; and no man may seie the
4 Lord Jhesu, but in the Hooli Goost. And dyuerse graces
5 ther ben, but *it is* al oon Spirit; and dyuerse seruyces *ther*
ben, but *it is* al oon Lord; and dyuerse worchingis ther ben,
6 but al *is* oon God, that worchith alle thingis in alle thingis.
7 And to ech man the schewyng of spirit is ȝouun to profit,

8 The word of wisdom is ȝouun to ooñ bi spirit; to another
9 the word of kunnyng, bi the same spirit; feith to another, in
the same spirit; to anothere, grace of helthis, in o spirit;
10 to another, the worchyng of vertues; to another, profecie;
to another, very knowyng of spiritis; to another, kyndis of
11 langagis; to another, expownyng of wordis. And oon and
the same spirit worchith alle these thingis, departynge to ech
12 bi hem silf as he wole. For as ther is o body, and hath many
membris, and alle the membris of the bodi whanne tho ben
13 manye, ben o bodi, so also Crist. For in o spirit alle we ben
baptisid in to o bodi, ether Jewis, ether hethene, ether ser-
uauntis, ether free; and alle we ben fillid with drink in o
14, 15 spirit. For the bodi is not o membre, but manye. If the
foot seith, For Y am not the hoond, Y am not of the bodi;
16 not therfor it is not of the bodi. And if the ere seith, For Y
am not the iȝe, Y am not of the bodi; not therfor it is not of
17 the bodi. If al the bodi is the iȝe, where is heryng? and if
18 al the bodi is heryng, where is smellyng? But now God
hath set membris, and ech of hem in the bodi, as he wolde.
19, 20 That if alle weren o membre, where *were* the bodi? But
21 now ther ben many membris, but o bodi. And the iȝe may
not seie to the hond, Y haue no nede to thi werkis; or eft
22 the heed to the feet, ȝe ben not necessarie to me. But
myche more tho that ben seyn to be the lowere membris
23 of the bodi, ben more nedeful; and thilke that we gessen to
be the vnworthier membris of the bodi, we ȝyuen more
honour to hem; and tho membris that ben vnonest, han
24 more oneste. For oure oneste membris han nede of noon;
but God tempride the bodi, ȝyuynge more worschip to it, to
25 whom it failide, that debate be not in the bodi, but that the
26 membris be bisi in to the same thing ech for othere. And if
o membre suffrith ony thing, alle membris suffren therwith;
27 ethir if o membre ioieth, alle membris ioien togidere. And

28 ȝe ben the bodi of Crist, and membris of membre. But God
sette sum men in the chirche, fyrst apostlis, the secunde tyme
prophetis, the thridde techeris, aftirward vertues, aftirward
graces of heelyngis, helpyngis, gouernails, kyndis of langagis,
29 interpretaciouns of wordis. Whether alle apostlis? whethir
alle prophetis? whether alle techeris? whether alle vertues?
30 whether alle men han grace of heelyngis? whether alle
31 speken with langagis? whether alle expownen? But sue
ȝe the betere goostli ȝiftis. And ȝit Y schewe to ȝou a more
excellent weye.

CAP. XIII.

1 IF Y speke with tungis of men and of aungels, and Y haue
not charite, Y am maad as bras sownynge, or a cymbal
2 tynkynge. And if Y haue prophecie, and knowe alle mys-
teries, and al kunnynge, and if Y haue al feith, so that Y
meue hillis fro her place, and Y haue not charite, Y am
3 nouȝt. And if Y departe alle my goodis in to the metis of
pore men, and yf Y bitake my bodi, so that Y brenne, and if
4 Y haue not charite, it profitith to me no thing. Charite is
pacient, it is benygne; charite enuyeth not, it doith not
5 wickidli, it is not blowun, it is not coueytouse, it sekith not
tho thingis that ben hise owne, it is not stirid to wraththe, it
6 thenkith not yuel, it ioyeth not on wickidnesse, but it ioieth
7 togidere to treuthe; it suffrith alle thingis, it bileueth alle
8 thingis, it hopith alle thingis, it susteyneth alle thingis. Cha-
rite fallith neuere doun, whether prophecies schulen be voidid,
ethir langagis schulen ceesse, ethir science schal be distried.
9, 10 For a parti we knowun, and a parti we prophecien; but
whanne that schal come that is parfit, that thing that is of
11 parti schal be auoidid. Whanne Y was a litil child, Y spak
as a litil child, Y vndurstood as a litil child; but whanne Y
was maad a man, Y auoidide tho thingis that weren of a

12 litil child. And we seen now bi a myrour in derknesse, but thanne face to face; now Y knowe of parti, but thanne Y
13 schal knowe, as Y am knowun. And now dwellen feith, hope, and charite, these thre; but the most of these is charite.

CAP. XIV.

1 SUE ȝe charite, loue ȝe spiritual thingis, but more that ȝe
2 prophecien. And he that spekith in tunge, spekith not to men, but to God; for no man herith. But the spirit
3 spekith mysteries. For he that prophecieth, spekith to men
4 to edificacioun, and monestyng, and coumfortyng. He that spekith in tunge, edifieth hym silf; but he that prophecieth,
5 edifieth the chirche of God. And Y wole, that alle ȝe speke in tungis, but more that ȝe prophecie. For he that prophecieth, is more than he that spekith in langagis; but pera-
6 uenture he expoune, that the chirche take edificacioun. But now, britheren, if Y come to ȝou, and speke in langagis, what schal Y profite to ȝou, but if Y speke to ȝou ethir in reuelacioun, ethir in science, ethir in prophecie, ether in techyng?
7 For tho thingis that ben withouten soule, and ȝyueth voices, ethir pipe, ether harpe, but tho ȝyuen distinccioun of sownyngis, hou schal it be knowun that is sungun, ether that that
8 is trumpid? For if a trumpe ȝyue an vncerteyn soune, who
9 schal make hym silf redi to batel? So but ȝe ȝyuen an opyn word bi tunge, hou schal that that is seid be knowun? For
10 ȝe schulen be spekynge in veyn. There ben many kyndis of
11 langagis in this world, and no thing is with outen vois. But if Y knowe not the vertu of a vois, Y schal be to hym, to whom Y schal speke, a barbarik; and he that spekith to me,
12 *schal be* a barbarik. So ȝe, for ȝe ben loueris of spiritis, seke
13 ȝe that ȝe be plenteuouse to edificacioun of the chirche. And therfor he that spekith in langage, preie, that he expowne.

14 For if Y preye in tunge, my spirit preieth ; myn vndurstond-
15 yng is with outen fruyt. What thanne? Y schal preye in
spirit, Y schal preye in mynde ; Y schal seie salm in spirit,
16 Y schal seie salm also in mynde. For if thou blessist in
spirit, who fillith the place of an ydiot, hou schal he seie
Amen on thi blessyng, for he woot not, what thou seist?
17 For thou doist wel thankyngis, but an othir man is not ede-
18 fied. Y thanke my God, for Y speke in the langage of alle
19 3ou ; but in the chirche Y wole speke fyue wordis in my wit,
that also Y teche othere men, than ten thousynde of wordis
20 in tunge. Britheren, nyle 3e be maad children in wittis, but
21 in malice be 3e children ; but in wittis be 3e parfit. For in
the lawe it is writun, That in othere tungis and othere lippis
Y schal speke to this puple, and nether so thei schulen here
22 me, seith the Lord. Therfor langagis ben in to tokene, not
to feithful men, but to men out of the feith ; but prophecies
23 *ben* not to men out of the feith, but to feithful men. Therfor
if alle the chirche come togidere in to oon, and alle men
speken in tungis, if idiotis, ether men out of the feith, entren,
24 whether thei schulen not seie, What ben 3e woode? But if
alle men prophecien, if ony vnfeithful man or idiot entre, he
25 is conuyct of alle, he is wiseli demyd of alle. For the hid
thingis of his herte ben knowun, and so he schal falle doun
on the face, and schal worschipe God, and schewe verili that
26 God is in 3ou. What thanne, britheren? Whanne 3e comen
togidere, ech of 3ou hath a salm, he hath techyng, he hath
apocalips, he hath tunge, he hath expownyng; alle thingis
27 be thei don to edificacioun. Whether a man spekith in
tunge, bi twei men, ethir thre at the moste, and bi partis, that
28 oon interprete. But if there be not an interpretour, be he
stille in the chirche, and speke he to hym silf and to God.
29 Prophetis tweine or thre seie, and othere wiseli deme. But
30 if ony thing be schewid to a sittere, the formere be stille.

31 For ȝe moun prophecie alle, ech bi hym silf, that alle men
32 lerne, and alle moneste. And the spiritis of prophetis ben
33 suget to prophetis; for whi God is not of discencioun, but
34 of pees; as in alle chirchis of hooli men Y teche. Wymmen
in chirchis be stille; for it is not suffrid to hem to speke, but
35 to be suget, as the lawe seith. But if thei wolen ony thing
lerne, at home axe thei her hosebondis; for it is foule thing
36 to a womman to speke in chirche. Whether of ȝou the word
37 of God cam forth, or to ȝou aloone it cam? If ony man is
seyn to be a prophete, or spiritual, knowe he tho thingis that
Y write to ȝou, for tho ben the comaundementis of the Lord.
38 And if ony man vnknowith, he schal be vnknowun. Ther-
39 for, britheren, loue ȝe to prophecie, and nyle ȝe forbede to
40 speke in tungis. But be alle thingis don onestli, and bi due
ordre in ȝou.

Cap. XV.

1 Sotheli, britheren, Y make the gospel knowun to ȝou,
which Y haue prechid to ȝou, the which also ȝe han takun, in
2 which ȝe stonden, also bi which ȝe schulen be sauyd; bi
which resoun Y haue prechid to ȝou, if ȝe holden, if ȝe han
3 not bileuyd ideli. For Y bitook to ȝou at the bigynnyng that
thing which also Y haue resseyued; that Crist was deed for
4 oure synnes, bi the scripturis; and that he was biried, and
5 that he roos aȝen in the thridde dai, after scripturis; and that
he was seyn to Cephas, and aftir these thingis to enleuene;
6 aftirward he was seyn to mo than fyue hundrid britheren
togidere, of whiche manye lyuen ȝit, but summe ben deed;
7 aftirward he was seyn to James, and aftirward to alle the
8 apostlis. And last of alle he was seyn also to me, as to a
9 deed borun child. For Y am the leste of apostlis, that am
not worthi to be clepid apostle, for Y pursuede the chirche
10 of God. But bi the grace of God Y am that thing that Y

am; and his grace was not voide in me. For Y trauelide more plenteuously than alle thei; but not Y, but the grace
11 of God with me. But whether Y, or thei, so we han prechid,
12 and so ȝe han bileuyd. And if Crist is prechid, that he roos aȝen fro deeth, hou seien summen among ȝou, that the
13 aȝenrisyng of deed men is not? And if the aȝenrisyng of
14 deed men is not, nethir Crist roos aȝen fro deeth. And if Crist roos not, oure preching is veyn, oure feith is veyn.
15 And we ben foundun false witnessis of God, for we han seid witnessyng aȝens God, that he reiside Crist, whom
16 he reiside not, if deed men risen not aȝen. Forwhi if
17 deed men risen not aȝen, nether Crist roos aȝen; and if Crist roos not aȝen, oure feith is veyn; and ȝit ȝe ben in
18 ȝoure synnes. And thanne thei that han diede in Crist, han
19 perischid. If in this life oneli we ben hoping in Crist, we
20 ben more wretchis than alle men. But now Crist roos aȝen
21 fro deth, the firste fruit of deed men; for deeth *was* bi a
22 man, and bi a man *is* aȝenrisyng fro deth. And as in Adam alle men dien, so in Crist alle men schulen be quykenyd.
23 But ech man in his ordre; the firste fruit, Crist, afterward thei that ben of Crist, that bileueden in the comyng of Crist;
24 aftirward an ende, whanne he schal bitake the kyngdom to God and to the fadir, whanne he schal auoide al princehod,
25 and power, and vertu. But it bihoueth hym to regne, til he
26 putte alle hise enemyes vndur hise feet. And at the laste, deth the enemye schal be distried; for he hath maad suget
27 alle thingis vndur hise feet. And whanne he seith, alle thingis ben suget to hym, with outen doubt outakun hym
28 that sugetide alle thingis to hym. And whanne alle thingis ben suget to hym, thanne the sone hym silf schal be suget to hym, that made alle thingis suget to hym, that God be alle
29 thingis in alle thingis. Ellis what schulen thei do, that ben baptisid for deed men, if in no wise deed men risen aȝen?

30 wherto ben thei baptisid for hem? And wherto ben we in
31 perel euery our? Ech dai Y die for ȝoure glorie, britheren,
32 which *glorie* Y haue in Crist Jhesu oure Lord. If aftir man
Y haue fouȝten to beestis at Efesi, what profitith it to me, if
deed men risen not aȝen? Ete we, and drynke we, for we
33 schulen die to morewe. Nyle ȝe be disseyued; for yuel
34 spechis distrien good thewis. Awake ȝe, iuste men, and nyle
ȝe do synne; for summen han ignoraunce of God, but to
35 reuerence Y speke to ȝou. But summan seith, Hou schulen
deed men rise aȝen, or in what maner bodi schulen thei
36 come? Vnwise man, that thing that thou sowist, is not
37 quykened, but it die first; and that thing that thou sowist, thou
sowist not the bodi that is to come, but a nakid corn, as of whete,
38 or of summe othere *seedis*; and God ȝyueth to it a bodi, as
39 he wole, and to ech of seedis a propir bodi. Not ech fleisch
is the same fleisch, but oon *is* of men, another *is* of beestis,
40 another *is* of briddis, an othere of fischis. And heuenli
bodies *ben*, and ertheli bodies *ben*; but oon glorie *is* of
41 heuenely bodies, and anothir *is* of ertheli. An othere clere-
nesse *is* of the sunne, anothere clerenesse *is* of the moone,
and anothere clerenesse *is* of sterris; and a sterre dyuersith
42 fro a sterre in clerenesse. And so the aȝenrisyng of deed
men. It is sowun in corrupcioun, it schal rise in vncorrup-
43 cioun; it is sowun in vnnoblei, it schal rise in glorie; it is
44 sowun in infirmyte, it schal rise in vertu; it is sowun a
beestly bodi, it schal rise a spiritual bodi. If ther is a beestli
45 bodi, ther is also a spiritual bodi; as it is writun, The firste
man Adam was maad in to a soule lyuynge, the laste Adam
46 in to a spirit quykenynge. But the firste *is* not that that is
spiritual, but that that is beestlich, aftirward that that is
47 spiritual. The firste man of erthe *is* ertheli; the secounde
48 man of heuene *is* heuenelich. Such as the ertheli man *is*,
such *ben* the ertheli men; and such as the heueneli man *is*,

49 suche *ben* also the heueneli men. Therfor as we han bore
the ymage of the ertheli man, bere we also the ymage of the
50 heuenli. Britheren, Y seie this thing, that fleisch and bloud
moun not welde the kyngdom of God, nethir corrupcioun
51 schal welde vncorrupcioun. Lo! Y seie to ȝou priuyte of
hooli thingis. And alle we schulen rise aȝen, but not alle we
52 schulen be chaungid; in a moment, in the twynklyng of an
iȝe, in the laste trumpe; for the trumpe schal sowne, and
deed men schulen rise aȝen, with oute corrupcioun, and we
53 schulen be chaungid. For it byhoueth this corruptible thing
to clothe vncorrupcioun, and this deedli thing to putte awei
54 vndeedlinesse. But whanne this deedli thing schal clothe
vndeedlynesse, thanne schal the word be doon, that is writun,
55 Deth is sopun vp in victorie. Deth, where is thi victorie?
56 Deth, where is thi pricke? But the pricke of deth is synne;
57 and the vertu of synne is the lawe. But do we thankyngis
to God, that ȝaf to vs victorie bi oure Lord Jhesu Crist.
58 Therfore, my dereworthe britheren, be ȝe stidefast, and vn-
mouable, beynge plenteuouse in werk of the Lord, euere
more witynge that ȝoure trauel is not idel in the Lord.

Cap. XVI.

1 But of the gaderyngis *of money* that ben maad in to
seyntis, as Y ordeynede in the chirchis of Galathie, so also do
2 ȝe o dai of the wouke. Ech of ȝou kepe at hym silf, kepynge
that that plesith to him, that whanne Y come, the gader-
3 yngis ben not maad. And whanne Y schal be present,
whiche men ȝe preuen, Y schal sende hem bi epistlis to bere
4 ȝoure grace in to Jerusalem. That if it be worthi that also
5 Y go, thei schulen go with me. But Y schal come to ȝou,
whanne Y schal passe bi Macedonye; for whi Y schal passe
6 bi Macedonye. But perauenture Y schal dwelle at ȝou, or

also dwelle the wynter, that and ȝe ledȩ me whidir euere Y
7 schal go. And Y wole not now se ȝou in my passyng, for
Y hope to dwelle with ȝou awhile, if the Lord schal suffre.
8, 9 But Y schal dwelle at Efesi, til to Witsuntide. For a grete
dore and an opyn is openyd to me, and many aduersaries.
10 And if Thimothe come, se ȝe that he be with out drede with
11 ȝou, for he worcheth the werk of the Lord, as Y. Therfor
no man dispise hym; but lede ȝe hym forth in pees, that he
12 come to me; for Y abide hym with britheren. But, britheren,
Y make knowun to ȝou of Apollo, that Y preiede him myche,
that he schulde come to ȝou, with britheren. But it was not
his wille to come now; but he schal come, whanne he schal
13 haue leiser. Walke ȝe, and stonde ȝe in the feith; do ȝe
14 manli, and be ȝe coumfortid in the Lord, and be alle ȝoure
15 thingis don in charite. And, britheren, Y biseche ȝou, ȝe
knowen the hous of Stephan, and of Fortunati, and Acaicy,
for thei ben the firste fruytis of Acaie, and in to mynystrie of
16 seyntis thei han ordeyned hem silf; that also ȝe be sugetis to
17 suche, and to ech worchynge togidere and trauelynge. For
Y haue ioie in the presence of Stephan, and of Fortunate,
18 and Acaici; for thei filliden that thing that failide to ȝou;
for thei han refreischid bothe my spirit and ȝoure. Therfor
19 knowe ȝe hem, that ben suche maner *men*. Alle the chirchis
of Asie greten ȝou wel. Aquila and Prisca, with her homeli
chirche, greten ȝou myche in the Lord, at the whiche also Y
20 am herborid. Alle bretheren greten ȝou wel. Grete ȝe wel
21 togidere in hooli cos. My gretyng bi Poulis hoond. If ony
22 man loueth not oure Lord Jhesu Crist, be he cursid, Mara-
23 natha. The grace of oure Lord Jhesu Crist be with ȝou.
24 My charite be with ȝou alle in Crist Jhesu oure Lord.
Amen.

II. CORINTHIANS.

CAP. I.

1 POUL, apostle of Jhesu Crist, bi the wille of God, and
Tymothe, brothir, to the chirche of God that is at Corinthi,
2 with alle seyntis that ben in al Acaie, grace to 3ou, and pees
3 of God oure fadir and of the Lord Jhesu Crist. Blessid *be*
God and the fadir of oure Lord Jhesu Crist, fadir of mercies,
4 and God of al coumfort, which coumfortith vs in al oure
tribulacioun, that also we moun coumforte hem, that ben in
al diseese, bi the monestyng bi which also we ben monestid
5 of God. For as the passiouns of Crist ben plenteuouse in
6 vs, so also bi Crist oure coumfort is plenteuouse. And
whether we ben in tribulacioun, for 3oure tribulacioun and
heelthe, ethir we ben coumfortid, for 3oure coumfort, ethir we
ben monestid, for 3oure monestyng and heelthe. Which
worchith in 3ou the suffring of the same passiouns, whiche we
7 also suffren, that oure hope be sad for 3ou; witynge for as
3e ben felowis of passiouns, so 3e schulen ben also of coum-
8 fort. For, britheren, we wolen that 3e wite of oure tribula-
cioun, that was don in Asie; for ouer maner we weren
9 greued ouer my3t, so that it anoiede vs, 3he, to lyue. But
we in vs silf hadden answere of deth, that we truste not in
10 vs, but in God that reisith deed men. Which delyuerede vs,
and delyuerith fro so grete perelis, in to whom we hopen,
11 also 3it he schal delyuere, while also 3e helpen in preier for
vs; that of the persones of many faces of that 3yuyng that is
12 in vs, thankyngis ben don for vs bi many men to God. For
oure glorie is this, the witnessyng of oure conscience, that in
symplenesse and clennesse of God, and not in fleischli wis-

dom, but in the grace of God, we lyueden in this world, but
13 more plenteuousli to 3ou. And we writen not othere thingis
to 3ou, than tho that 3e han red and knowe, and Y hope that
14 in to the ende 3e schulen knowe, as also 3e han knowe vs a
parti; for we ben 3oure glorie, as also 3e ben oure in the dai
15 of oure Lord Jhesu Crist. And in this tristyng Y wolde first
16 come to 3ou, that 3e schulden haue the secounde grace, and
passe bi 3ou in to Macedonye, and eft fro Macedonye come
17 to 3ou, and of 3ou be led in to Judee. But whanne Y wolde
this thing, whether Y vside vnstidfastnesse, ether tho thingis
that Y thenke, Y thenke aftir the fleisch, that at me be, it is
18 and it is not? But God is trewe, for oure word that was at
19 3ou is and is not, is not ther ynne, but is is in it. For whi
Jhesus Crist, the sone of God, which is prechid among 3ou
bi vs, bi me, and Syluan, and Tymothe, ther was not in hym
20 is and is not, but is was in hym. For whi hou many euer
ben biheestis of God, in thilke is, *that is, ben fillid.* And
therfor and bi hym we seien amen to God, to oure glorie.
21 Sotheli it is God that confermeth vs with 3ou in Crist, and
22 the which *God* anoyntide vs, and which markide vs, and 3af
23 ernes of the spirit in oure hertis. For Y clepide God to
witnesse a3ens my soule, that Y sparynge 3ou cam not ouer
to Corynthe; not that we ben lordis of 3oure feith, but we
ben helperis of 3oure ioye; for thorou3 bileue 3e stonden.

Cap. II.

1 And Y ordeynede this ilke thing at me, that Y schulde not
2 come eftsoone in heuynes to 3ou. For if Y make 3ou sori,
who is he that gladith me, but he that is soreuful of me?
3 And this same thing Y wroot to 3ou, that whanne Y come,
Y haue not sorewe on sorewe, of the whiche it behofte me
to haue ioie. And Y triste in 3ou alle, that my ioye is of alle

4 ȝou. For of myche tribulacioun and angwisch of herte Y
wroot to ȝou by many teeris, not that ȝe be sori, but that ȝe
5 wite what charite Y haue more plenteuously in ȝou. For if
ony man hath maad me soreuful, he hath not maad me
6 sorewful but a parti, that Y charge not ȝou alle. This
blamyng that ys maad of manye, suffisith to hym, that is
7 sich oon; so that aȝenward ȝe rathir forȝyuen and coumfort,
lest perauenture he that is suche a maner *man*, be sopun vp
8 bi more grete heuynesse. For which thing Y biseche ȝou,
9 that ȝe conferme charite in to hym. For whi therfor Y
wroot this, that Y knowe ȝoure preuyng, whether in alle
10 thingis ȝe ben obedient. For to whom ȝe han forȝyuen ony
thing, also Y haue forȝyue. For Y that that Y forȝaf, ȝif Y
forȝaf ony thing, *haue ȝouun* for ȝou in the persone of Crist,
11 that we be not disseyued of Sathanas; for we knowen hise
12 thouȝtis. But whanne Y was comun to Troade for the
gospel of Crist, and a dore was opened to me in the Lord,
13 Y hadde not rest to my spirit, for Y foond not my brother
Tite, but Y seide to hem farewel, and Y passide in to Mace-
14 donye. And Y do thankyngis to God, that euere more
makith vs to haue victorie in Crist Jhesu, and schewith bi vs
15 the odour of his knowing in ech place; for we ben the good
odour of Crist to God, among these that ben maad saaf, and
16 among these that perischen. To othere sotheli odour of
deth in to deth, but to othere *we ben* odour of lijf in to lijf.
17 And to these thingis who *is* so able? For we ben not as
many, that don auoutrie bi the word of God, but we speken
of clennesse, as of God, bifor God in Crist.

Cap. III.

1 Bigynnen we therfor eftsoone to preise vs silf? or whether
we neden, as summen, pistlis of preisinge to ȝou, or of ȝou?

2 ȝe ben oure pistle, writun in oure hertis, which is knowun
3 and red of alle men, and maad opyn, for ȝe ben the pistle of
Crist mynystrid of vs, and writun, not with enke, but bi the
spirit of the lyuynge God; not in stony tablis, but in fleischli
4, 5 tablis of herte. For we han such trist bi Crist to God; not
that we ben sufficient to thenke ony thing of vs, as of vs, but
6 oure sufficience is of God. Which also made vs able myn-
ystris of the newe testament, not bi lettre, but bi spirit; for
7 the lettre sleeth, but the spirit quykeneth. And if the myn-
ystracioun of deth write bi lettris in stoonys was in glorie, sò
that the children of Israel myȝten not biholde in to the face
8 of Moises, for the glorie of his cheer, which is auoidid, hou
schal not the mynystracioun of the spirit be more in glorie?
9 For if the mynystracioun of dampnacioun was in glorie, myche
more the mynysterie of riȝtwisnesse is plenteuouse in glorie.
10 For nether that that was cleer was glorified in this part for
11 the excellent glorie; and if that that is auoidid, was bi glorie,
12 myche more that that dwellith stille is in glorie. Therfor we
13 that han suche hope, vsen myche trist; and not as Moises
leide a veil on his face, that the children of Israel schulden
14 not biholde in to his face, which *veil* is auoidid. But the
wittis of hem ben astonyed; for in to this dai the same veil
in reding of the olde testament dwellith not schewid, for it is
15 auoidid in Crist, but in to this dai, whanne Moises is red, the
16 veil is put on her hertis. But whanne Israel schal be con-
17 uertid to God, the veil schal be don awei. And the spirit is
the Lord; and where the spirit of the Lord is, there *is* fre-
18 dom. And alle we that with open face seen the glorie of the
Lord, ben transformed in to the same ymage, fro clerenesse
in to clerenesse, as of the spirit of the Lord.

CAP. IV.

1 THERFOR we that han this admynystracioun, aftir this that
2 we han getun merci, faile we not, but do we awei the preue
thingis of schame, not walkinge in sutil gile, nether doynge
auoutrye bi the word of God, but in schewynge of the treuthe
comendynge vs silf to ech conscience of men bifor God.
3 For if also oure gospel is kyuerid, in these that perischen it
4 is kyuerid; in which God hath blent the soulis of vnfeithful
men of this world, that the liȝtnyng of the gospel of the
glorie of Crist, which is the ymage of God, schyne not.
5 But we prechen not vs silf, but oure Lord Jhesu Crist; and
6 vs ȝoure seruauntis bi Jhesu. For God, that seide liȝt to
schyne of derknessis, he hath ȝoue liȝt in oure hertis, to the
liȝtnyng of the science of the clerenesse of God, in the face
7 of Jhesu Crist. And we han this tresour in britil vessels,
8 that the worthinesse be of Goddis vertu, and not of vs. In
alle thingis we suffren tribulacioun, but we ben not an-
gwischid, *or annoyed;* we ben maad pore, but we lacken
9 nothing; we suffren persecucioun, but we ben not forsakun;
we ben maad lowe, but we ben not confoundid; we ben cast
10 doun, but we perischen not. And euere more we beren
aboute the sleyng of Jhesu in oure bodi, that also the lijf of
11 Jhesu be schewid in oure bodies. For euere more we that
lyuen, ben takun in to deth for Jhesu, that the lijf of Jhesu
12 be schewid in oure deedli fleisch. Therfor deth worchith in
13 vs, but lijf *worchith* in ȝou. And we han the same spirit of
feith, as it is writun, Y haue bileuyd, Y haue spoke; and we
14 bileuen, wherfor also we speken; witynge that he that reiside
Jhesu, schal reise also vs with Jhesu, and schal ordeyne with
15 ȝou. And alle thingis for ȝou, that a plenteuouse grace bi
many thankyngis be plenteuouse in to the glorie of God.
16 For which thing we failen not, for thouȝ oure vtter man be

corruptid; netheles the ynner man is renewid fro dai to dai.
17 But that liȝt thing of oure tribulacioun that lastith now, but
as it were by a moment, worchith in vs ouer mesure an euer-
18 lastynge birthin in to the heiȝnesse of glorie; while that we
biholden not tho thingis that ben seyn, but tho that ben not
seyn. For tho thingis that ben seyn, ben but durynge for
a schort tyme; but tho thingis that ben not seyn, ben euer-
lastynge.

Cap. V.

1 And we witen, that if oure ertheli hous of this dwellynge
be dissoluyd, that we han a bildyng of God, an hous not
2 maad bi hondis, euerlastynge in heuenes. For whi in this
thing we mornen, coueitynge to be clothid aboue with oure
3 dwellyng, which is of heuene; if netheles we ben foundun
4 clothid, and not nakid. For whi and we that ben in this
tabernacle, sorewen with ynne, and ben heuyed, for that we
wolen not be spuylid, but be clothid aboue; that the ilke
5 thing that is deedli, be sopun vp of lijf. But who is it that
makith vs in to this same thing? God, that ȝaf to vs the-
6 ernes of the spirit. Therfor we ben hardi algatis, and witen
that the while we ben in this bodi, we goen in pilgrymage
7 fro the Lord; for we walken bi feith, and not bi cleer siȝt.
8 But we ben hardi, and han good wille, more to be in pil-
9 grymage fro the bodi, and to be present to God. And ther-
for we stryuen, whether absent, whether present, to plese
10 hym. For it bihoueth vs alle to be schewid bifor the trone
of Crist, that euery man telle the propre thingis of the bodi,
11 as he hath don, ethir good, ether yuel. Therfor we witynge
the drede of the Lord, councelen men, for to God we ben
opyn; and Y hope, that we ben opyn also in ȝoure con-
12 sciencis. We comenden not vs silf eftsoone to ȝou, but we
ȝyuen to ȝou occasioun to haue glorie for vs, that ȝe haue to

13 hem that glorien in the face, and not in the herte. For ethir
14 we bi mynde passen to God, ether we ben sobre to ȝou. For
the charite of Crist dryueth vs; gessynge this thing, that if
15 oon died for alle, thanne alle weren deed. And Crist diede
for alle, that thei that lyuen, lyue not now to hem silf, but to
16 hym that diede for hem, and roos aȝen. Therfor we fro this
tyme knowen no man aftir the fleische; thouȝ we knowun
17 Crist aftir the fleisch, but nowe we knowun not. Therfor if
ony newe creature is in Crist, the elde thingis ben passid.
18 And lo! alle thingis ben of God, which recounselide vs to
hym bi Crist, and ȝaf to vs the seruyce of recounselyng.
19 And God was in Crist, recounselynge to hym the world, not
rettynge to hem her giltes, and puttide in vs the word of
20 recounselyng. Therfor we vsen message for Crist, as if God
monestith bi vs; we bisechen for Crist, be ȝe recounselid to
21 God. God the fadir made hym synne for vs, which knewe
not synne, that we schulden be maad riȝtwisnesse of God
in hym.

Cap. VI.

1 But we helpynge monesten, that ȝe resseyuen not the
2 grace of God in veyn. For he seith, In tyme wel plesinge
Y haue herd thee, and in the dai of heelthe Y haue helpid
thee. Lo! now a tyme acceptable, lo! now a dai of heelthe.
3 ȝyue we to no man ony offencioun, that oure seruyce be not
4 repreued; but in alle thingis ȝyue we vs silf as the mynystris
5 of God, in myche pacience, in tribulaciouns, in nedis, in
angwischis, in betyngis, in prisouns, in dissensiouns with
6 ynne, in trauels, in wakyngis, in fastyngis, in chastite, in
kunnyng, in long abiding, in swetnesse, in the Hooli Goost,
7 in charite not feined, in the word of treuthe, in the vertu of
God; bi armeris of riȝtwisnesse on the riȝthalf and on the
8 lefthalf; bi glorie and vnnoblei; bi yuel fame and good

fame; as disseyueris, and trewe men; as thei that ben vn-
9 knowun, and knowun; as men diynge, and lo! we lyuen;
10 as chastisid, and not maad deed; as sorewful, euere more
ioiynge; as hauynge nede, but makynge many men riche;
11 as no thing hauynge, and weldynge alle thingis. A! ȝe
Corynthies, oure mouth is open to ȝou, oure herte is alargid;
12 ȝe ben not angwischid in vs, but ȝe ben anguischid in ȝoure
13 inwardnessis. And Y seie as to sones, ȝe that han the same
14 reward, be ȝe alargid. Nyle ȝe bere the ȝok with vnfeithful
men. For what parting of riȝtwisnes with wickidnesse? or
15 what felouschipe of liȝt to derknessis? and what acording of
Crist to Belial? or what part of a feithful with the vnfeithful?
16 and what consent to the temple of God with mawmetis?
And ȝe ben the temple of the lyuynge God, as the Lord seith,
For Y schal dwelle in hem, and Y schal walke among hem;
and Y schal be God of hem, and thei schulen be a puple to
17 me. For which thing go ȝe out of the myddil of hem, and be
ȝe departid, seith the Lord, and touche ȝe not vnclene thing;
18 and Y schal resseyue ȝou, and schal be to ȝou in to a fadir,
and ȝe schulen be to me in to sones and douȝtris, seith the
Lord almyȝti.

CAP. VII.

1 THERFOR, most dereworthe *britheren*, we that han these
biheestis, clense we vs fro al filthe of the fleische and of the
2 spirit, doynge holynesse in the drede of God. Take ȝe vs;
we han hirt no man, we han apeirid no man, we han bigilid
3 no man. Y seie not to ȝoure condempnyng; for Y seide
bifor, that ȝe ben in ȝoure hertis, to die togidere and to lyue
4 togidere. Myche trist is to me anentis ȝou, myche gloriyng
is to me for ȝou. Y am fillid with coumfort, Y am plen-
5 teuouse in ioie in al oure tribulacioun. For whanne we
weren comun to Macedonye, oure fleisch hadde no reste,

but we suffriden al tribulacioun; with outforth fi3tingis, and
6 dredis with ynne. But God that coumfortith meke men,
7 coumfortide vs in the comyng of Tite. And not oneli in the comyng of him, but also in the coumfort bi which he was coumfortid in 3ou, tellinge to vs 3oure desire, 3oure weping,
8 3oure loue for me, so that Y ioiede more. For thou3 Y made 3ou sorie in a pistle, it rewith me not; thou3 it rewide, seynge that thou3 thilke pistle made 3ou sori at an our, now
9 Y haue ioie; not for 3e weren maad soreuful, but for 3e weren maad soreuful to penaunce. For whi 3e ben maad sori aftir God, that in no thing 3e suffre peirement of vs.
10 For the sorewe that is aftir God, worchith penaunce in to stidfast heelthe; but sorewe of the world worchith deth.
11 For lo! this same thing, that 3e ben soreuful aftir God, hou myche bisynesse it worchith in 3ou; but defendyng, but indignacioun, but drede, but desire, but loue, but veniaunce. In alle thingis 3e han 3ouun 3ou silf to be vndefoulid in the
12 cause. Therfor thou3 Y wroot to 3ou, *I wroot* not for hym that dide the iniurie, nether for hym that suffride, but to schewe oure bisinesse, which we han for 3ou bifor God.
13 Therfor we ben coumfortid, but in 3oure coumfort more plenteuousli we ioyeden more on the ioie of Tite, for his
14 spirit is fulfillid of alle 3ou. And if Y gloriede ony thing anentis hym of 3ou, Y am not confoundid; but as we han spoke to 3ou alle thingis, so also oure glorie that was at Tite,
15 is maad treuthe. And the inwardnesse of hym be more plenteuousli in 3ou, which hath in mynde the obedience of 3ou
16 alle, hou with drede and trembling 3e resseyueden hym. Y haue ioye, that in alle thingis Y triste in 3ou.

Cap. VIII.

1 But, britheren, we maken knowun to 3ou the grace of
2 God, that is 3ouun in the chirchis of Macedonye, that in

myche asaiyng of tribulacioun, the plente of the ioye of hem
was, and the hiȝeste pouert of hem was plenteuouse in to
3 the richessis of the symplenesse of hem. For Y bere wit-
nessyng to hem, aftir miȝt and aboue miȝt thei weren wilful,
4 with myche monestyng bisechynge vs the grace and the
5 comynyng of mynystring, that is maad to hooli men. And
not as we hopiden, but thei ȝauen hem silf first to the Lord,
6 aftirward to vs bi the wille of God. So that we preyeden
Tite, that as he bigan, so also he performe in ȝou this grace.
7 But as ȝe abounden in alle thingis, in feith, and word, and
kunnyng, and al bisynesse, more ouer and in ȝoure charite in
8 to vs, that and in this grace ȝe abounden. Y seie not as
comaundinge, but bi the bisynesse of othere men appreuynge
9 also the good wit of ȝoure charite. And ȝe witen the grace
of oure Lord Jhesu Crist, for he was maad nedi for ȝou,
whanne he was riche, that ȝe schulden be maad riche bi his
10 nedynesse. And Y ȝyue counsel in this thing; for this is
profitable to ȝou, that not oneli han bigunne to do, but also
11 ȝe bigunnen to haue wille fro the formere ȝere. But now
parfourme ȝe in deed, that as the discrecioun of wille is redi,
12 so be it also of parformyng of that that ȝe han. For if the
wille be redi, it is acceptid aftir that that it hath, not aftir that
13 that it hath not. And not that it be remyssioun to othere
men, and to ȝou tribulacioun; but of euenesse in the present
14 tyme ȝoure aboundance fulfille the myseese of hem, that also
the aboundaunce of hem be a fulfillynge of ȝoure myseise, that
15 euenesse be maad; as it is writun, He that gaderide myche,
was not encresid, and he that *gaderide* litil, hadde not lesse.
16 And Y do thankyngis to God, that ȝaf the same bisynesse for
17 ȝou in the herte of Tite, for he resseyuede exortacioun; but
whanne he was bisier, bi his wille he wente forth to ȝou.
18 And we senten with hym a brother, whose preisyng is in the
19 gospel bi alle chirchis. And not oneli, but also he is

ordeyned of chirchis the felowe of oure pilgrimage in to this
grace, that is mynystrid of vs to the glorie of the Lord, and to
20 oure ordeyned wille; eschewynge this thing, that no man
blame vs in this plente, that is mynystrid of vs to the glorye
21 of the Lord. For we purueyen good thingis, not onely bifor
22 God, but also bifor alle men. For we senten with hem also oure
brothir, whom we han preued in many thingis ofte, that he
23 was bisi, but nowe myche bisier, for myche trist in 3ou, ethir
for Tite, that is my felowe and helpere in 3ou, ethir for oure
britheren, apostlis of the chirches of the glorie of Crist.
24 Therfor schewe 3e in to hem in the face of chirchis, that
schewynge that is of 3oure charite and of oure glorie for 3ou.

CAP. IX.

1 FOR of the mynystrie that is maad to hooli men, it is to
2 me of plente to write to 3ou. For Y knowe 3oure wille, for
the which Y haue glorie of 3ou anentis Macedonyes, for also
Acaie is redi fro a 3eer passid, and 3oure loue hath stirid
3 ful manye. And we han sent britheren, that this thing that
we glorien of 3ou, be not auoidid in this parti, that as Y seide,
4 3e be redi. Lest whanne Macedonyes comen with me, and
fynden 3ou vnredi, we be schamed, that we seien 3ou not, in
5 this substaunce. Therfor Y gesside necessarie to preie bri-
theren, that thei come bifore to 3ou, and make redi this bihi3t
6 blessyng to be redi, so as blessing, and not as aueryce. For
Y seie this thing, he that sowith scarseli, schal also repe
scarseli; and he that sowith in blessyngis, schal repe also
7 of blessyngis. Ech man as he castide in his herte, not of
8 heuynesse, or of nede; for God loueth a glad 3yuere. And
God is mi3ti to make al grace abounde in 3ou, that 3e in
alle thingis euere more han al sufficience, and abounde in
9 to al good werk; as it is writun, He delide abrood, he 3af

10 to pore men, his rigtwisnesse dwellith withouten ende. And
he that mynystrith seed to the sowere, schal 3yue also breed
to ete, and he schal multiplie 3oure seed, and make myche the
11 encreesingis of fruytis of 3oure rigtwisnesse; that in alle
thingis 3e maad riche waxen plenteuouse in to al symplenesse,
12 which worchith bi vs doing of thankingis to God. For the
mynystrie of this office not oneli fillith tho thingis that failen
to holi men, but also multiplieth many thankyngis to God,
13 bi the preuyng of this mynystrie, which glorifien God in the
obedience of 3oure knouleching in the gospel of Crist, and in
14 symplenesse of comynycacioun in to hem and in to alle, and
in the biseching of hem for 3ou, that desiren 3ou for the ex-
15 cellent grace of God in 3ou. Y do thankyngis to God of the
3ifte of hym, that may not be teld.

Cap. X.

1 And Y my silf Poul biseche 3ou, bi the myldenesse and
softnesse of Crist, which in the face am meke among 3ou,
2 and Y absent triste in 3ou. For Y preie 3ou, that lest Y
present be not bold bi the trist, in which Y am gessid to be
bold in to summe, that demen vs, as if we wandren aftir the
3 fleisch. For we walkynge in fleisch, figten not aftir the
4 fleisch. For the armuris of oure kny3thod ben not fleischli,
5 but my3ti bi God to the distruccioun of strengthis. And we
distrien counsels, and alle hi3nesse that hi3eth it silf a3ens the
science of God, and dryuen in to caitifte al vndirstonding in
6 to the seruyce of Crist. And we han redi to venge al vn-
7 obedience, whanne 3oure obedience schal be fillid. Se 3e the
thingis that ben after the face. If ony man trustith to him
silf, that he is of Crist, thenke he this thing eft anentis hym
8 silf, for as he is Cristis, so also we. For if Y schal glorie ony
thing more of oure power, which the Lord 3af to vs in to

edifiyng, and not in 3o 3oure distruccioun, Y schal not be
9 schamed. But that Y be not gessid as to fere 3ou bi epistlis,
10 for thei seien, That epistlis ben greuouse and stronge, but the
presence of the bodi *is* feble, and the word worthi to be dis-
11 pisid. He that is suche oon, thenke this, for suche as we
absent ben in word bi pistlis, suche *we ben* present in dede.
12 For we doren not putte vs among, or comparisoune vs to
summen, that comenden hem silf; but we mesuren vs in vs
13 silf, and comparisounen vs silf to vs. For we schulen not
haue glorie ouer mesure, but bi the mesure of the reule
which God mesuride to vs, the mesure that stretchith to 3ou.
14 For we ouerstretchen not forth vs, as not stretchinge to 3ou.
15 For to 3ou we camen in the gospel of Crist, not gloriynge
ouer mesure in othere mennus trauelis. For we han hope of
3oure feith that wexith in 3ou to be magnefied bi oure reule in
16 abundaunce, also to preche in to tho thingis that ben bi3endis
3ou, not to haue glorie in othere mennus reule, in these thingis
17 that ben maad redi. He that glorieth, haue glorie in the
18 Lord. For not he that comendith hym silf is preuyd, but
whom God comendith.

CAP. XI.

1 I WOLDE that 3e wolden suffre a litil thing of myn vnwis-
2 dom, but also supporte 3e me. For Y loue 3ou bi the loue
of God; for Y haue spousid 3ou to oon hosebonde, to 3elde
3 a chast virgyn to Crist. But Y drede, lest as the serpent
disseyuede Eue with his sutil fraude, so 3oure wittis ben cor-
rupt, and fallen doun fro the symplenesse that is in Crist.
4 For if he that cometh, prechith anothir Crist, whom we
precheden not, or if 3e taken another spirit, whom 3e token
not, or another gospel, which 3e resseyueden not, ri3tli 3e
5 schulden suffre. For Y wene that Y haue don no thing lesse

than the grete apostlis. For thouȝ Y be vnlerud in word, but
not in kunnyng. For in alle thingis Y am open to ȝou. Or
whether Y haue don synne, mekynge my silf, that ȝe be en-
haunsid, for freli Y prechide to ȝou the gospel of God?
Y made nakid othere chirchis, and Y took sowde to ȝoure
seruyce. And whanne Y was among ȝou, and hadde nede,
Y was chargeouse to no man; for britheren that camen fro
Macedonye, fulfilliden that that failide to me. And in alle
thingis Y haue kept, and schal kepe me with outen charge to
ȝou. The treuthe of Crist is in me; for this glorie schal not
be brokun in me in the cuntreis of Acaie. Whi? for Y loue
not ȝou? God woot. For that that Y do, and that Y schal
do, *is* that Y kitte awei the occasioun of hem that wolen
occasioun, that in the thing, in which thei glorien, thei be
foundun as we. For siche false apostlis ben trecherouse
werk men, and transfiguren hem in to apostlis of Crist. And
no wondur, for Sathanas hym silf transfigurith hym in to an
aungel of light. Therfor it is not greet, if hise mynystris ben
transfigurid as the mynystris of riȝtwisnesse, whos ende schal
be aftir her werkis. Eft Y seie, lest ony man gesse me to be
vnwise; ellis take ȝe me as vnwise, that also Y haue glorie a
litil what. That that Y speke, Y speke not aftir God, but as
in vnwisdom, in this substaunce of glorie. For many men
glorien aftir the fleisch, and Y schal glorie. For ȝe suffren
gladli vnwise men, whanne ȝe silf ben wise. For ȝe sus-
teynen, if ony man dryueth ȝou in to seruage, if ony man
deuourith, if ony man takith, if ony man is enhaunsid, if ony
man smytith ȝou on the face. Bi vnnoblei Y seie, as if we
weren sike in this parti. In what thing ony man dar, in vn-
wisdom Y seie, and Y dar. Thei ben Ebrewis, and Y; thei
ben Israelitis, and Y; thei ben the seed of Abraham, and Y;
thei ben the mynystris of Crist, and Y. As lesse wise Y seie,
Y more; in ful many trauelis, in prisouns more plenteouslı,

24 in woundis aboue maner, in deethis ofte tymes. Y ressey-
25 uede of the Jewis fyue sithis fourti *strokis* oon lesse; thries
Y was betun with ȝerdis, onys Y was stonyd, thries Y was at
shipbreche, a nyȝt and a dai Y was in the depnesse of the
26 see; in weies ofte, in perelis of floodis, in perelis of theues,
in perelis of kyn, in perelis of hethene men, in perelis in citee,
in perelis in desert, in perelis in the see, in perelis among
27 false britheren, in trauel and nedynesse, in many wakyngis,
in hungur, in thirst, in many fastyngis, in coold and nakid-
28 nesse. Withouten tho thingis that ben withoutforth, myn ech
29 daies trauelyng *is* the bisynesse of alle chirchis. Who is
sijk, and Y am not sijk? who is sclaundrid, and Y am not
30 brent? If it bihoueth to glorie, Y schal glorie *in tho thingis*
31 that ben of myn infirmyte. God and the fadir of oure Lord
Jhesu Crist, that is blessid in to worldis, woot that Y lie not.
32 The preuost of Damask, of the kyng of the folk Arethe,
33 kepte the citee of Damascenes to take me; and bi a wyndow
in a leep Y was latun doun bi the wal, and so Y ascapide
hise hondis.

Cap. XII.

1 If it bihoueth to haue glorie, it spedith not; but Y schal
come to the visiouns and to the reuelaciouns of the Lord.
2 I woot a man in Crist that bifore fouretene ȝeer; whether in
bodi, whether out of the bodi, Y woot not, God woot; that
3 siche a man was rauyschid til to the thridde heuene. And Y
woot sich a man; whether in bodi, or out of bodi, Y noot,
4 God woot; that he was rauyschid in to paradis, and herde
preuy wordis, whiche it is not leueful to a man to speke.
5 For such maner thingis Y schal glorie; but for me no
6 thing, no but in myn infirmytees. For if Y schal wilne to
glorie, Y schal not be vnwijs, for Y schal seie treuthe; but
Y spare, lest ony man gesse me ouer that thing that he seeth

7 in me, or herith ony thing of me. And lest the greetnesse
of reuelaciouns enhaunse me *in pride*, the pricke of my
fleisch, an aungel of Sathanas, is ȝouun to me, that he buffate
8 me. For whiche thing thries Y preiede the Lord, that it
9 schulde go awei fro me. And he seide to me, My grace
suffisith to thee; for vertu is parfitli maad in infirmyte.
Therfor gladli Y schal glorie in myn infirmytees, that the
10 vertu of Crist dwelle in me. For which thing Y am plesid
in myn infirmytees, in dispisyngis, in nedis, in persecuciouns,
in anguyschis, for Crist; for whanne Y am sijk, thanne Y
11 am miȝti. Y am maad vnwitti, ȝe constreyneden me. For Y
ouȝte to be comendid of ȝou; for Y dide no thing lesse than
12 thei that ben apostlis aboue maner. Thouȝ Y am nouȝt,
netheles the signes of myn apostilhed ben maad on ȝou, in al
13 pacience, and signes, and grete wondris, and vertues. And
what is it, that ȝe hadden lesse than othere chirchis, but that
Y my silf greuyde ȝou not? Forȝyue ȝe to me this wrong.
14 Lo! this thridde tyme Y am redi to come to ȝou, and Y
schal not be greuous to ȝou; for Y seke not tho thingis that
ben ȝoure, but ȝou. For nether sones owen to tresoure to
15 fadir and modir, but the fadir and modir to the sones. For
Y schal ȝyue moost wilfuli, and Y my silf schal be ȝouun
aboue for ȝoure soulis; thouȝ Y more loue ȝou, and be lesse
16 louyd. But be it; Y greuyde not ȝou, but whanne Y was
17 sutil, Y took ȝou with gile. Whether Y disseyuede ȝou bi
18 ony of hem, which Y sente to ȝou? Y preiede Tite, and Y
sente with hym a brother. Whether Tite begilide ȝou? whether we ȝeden not in the same spirit? whether not in the
19 same steppis? Sum tyme ȝe wenen, that we schulen excuse
vs anentis ȝou. Bifor God in Crist we speken; and, moost
20 dere britheren, alle thingis for ȝoure edifiyng. But Y drede,
lest whanne Y come, Y schal fynde ȝou not suche as Y wole,
and Y schal be foundun of ȝou suche as ȝe wolen not; lest

perauenture stryuyngis, enuyes, sturdynessis, dissenciouns and detraccions, preuy spechis of discord, bolnyngis *bi pride,*
21 debatis ben among 3ou; *and* lest eftsoone whanne Y come, God make me low anentis 3ou, and Y biweile many of hem, that bifor synneden, and diden not penaunce on the vnclennesse, and fornicacioun, and vnchastite, that thei han don.

CAP. XIII.

1 Lo! this thridde tyme Y come to 3ou, and in the mouth
2 of tweyne or of thre witnessis euery word schal stonde. Y seide bifor, and seie bifor, as present twies, and now absent, to hem that bifor han synned, and to alle othere; for if Y
3 come eftsoone, Y schal not spare. Whether 3e seken the preef of that Crist, that spekith in me, which is not feble in
4 3ou? For thou3 he was crucified of infirmyte, but he lyueth of the vertu of God. For also we ben sijk in hym, but we
5 schulen lyue with him of the vertu of God in vs. Asaie 3ou silf, if 3e ben in the feith; 3e 3ou silf preue. Whether 3e knowen not 3ou silf, for Crist Jhesu is in 3ou? but in happe
6 3e ben repreuable. But Y hope, that 3e knowen, that we
7 ben not repreuable. And we preien the Lord, that 3e do no thing of yuel; not that we seme preued, but that 3e
8 do that that is good, and that we ben as repreuable. For we
9 moun no thing a3ens treuthe, but for the treuthe. For we ioyen, whanne we ben sijk, but 3e ben my3ti; and we preien
10 this thing, 3oure perfeccioun. Therfor Y absent write these thingis, that Y present do not hardere, bi the powere, which the Lord 3af to me in to edificacioun, and not in to *3oure* dis-
11 truccioun. Britheren, hennus forward ioye 3e, be 3e perfit, excite 3e; vndurstonde 3e the same thing; haue 3e pees,
12 and God of pees and of loue schal be with 3ou. Grete 3e wel togidere in hooli cos. Alle hooli men greten 3ou wel.

13 The grace of oure Lord Jhesu Crist, and the charite of God, and the comynyng of the Hooli Gost, be with ȝou alle. Amen.

GALATIANS.

Cap. I.

1 Poul the apostle, not of men, ne bi man, but bi Jhesu
2 Crist, and God the fadir, that reiside hym fro deth, and alle the britheren that ben with me, to the chirchis of Galathie,
3 grace to ȝou and pees of God the fadir, and of the Lord
4 Jhesu Crist, that ȝaf hym silf for oure synnes, to delyuere vs fro the present wickid world, bi the wille of God and of oure
5 fadir, to whom is worschip and glorie in to worldis of worldis.
6 Amen. I wondur, that so soone ȝe be thus moued fro hym that clepid ȝou in to the grace of Crist, in to another euan-
7 gelie; which is not anothir, but that ther ben summe that troublen ȝou, and wolen mysturne the euangelie of Crist.
8 But thouȝ we, or an aungel of heuene, prechide to ȝou, bi-
9 sidis that that we han prechid to ȝou, be he acursid. As Y haue seid bifore, and now eftsoones Y seie, if ony preche to
10 ȝou bisidis that that ȝe han vndurfongun, be he cursid. For now whether counsele Y men, or God? or whether Y seche to plese men? If Y pleside ȝit men, Y were not Cristis
11 seruaunt. For, britheren, Y make knowun to ȝou the euan-
12 gelie, that was prechid of me, for it is not bi man; ne Y took it of man, ne lernyde, but bi reuelacioun of Jhesu Crist.
13 For ȝe han herd my conuersacioun sumtyme in the Jurie, and that Y pursuede passyngli the chirche of God, and fauȝt
14 aȝen it. And Y profitide in the Jurie aboue many of myn

euenelдis in my kynreȝe, and was more aboundauntli a folew-
15 ere of my fadris tradiciouns. But whanne it pleside hym,
that departide me fro my modir wombe, and clepide bi his
16 grace, to schewe his sone in me, that Y schulde preche hym
among the hethene, anoon Y drowȝ me not to fleisch and
17 blood; ne Y cam to Jerusalem to the apostlis, that weren
tofor me, but Y wente in to Arabie, and eftsoones Y turnede
18 aȝen in to Damask. And sith thre ȝeer aftir Y cam to Jeru-
salem, to se Petre, and Y dwellide with hym fiftene daies;
19 but Y sawȝ noon othere of the apostlis, but James, *oure*
20 Lordis brother. And these thingis which Y write to ȝou, lo!
21 tofor God Y lie not. Afterward Y cam in to the coostis of
22 Syrie and Cilicie. But Y was vnknowun bi face to the
23 chirchis of Judee, that weren in Crist; and thei hadden oonli
an heryng, that he that pursuede vs sum tyme, prechide now
24 the feith, aȝens which he fauȝte sum tyme; and in me thei
glorifieden God.

Cap. II.

1 And sith fourtene ȝeer aftir, eftsones Y wente vp to Jeru-
2 salem with Barnabas, and took with me Tite. Y wente vp
bi reuelacioun, and spak with hem the euangelie, which Y
preche among the hethene; and bi hem silf to these that
semeden to be sumwhat, lest Y runne, or hadde runne in
3 veyne. And nother Tite, that hadde be with me, while he
4 was hethene, was compellid to be circumsidid; but for
false britheren that weren brouȝt ynne, whiche hadden entrid
to aspie oure fredom, which we han in Jhesu Crist, to bring
5 vs in to seruage. But we ȝyue no place to subieccioun, that
6 the treuthe of the gospel schulde dwelle with you. But of
these that semeden to be sumwhat; whiche thei weren sum
tyme, it perteyneth not to me, for God takith not the per-
soone of man; for thei that semeden to be sumwhat, ȝauen

me no thing. But aȝenward, whanne thei hadden seyn, that
the euangelie of prepucie was ȝouun to me, as the euangelie
of circumcisioun *was ȝouun* to Petre; for he that wrouȝte to
Petre in apostlehed of circumcisioun, wrouȝte also to me
among the hethene; and whanne thei hadden knowe the
grace *of God*, that was ȝouun to me, James, and Petre, and
Joon, whiche weren seyn to be the pileris, thei ȝauen riȝt-
hond of felowschip to me and to Barnabas, that we among
the hethene, and thei in to circumcisioun; oneli that we
hadde mynde of pore men *of Crist*, the which thing Y was
ful bisi to doon. But whanne Petre was comun to Antioche,
Y aȝenstood hym in the face, for he was worthi to be vndir-
nommen. For bifor that ther camen summen fro James, he
eete with the hethene men; but whanne thei weren comun,
he withdrowȝ, and departide hym, dredinge hem that weren
of circumcisioun. And the othere *Jewis* assentiden to his
feynyng, so that Barnabas was drawun of hem in to that
feynyng. But whanne Y sawȝ, that thei walkiden not riȝtli
to the treuthe of the gospel, Y seide to Petre bifor alle men,
If thou, that art a Jew, lyuest hethenlich, and not Jewelich,
hou constreynest thou hethene men to bicome Jewis? We
Jewis of kynde, and not synful men of the hethene, knowen
that a man is not iustified of the werkis of lawe, but bi the
feith of Jhesu Crist; and we bileuen in Jhesu Crist, that we
ben iustified of the feith of Crist, and not of the werkis of
lawe. Wherfor of the werkis of lawe ech fleisch schal not
be iustified. And if we sechen to be iustified in Crist, we
oure silf ben foundun synful men, whether Crist be mynystre
of synne? God forbede. And if Y bylde aȝen thingis that
Y haue distruyed, Y make my silf a trespassour. For bi the
lawe Y am deed to the lawe, and Y am fitchid to the crosse,
that Y lyue to God with Crist. And now lyue not Y, but
Crist lyueth in me. But that Y lyue now in fleisch, Y lyue

in the feith of Goddis ȝsone, that louede me, and ȝaf hym silf
21 for me. Y caste not awey the grace of God; for if riȝtwis-
nesse be thoruȝ lawe, thanne Crist diede with out cause.

Cap. III.

1 Vnwitti Galathies, tofor whos iȝen Jhesu Crist is exilid,
and is crucified in ȝou, who hath disseyued you, that ȝe
2 obeyen not to treuthe? This oneli Y wilne to lerne of ȝou,
whether ȝe han vndurfonge the spirit of werkis of the lawe,
3 or of heryng of bileue? So ȝe ben foolis, that whanne ȝe
4 han bigunne in spirit, ȝe ben endid in fleisch. So grete
thingis ȝe han suffrid without cause, if it be withoute cause.
5 He that ȝyueth to ȝou spirit, and worchith vertues in ȝou,
6 whether of werkis of the lawe, or of hering of bileue? As it
is writun, Abraham bileuede to God, and it was rettid to
7 hym to riȝtfulnesse. And therfor knowe ȝe, that these that
8 ben of bileue, ben the sones of Abraham. And the scripture
seynge afer, that God iustifieth the hethene, of bileue told
tofor to Abraham, That in thee alle the hethene schulen be
9 blessid. And therfor these that ben of bileue, schulen be
10 blessid with feithful Abraham. For alle that ben of the
werkis of the lawe, ben vndur curse; for it is writun, Ech
man *is* cursid, that abidith not in alle thingis that ben writun
11 in the book of the lawe, to do tho thingis. And that no man
is iustified in the lawe bifor God, it is opyn, for a riȝtful man
12 lyueth of bileue. But the lawe is not of bileue, but he that
13 doith tho thingis *of the lawe*, schal lyue in hem. But Crist
aȝenbouȝte us fro the curse of the lawe, and was maad
acursid for vs; for it is writun, Ech man *is* cursid that hang-
14 ith in the tre; that among the hethene the blessyng of Abra-
ham were maad in Crist Jhesu, that we vndurfonge the
15 biheeste of spirit thoruȝ bileue. Britheren, Y seie aftir man,

no man dispisith the testament of a man that is confermed,
16 or ordeyneth aboue. The biheestis weren seid to Abraham
and to his seed; he seith not, In seedis, as in many, but as
17 in oon, And to thi seed, that is, Crist. But Y seie, this
testament *is* confermed of God; the lawe that was maad
after foure hundrid and thritti 3eer, makith not the testament
18 veyn to auoide awei the biheest. For if eritage *were* of the
lawe, *it were* not now of biheeste. But God grauntide to
19 Abraham thoru3 biheest. What thanne the lawe? It was
sett for trespassing, to the seed come, to whom he hadde
maad his biheest. *Whiche lawe was* ordeyned by aungels,
20 in the hoond of a mediatour. But a mediatour is not of oon.
21 But God is oon. *Is* thanne the lawe a3ens the biheestis of
God? God forbede. For if the lawe were 3ouun, that my3te
22 quikene, verili were ri3tfulnesse of lawe. But scripture hath
concludid alle thingis vndir synne, that the biheeste of the
23 feith of Jhesu Crist were 3yuen to hem that bileuen. And
tofor that bileue cam, thei weren kept vndur the lawe, en-
24 closid in to that bileue that was to be schewid. And so the
lawe was oure vndirmaister in Crist, that we ben iustified of
25 bileue. But aftir that bileue cam, we ben not now vndur the
26 vndurmaistir. For alle 3e ben the children of God thoru3
27 the bileue of Jhesu Crist. For alle 3e that ben baptisid, ben
28 clothid with Crist. Ther is no Jewe, ne Greke, ne bond
man, ne fre man, ne male, ne female; for alle 3e ben oon in
29 Jhesu Crist. And if 3e *ben oon* in Jhesu Crist, thanne 3e ben
the seed of Abraham, *and* eiris bi biheest.

Cap. IV.

1 But Y seie, as long tyme as the eir is a litil child, he
dyuersith no thing fro a seruaunt, whanne he is lord of alle
2 thingis; but he is vndur keperis and tutoris, in to the tyme

3 determyned of the fadir. So we, whanne we weren litle
4 children, we serueden vndur the elementis of the world. But
aftir that the fulfilling of tyme cam, God sente his sone,
5 maad of a womman, maad vndur the lawe, that he schulde
azenbie hem that weren vndur the lawe, that we schulden
6 vnderfonge the adopcioun of sones. And for ze ben Goddis
sones, God sente his spirit in to zoure hertis, criynge, Abba,
7 fadir. And so ther is not now a seruaunt, but a sone; and
8 if *he is* a sone, *he is* an eir bi God. But thanne ze vnknow-
ynge God, serueden to hem that in kynde weren not goddis.
9 But now whanne ze han knowe God, and ben knowun of
God, hou ben ze turned eftsoone to the febil and nedi ele-
10 mentis, to the whiche ze wolen eft serue? ze taken kepe to
11 daies, and monethis, and tymes, and zeris. But Y drede zou,
12 lest without cause Y haue trauelid among zou. Be ze as Y,
for Y *am* as ze. Britheren, Y biseche zou, ze han hurt me
13 no thing. But ze knowen, that bi infirmyte of fleisch Y haue
14 prechid to zou now bifore; and ze dispiseden not, nether
forsoken zoure temptacioun in my fleisch, but ze resseyueden
15 me as an aungel of God, as Crist Jhesu. Where thanne is
zoure blessyng? For Y bere zou witnesse, that if it myzte
haue be don, ze wolden haue put out zoure izen, and haue
16 zyuen hem to me. Am Y thanne maad an enemye to zou,
17 seiynge to zou the sothe? Thei louen not zou wel, but thei
18 wolen exclude zou, that ze suen hem. But sue ze the good
euermore in good, and not oneli whanne Y am present with
19 zou. My smale children, whiche Y bere eftsoones, til that
20 Crist be fourmed in zou, and Y wolde now be at zou, and
21 chaunge my vois, for Y am confoundid among zou. Seie to
me, ze that wolen be vndir the lawe, han ze not red the lawe?
22 For it is writun, that Abraham hadde two sones, oon of a
23 seruaunt, and oon of a fre womman. But he that *was* of the
seruaunt, was borun after the flesh; but he that *was* of the

24 fre womman, by a biheeste. The whiche thingis ben seid
bi an othir vndirstonding. For these ben two testamentis;
oon in the hille of Synai, gendringe in to seruage, which is
25 Agar. For Syna is an hille *that is* in Arabie, which *hille* is
ioyned to it that is now Jerusalem, and seruith with hir chil-
26 dren. But that Jerusalem that is aboue, is fre, whiche is
27 oure modir. For it is writun, Be glad, thou bareyn, that
berist not; breke out and crye, that bringist forth no chil-
dren; for many sones *ben* of hir that is left of hir hosebonde,
28 more than of hir that hath an hosebonde. For, britheren,
29 we ben sones of biheeste aftir Isaac; but now as this that
was borun after the fleisch pursuede him that *was* aftir the
30 spirit, so now. But what seith the scripture? Caste out the
seruaunt and hir sone, for the sone of the seruaunt schal not
31 be eir with the sone of the fre *wijf*. And so, britheren, we
ben not sones of the seruaunt, but of the fre *wijf*, bi which
fredom Crist hath maad vs fre.

Cap. V.

1 Stonde ȝe therfor, and nyl ȝe eftsoones be holdun in the
2 ȝok of seruage. Lo! Y Poul seie to ȝou, that if ȝe ben cir-
3 cumcidid, Crist schal no thing profite to ȝou. And Y wit-
nesse eftsoones to ech man that circumcidith hym silf, that
4 he is dettour of al the lawe to be don. And ȝe ben voidid
awei fro Crist, and ȝe that be iustified in the lawe, ȝe han
5 fallen awei fro grace. For we thoruȝ the spirit of bileue
6 abiden the hope of riȝtfulnesse. For in Jhesu Crist nether
circumcisioun in ony thing worth, nether prepucie, but the
7 bileue that worchith bi charite. ȝe runnen wel; who lettide
8 ȝou that ȝe obeyede not to treuthe? Consente ȝe to no man;
9 for this counsel ys not of hym that hath clepid ȝou. A litil
10 souredowȝ apeirith al the gobet. I trust on ȝou in oure

Lord, that ȝe schulden vndurstonde noon other thing. And who that disturblith ȝou, schal bere dom, who euere he be.
11 And, britheren, if Y preche ȝit circumcisioun, what suffre Y
ȝit persecucioun? thanne the sclaundre of the crosse is
12 auoidid. Y wolde that thei weren cut awei, that disturblen
13 ȝou. For, britheren, ȝe ben clepid in to fredom; oneli ȝyue ȝe not fredom in to occasioun of fleisch, but bi charite of
14 spirit serue ȝe togidere. For euery lawe is fulfillid in o word,
15 Thou schalt loue thi neiȝbore as thi silf. And if ȝe bite, and
16 ete ech othere, se ȝe, lest ȝe be wastid ech fro othere. And Y seie ȝou *in Crist*, walke ȝe in spirit, and ȝe schulen not
17 performe the desiris of the fleisch. For the fleisch coueitith aȝens the spirit, and the spirit aȝen the fleisch; for these ben aduersaries togidere, that ȝe don not alle thingis that ȝe
18 wolen. That if ȝe be led bi spirit, ȝe ben not vnder the lawe.
19 And werkis of the fleisch ben opyn, whiche ben fornica-
20 cioun, vnclennes, vnchastite, letcherie, seruice of false goddis, witchecraftis, enmytees, striuyngis, indignaciouns, wraththis,
21 chidingis, discenciouns, sectis, enuyes, manslauȝtris, dronkennessis, vnmesurable etyngis, and thingis lijk to these, whiche Y seie to ȝou, as Y haue told to ȝou to fore, for thei that doon suche thingis, schulen not haue the kyngdom of God.
22 But the fruyt of the spirit is charite, ioye, pees, pacience,
23 long abidyng, benygnyte, goodnesse, myldenesse, feith, temperaunce, contynence, chastite; aȝen suche thingis is no
24 lawe. And they that ben of Crist, han crucified her fleisch
25 with vices and coueytyngis. If we lyuen bi spirit, walke we
26 bi spirit; be we not made coueytouse of veyn glorie, stirynge ech othere to wraththe, *or* hauynge enuye ech to othere.

CAP. VI.

1 BRITHEREN, if a man be occupied in ony gilt, ȝe that ben spiritual, enforme ȝe such oon in spirit of softnesse, bihold-

2 inge thi silf, lest that thou be temptid. Ech bere othere
3 chargis, and so ȝe schulen fulfille the lawe of Crist. For
who that trowith that he be ouȝt, whanne he is nouȝt, he
4 bigilith him silf. But ech man preue his owne werk, and so
5 he schal haue glorie in him silf, and not in an othere. For ech
6 man schal bere his owne charge. He that is tauȝt bi word,
7 comune he with him that techith hym in alle goodis. Nyle
8 ȝe erre, God is not scorned; for tho thingis that a man sow-
ith, tho thingis he schal repe. For he that sowith in his
fleisch, of the fleisch he schal repe corrupcioun; but he that
sowith in the spirit, of the spirit he schal repe euerelastynge
9 lijf. And doynge good faile we not; for in his tyme we
10 schal repe, not failinge. Therfor while we han tyme, worche
we good to alle men; but most to hem that ben homliche of
11 the feith. Se ȝe, what maner lettris Y haue write to ȝou with
12 myn owne hoond. For who euere wole plese in the fleisch,
this constreyneth ȝou to be circumcidid, oonli that thei
13 suffren not the persecucioun of Cristis crosse. For nether
thei that ben circumcidid kepen the lawe; but thei wolen
that ȝe be circumcidid, that thei haue glorie in ȝoure fleisch.
14 But fer be it fro me to haue glorie, no but in the crosse of
oure Lord Jhesu Crist, bi whom the world is crucified to me,
15 and Y to the world. For in Jhesu Crist nether circumcisioun
16 is ony thing worth, ne prepucie, but a newe creature. And
who euere suwen this reule, pees on hem, and merci, and on
17 Israel of God. And heraftir no man be heuy to me; for Y
18 bere in my bodi the tokenes of oure Lord Jhesu Crist. The
grace of oure Lord Jhesu Crist *be* with ȝoure spirit, britheren.
Amen.

EPHESIANS.

CAP. I.

1 POUL, the apostle of Jhesu Crist, bi the wille of God, to
alle seyntis that ben at Effesie, and to the feithful men in
2 Jhesu Crist, grace *be* to 3ou and pees of God, oure fader,
3 and oure Lord Jhesu Crist. Blessid *be* God and the fadir of
oure Lord Jhesu Crist, that hath blessid vs in al spiritual
4 blessing in heuenli thingis in Crist, as he hath chosun vs in
hym silf bifor the makyng of the world, that we weren hooli,
5 and with out wem in his si3t, in charite. Which hath bifor
ordeyned vs in to adopcioun of sones bi Jhesu Crist in to
6 hym, bi the purpos of his wille, in to the heriyng of the glorie
of his grace; in which he hath glorified vs in his dereworthe
7 sone. In whom we han redempcioun bi his blood, for-
8 3yuenesse of synnes, aftir the ritchessis of his grace, that
9 aboundide greetli in vs in al wisdom and prudence, to make
knowun to vs the sacrament of his wille, bi the good ple-
saunce of hym; the which *sacrament* he purposide in hym
10 in the dispensacioun of plente of tymes to enstore alle thingis
in Crist, whiche ben in heuenes, and whiche *ben* in erthe, in
11 hym. In whom we ben clepid bi sort, bifor ordeyned bi the
purpos of hym that worchith alle thingis bi the counsel of
12 his wille; that we be in to the heriyng of his glorie, we that
13 han hopid bifor in Crist. In whom also 3e *weren clepid*,
whanne 3e herden the word of treuthe, the gospel of 3oure
heelthe, in whom 3e bileuynge ben merkid with the Hooli
14 Goost of biheest, which is the ernes of oure eritage, in to
the redempciôun of purchasyng, in to heriyng of his glorie.
15 Therfor and Y herynge 3oure feith, that is in Crist Jhesu,

16 and the loue in to alle seyntis, ceesse not to do thankyngis
17 for 3ou, makynge mynde of 3ou in my preieris; that God
of oure Lord Jhesu Crist, the fadir of glorie, 3yue to 3ou the
spirit of wisdom and of reuelacioun, in to the knowyng of
18 hym; and the i3en of 3oure herte li3tned, that 3e wite, which
is the hope of his clepyng, and whiche ben the richessis of
19 the glorie of his eritagé in seyntis; and whych is the excel-
lent greetnesse of his vertu in to vs that han bileuyd, bi the
20 worchyng of the my3t of his vertu, which he wrou3te in Crist,
reisynge hym fro deth, and settynge *him* on his ri3t half in
21 heuenli thingis, aboue ech principat, and potestat, and vertu,
and domynacioun, and *aboue* ech name that is named, not
22 oneli in this world, but also in the world to comynge; and
made alle thingis suget vndur hise feet, and 3af hym to be
23 heed ouer al the chirche, that is the bodi of hym, and the
plente of hym, which is alle thingis in alle thingis fulfillid.

Cap. II.

1 And whanne 3e weren deed in 3oure giltis and synnes,
2 in which 3e wandriden sum tyme aftir the cours of this world,
aftir the prince of the power of this eir, of the spirit that
3 worchith now in to the sones of vnbileue; in which also we
alle lyueden sum tyme in the desiris of oure fleisch, doynge
the willis of the fleisch and of thou3tis, and we weren bi
4 kynde the sones of wraththe, as othere men; but God, that
is riche in merci, for his ful myche charite in which he louyde
5 vs, 3he, whanne we weren deed in synnes, quikenede vs to-
6 gidere in Crist, bi whos grace 3e ben sauyd, and a3en reiside
togidere, and made togidere to sitte in heuenli thingis in
7 Crist Jhesu; that he schulde schewe in the worldis aboue
comynge the plenteuouse ritchessis of his grace in goodnesse
8 on vs in Crist Jhesu. For bi grace 3e ben sauyd bi feith,

9 and this not of ȝou; for it is the ȝifte of God, not of werkis,
10 that no man haue glorie. For we ben the makyng of hym,
maad of nouȝt in Crist Jhesu, in good werkis, whiche God
11 hath ordeyned, that we go in tho *werkis*. For which thing
be ȝe myndeful, that sumtyme ȝe weren hethene in fleisch,
which weren seid prepucie, fro that that is seid circumcisioun
12 maad bi hond in fleisch; and ȝe weren in that time with out
Crist, alienyd fro the lyuyng of Israel, and gestis of testa-
mentis, not hauynge hope of biheest, and with outen God in
13 this world. But now in Crist Jhesu ȝe that weren sum tyme
14 fer, ben maad nyȝ in the blood of Crist. For he is oure
pees, that made bothe oon, and vnbyndynge the myddil wal
15 of a wal with out morter, enmytees in his fleisch; and
auoidide the lawe of maundementis bi domes, that he make
16 twei in hym silf in to a newe man, makynge pees, to recoun-
sele bothe in o bodi to God bi the cros, sleynge the enemy-
17 tees in hym silf. And he comynge prechide pees to ȝou
18 that weren fer, and pees to hem that weren niȝ; for bi hym
19 we bothe han niȝ comyng in o spirit to the fadir. Therfor
now ȝe ben not gestis and straungeris, but ȝe ben citeseyns
20 of seyntis, and houshold meine of God; aboue bildid on the
foundement of apostlis and of profetis, vpon that hiȝeste
21 corner stoon, Crist Jhesu; in whom ech bildyng maad
22 waxith in to an hooli temple in the Lord. In whom also
be ȝe bildid togidere in to the habitacle of God, in the
Hooli Goost.

Cap. III.

1 For the grace of this thing I Poul, the boundun of Crist
2 Jhesu, for ȝou hethene men, if netheles ȝe han herd the dis-
pensacioun of Goddis grace, that is ȝouun to me in ȝou.
3 For bi reuelacioun the sacrament is maad knowun to me,
4 as Y aboue wroot in schort thing, as ȝe moun rede, and

5 vndurstonde my prudence in the mysterie of Crist. Which
was not knowun to othere generaciouns to the sones of men,
as it is now schewid to his hooli apostlis and prophetis in the
6 spirit, that hethene men ben euen eiris, and of oo bodi, and
parteneris togidere of his biheest in Crist Jhesu bi the euan-
7 gelie; whos mynystre Y am maad, bi the 3ifte of Goddis
grace, which is 3ouun to me bi the worchyng of his vertu.
8 To me, leeste of alle seyntis, this grace is 3ouun to preche
9 among hethene men the vnserchable richessis of Crist, and
to li3tne alle men, which is the dispensacioun of sacrament
10 hid fro worldis in God, that made alle thingis of nou3t; that
the myche fold wisdom of God be knowun to princis and
11 potestatis in heuenli thingis bi the chirche, bi the bifore
ordinaunce of worldis, which he made in Crist Jhesu oure
12 Lord. In whom we han trist and ny3 comyng, in tristenyng,
13 bi the feith of hym. For which thing Y axe, that 3e faile
14 not in my tribulaciouns for 3ou, which is 3oure glorie. For
grace of this thing Y bowe my knees to the fadir of oure
15 Lord Jhesu Crist, of whom ech fadirhod in heuenes and in
16 erthe is named, that he 3yue to 3ou, aftir the richessis of his
glorie, vertu to be strengthid bi his spirit in the ynnere man,
17 that Crist dwelle bi feith in 3oure hertis; that 3e rootid and
18 groundid in charite, moun comprehende with alle seyntis,
which is the breede, and the lengthe, and the hi3nesse, and
19 the depnesse; also to wite the charite of Crist more excel-
lent than science, that 3e be fillid in al the plentee of God.
20 And to hym that is my3ti to do alle thingis more plenteuousli
than we axen or vndurstondun, bi the vertu that worchith in
21 vs, to hym be glorie in the chirche, and in Crist Jhesu, in to
alle the generaciouns of the world of worldis. Amen.

CAP. IV.

1 THERFOR Y boundun for the Lord biseche ȝou, that ȝe
2 walke worthili in the clepyng, in which ȝe ben clepid, with al
mekenesse and myldenesse, with pacience supportinge ech
3 other in charite, bisi to kepe vnyte of spirit in the boond of
4 pees. O bodi and o spirit, as ȝe ben clepid in oon hope of
5, 6 ȝoure cleping; o Lord, o feith, o baptym, o God and fadir
of alle, which is aboue alle men, and bi alle thingis, and in vs
7 alle. But to ech of vs grace is ȝouun bi the mesure of the
8 ȝyuyng of Crist; for which thing he seith, He stiynge an hiȝ,
9 ledde caitiſte caitif, he ȝaf ȝiftis to men. But what is it, that he
stiede vp, no but that also he cam doun first in to the lowere
10 partis of the erthe? He it is that cam doun, and that stiede
11 on alle heuenes, that he schulde fille alle thingis. And he ȝaf
summe apostlis, summe prophetis, othere euangelistis, othere
12 scheepherdis and techeris, to the ful endyng of seyntis, in
to the werk of mynystrie, in to edificacioun of Cristis bodi,
13 til we rennen alle, in to vnyte of feith and of knowyng
of Goddis sone, in to a parfit man, aftir the mesure of age
14 of the plenţe of Crist; that we be not now litle children,
mouynge as wawis, and be not borun aboute with ech
wynd of teching, in the weiwardnesse of men, in sutil wit, to
15 the disseyuyng of errour. But do we treuthe in charite, and
16 wexe in him by alle thingis, that is Crist oure heed; of
whom alle the bodi set togidere, and boundun togidere bi
ech ioynture of vnder seruyng, bi worching in to the mesure
of ech membre, makith encreesyng of the bodi, in to edifica-
17 cioun of it silf in charite. Therfor Y seie and witnesse this
thing in the Lord, that ȝe walke not now, as hethene men
18 walken, in the vanyte of her wit; that han vndurstondyng
derkned with derknessis, and ben alienyd fro the lijf of God,
bi ignoraunce that is in hem, for the blyndenesse of her

19 herte. Which dispeirynge bitoken hem silf to vnchastite, in
20 to the worchyng of al vnclennesse in coueitise. But ȝe han
21 not so lerud Crist, if netheles ȝe herden hym, and ben tauȝt
22 in hym, as is treuthe in Jhesu. Do ȝe awey bi the elde
lyuyng the elde man, that is corrupt bi the desiris of errour;
23, 24 and be ȝe renewlid in the spirit of ȝoure soule; and clothe
ȝe the newe man, which is maad aftir God in riȝtwisnesse and
25 hoolynesse of treuthe. For, which thing ȝe putte awei
leesyng, and speke ȝe treuthe ech man with his neiȝbore, for
26 we ben membris ech to othere. Be ȝe wrooth, and nyle ȝe
do synne; the sunne falle not doun on ȝoure wraththe.
27, 28 Nyle ȝe ȝyue stide to the deuel. He that stal, now stele
he not; but more trauele he in worchinge with hise hondis
that that is good, that he haue whereof he schal ȝyue to nedi.
29 Ech yuel word go not of ȝoure mouth; but if ony is good to
the edificacioun of feith, that it ȝyue grace to men that heren.
30 And nyle ȝe make the Hooli Goost of God sori, in which ȝe
31 ben markid in the dai of redempcioun. Al bitternesse, and
wraththe, and indignacioun, and cry, and blasfemye be takun
32 awey fro ȝou, with al malice; and be ȝe togidere benygne,
merciful, forȝyuynge togidere, as also God forȝaf to ȝou in
Crist.

Cap. V.

1 Therfor be ȝe foloweris of God, as moost dereworthe
2 sones; and walke ȝe in loue, as Crist louyde vs, and ȝaf hym
silf for vs an offryng and a sacrifice to God, in to the odour
3 of swetnesse. And fornycacioun, and al vnclennesse, or
aueryce, be not named among ȝou, as it bicometh holi men;
4 ethir filthe, or foli speche, or harlatrye, that perteyneth not
5 to profit, but more doyng of thankyngis. For wite ȝe this,
and vndurstonde, that ech letchour, or vnclene man, or
coueytouse, that serueth to mawmetis, hath not eritage in the

6 kingdom of Crist and of God. No man disseyue ȝou bi
veyn wordis; for whi for these thingis the wraththe of God
7 cam on the sones of vnbileue. Therfor nyle ȝe be maad
8 parteneris of hem. For ȝe weren sum tyme derknessis, but
now ȝe *ben* liȝt in the Lord. Walke ȝe as the sones of liȝt.
9 For the fruyt of liȝt is in al goodnesse, and riȝtwisnesse, and
10 treuthe. And preue ȝe what thing is wel plesynge to God.
11 And nyle ȝe comyne to vnfruytouse werkis of derknessis; but
12 more repreue ȝe. For what thingis ben don of hem in priuy,
13 it is foule, ȝhe, to speke. And alle thingis that ben repreuyd
of the liȝt, ben opynli schewid; for al thing that is schewid,
14 is liȝt. For which thing he seith, Rise thou that slepist, and
15 rise vp fro deth, and Crist schal liȝtne thee. Therfor, bri-
16 theren, se ȝe, hou warli ȝe schulen go; not as vnwise
men, but as wise men, aȝenbiynge tyme, for the daies ben
17 yuele. Therfor nyle ȝe be maad vnwise, but vndurstondynge
18 which is the wille of God. And nyle ȝe be drunkun of wyn,
in which is letcherie, but be ȝe fillid with the Hooli Goost;
19 and speke ȝe to ȝou silf in salmes, and ymnes, and spiritual
songis, syngynge and seiynge salm in ȝoure hertis to the
20 Lord; euermore doynge thankingis for alle thingis in the
name of oure Lord Jhesu Crist to God and to the fadir.
21, 22 *Be* ȝe suget togidere in the drede of Crist. Wymmen, be
23 thei suget to her hosebondis, as to the Lord, for the man
is heed of the wymman, as Crist is heed of the chirche; he
24 *is* sauyour of his bodi. But as the chirche is suget to Crist,
25 so wymmen to her hosebondis in alle thingis. Men, loue ȝe
ȝoure wyues, as Crist louyde the chirche, and ȝaf hym silf for
26 it, to make it holi; and clenside it with the waisching of
27 watir, in the word of lijf, to ȝyue the chirche gloriouse to
hym silf, that it hadde no wem, ne ryueling, or ony siche
28 thing, but that it be hooli and vndefoulid. So and men
schulen loue her wyues, as her owne bodies. He that loueth

29 his wijf, loueth hym silf; for no man hatide euere his owne
fleisch, but nurischith and fostrith it, as Crist *doith* the
30 chirche. And we ben membris of his bodi, of his fleisch,
31 and of his boonys. For this thing a man schal forsake his
fadir and modir, and he schal drawe to his wijf; and thei
32 schulen be tweyne in o fleisch. This sacrament is greet;
33 ȝhe, Y seie in Crist, and in the chirche. Netheles ȝe alle,
ech man loue his wijf as hym silf; and the wijf drede hir
hosebonde.

Cap. VI.

1 Sones, obeische ȝe to ȝoure fadir and modir, in the Lord;
2 for this thing is riȝtful. Onoure thou thi fadir and thi modir,
3 that is the firste maundement in biheest; that it be wel to
4 thee, and that thou be long lyuynge on the erthe. And,
fadris, nyle ȝe terre ȝoure sones to wraththe; but nurische ȝe
5 hem in the teching and chastising of the Lord. Seruauntis,
obeische ȝe to fleischli lordis with drede and trembling, in
6 simplenesse of ȝoure herte, as to Crist; not seruynge at the
iȝe, as plesinge to men, but as seruauntis of Crist; doynge
7 the wille of God bi discrecioun, with good wille seruynge as
8 to the Lord, and not as to men; witinge that ech man, what
euere good thing he schal do, he schal resseyue this of the
9 Lord, whether seruaunt, whether fre man. And, ȝe lordis,
do the same thingis to hem, forȝyuynge manaasis; witinge
that bothe her Lord and ȝoure is in heuenes, and the taking
10 of persones is not anentis God. Her aftirward, britheren, be
ȝe coumfortid in the Lord, and in the miȝt of his vertu.
11 Clothe ȝou with the armere of God, that ȝe moun stonde
12 aȝens aspiynges of the deuel. For whi stryuyng is not to
vs aȝens fleisch and blood, but aȝens princis and potestatis,
aȝens gouernours of the world of these derknessis, aȝens
13 spiritual thingis of wickidnesse, in heuenli thingis. Therfor

take ȝe the armere of God, that ȝe moun aȝenstonde in the
14 yuel dai; and in alle thingis stonde perfit. Therfor stonde
ȝe, and be gird aboute ȝoure leendis in sothefastnesse, and
15 clothid with the haburioun of riȝtwisnesse, and ȝoure feet
16 schood in making redi of the gospel of pees. In alle thingis
take ȝe the scheld of feith, in which ȝe moun quenche alle
17 the firy dartis of the worste. And take ȝe the helm of helthe,
18 and the swerd of the Goost, that is, the word of God. Bi al
preier and bisechyng preie ȝe al tyme in spirit, and in hym
wakinge in al bisynesse, and bisechyng for alle hooli men,
19 and for me; that word be ȝouun to me in openyng of my
mouth, with trist to make knowun the mysterie of the gospel,
20 for which Y am set in message in a chayne; so that in it Y
21 be hardi to speke, as it bihoueth me. And ȝe wite, what
thingis ben aboute me, what Y do, Titicus, my moost dere
brother, and trewe mynystre in the Lord, schal make alle
22 thingis knowun to ȝou; whom Y sente to ȝou for this same
thing, that ȝe knowe what thingis ben aboute vs, and that he
23 coumforte ȝoure hertis. Pees to britheren, and charite, with
24 feith of God oure fadir, and of the Lord Jhesu Crist. Grace
with alle men that louen oure Lord Jhesu Crist in vncorrup-
cioun. Amen, *that is, So be it.*

PHILIPPIANS.

Cap. I.

1 Poul and Tymothe, seruauntis of Jhesu Crist, to alle the
hooli men in Crist Jhesu, that ben at Filippis, with bischopis
2 and dekenes, grace and pees to ȝou of God oure fadir, and
3 of the Lord Jhesu Crist. I do thankyngis to my God in al

4 mynde of ȝou euere more in alle my preyeris for alle ȝou
5 with ioye, and make a bisechyng on ȝoure comynyng in
6 the gospel of Crist, fro the firste day til nowe; tristenynge
this ilke thing, that he that bigan in ȝou a good werk,
7 schal perfourme *it* til in to the dai of Jhesu Crist. As
it is iust to me to feele this thing for alle ȝou, for that Y
haue ȝou in herte, and in my boondis, and in defending
and confermyng of the gospel, that alle ȝe be felowis of my
8 ioye. For God is a witnesse to me, hou Y coueyte alle ȝou
9 in the bowelis of Jhesu Crist. And this thing Y preie, that
ȝoure charite be plenteouse more and more in kunnyng, and
10 in al wit; that ȝe preue the betere thingis, that ȝe be clene
11 and without offence in the dai of Crist; fillid with the fruyt
of riȝtwysnesse bi Jhesu Crist, in to the glory and the heriyng
12 of God. For, britheren, Y wole that ȝe wite, that the thingis
that ben aboute me han comun more to the profit of the
13 gospel, so that my boondis weren maad knowun in Crist,
14 in ech moot halle, and in alle other placis; that mo of
britheren tristinge in the Lord more plenteuously for my
boondis, dursten without drede speke the word of God.
15 But summe for enuye and strijf, summe for good wille, prechen
16 Crist; and summe of charite, witinge that Y am put in the
17 defense of the gospel. But summe of strijf schewen Crist
not cleneli, gessynge hem to reise tribulacioun to my boondis.
18 But what? the while on al maner, ethir bi occasioun, ethir
bi treuthe, Crist is schewid; and in this thing Y haue ioye,
19 but also Y schal haue ioye. And Y woot, that this thing
schal come to me in to heelthe bi ȝoure preyer, and the
vndurmynystring of the spirit of Jhesu Crist, bi myn abidyng
20 and hope. For in no thing Y schal be schamed, but in al
trist as euere more and now, Crist schal be magnefied in my
21 bodi, ether bi lijf, ether bi deth. For me to lyue is Crist,
22 and to die is wynnyng. That if to lyue in fleisch, is fruyt of

23 werk to me, lo! what Y schal chese, Y knowe not. But
Y am constreyned of twei thingis, Y haue desire to be dis-
24 solued, and to be with Crist, *it is* myche more betere; but
25 to dwelle in fleisch, is nedeful for ȝou. And Y tristinge
this thing, woot that Y schal dwelle, and perfitli dwelle to
26 alle ȝou, to ȝoure profit and ioye of feith, that ȝoure thanking
abounde in Crist Jhesu in me, bi my comyng eftsoone to
27 ȝou. Oneli lyue ȝe worthili to the gospel of Crist, that
whether whanne Y come and se ȝou, ethir absent Y here
of ȝou, that ȝe stonden in o spirit of o wille, trauelinge togi-
28 dere to the feith of the gospel. And in no thing be ȝe aferd
of aduersaries, which is to hem cause of perdicioun, but to
29 ȝou *cause* of heelthe. And this thing *is* of God. For it is
ȝouun to ȝou for Crist, that not oneli ȝe bileuen in hym, but
30 also that ȝe suffren for hym; hauynge the same strijf, which
ȝe saien in me, and now ȝe han herd of me.

Cap. II.

1 Therfor if ony coumfort *is* in Crist, if ony solace of
charite, if ony felouschipe of spirit, if ony inwardnesse of
2 merci doyng, fille ȝe my ioye, that ȝe vndurstonde the same
thing, and haue the same charite, of o wille, and feelen the
3 same thing; no thing bi strijf, nether by veyn glorie, but in
mekenesse, demynge eche othere to be heiȝer than hym silf;
4 not biholdinge ech bi hym silf what thingis ben his owne,
5 but tho thingis that ben of othere men. And fele ȝe this
6 thing in ȝou, which also in Crist Jhesu; that whanne he was
in the forme of God, demyde not raueyn, that hym silf were
7 euene to God; but he lowide hym silf, takinge the forme of
a seruaunt, and was maad in to the licknesse of men, and
8 in abite was foundun as a man. He mekide hym silf, and
was maad obedient to the deth, ȝhe, to the deth of the cross.

9 For which thing God enhaunside hym, and ȝaf to hym a
10 name that is aboue al name; that in the name of Jhesu ech
kne be bowid, of heuenli thingis, of ertheli thingis, and of hellis;
11 and ech tunge knouleche, that the Lord Jhesu Crist is in
12 the glorie of God the fadir. Therfor, my most dereworthe
britheren, as euere more ȝe han obeischid, not in my pre-
sence onely, but myche more now in myn absence, worche
13 ȝe with drede and trembling ȝoure heelthe. For it is God
that worchith in ȝou, bothe to wilne, and to performe, for
14 good wille. And do ȝe alle thingis with out grutchingis and
15 doutyngis; that ȝe be with out playnt, and symple as the
sones of God, with out repreef, in the myddil of a schrewid
nacioun and a weiward; among whiche ȝe schynen as ȝyueris
16 of liȝt in the world. And holde ȝe togidere the word of lijf
to my glorie in the day of Crist; for Y haue not runnen in,
17 veyn, nether Y haue trauelid in veyn. But thouȝ Y be offrid
or slayn on the sacrifice and seruyce of ȝoure feith, Y haue
18 ioye, and Y thanke ȝou alle. And the same thing haue ȝe
19 ioye, and thanke ȝe me. And Y hope in the Lord Jhesu,
that Y schal sende Tymothe soone to ȝou, that Y be of good
coumfort, whanne tho thingis ben knowun that ben aboute
20 ȝou. For Y haue no man so of o wille, that is bisi for ȝou
21 with clene affeccioun. For alle men seken tho thingis that
22 ben her owne, not tho that ben of Crist Jhesu. But knowe
ȝe the asaie of hym, for as a sone to the fadir he hath seruyd
23 with me in the gospel. Therfor Y hope that Y schal sende
24 hym to ȝou, anoon as Y se what thingis ben aboute me. And
Y triste in the Lord, that also my silf schal come to ȝou
25 soone. And Y gesside it nedeful to sende to ȝou Epafrodite,
my brother and euene worchere, and myn euene knyȝt, but
26 ȝoure apostle, and the mynystre of my nede. For he de-
siride ȝou alle, and he was sorewful, therfor that ȝe herden
27 that hē was sijk. For he was sijk to the deth, but God

hadde merci on him; and not oneli on hym, but also on
28 me, lest Y hadde heuynesse on heuynesse. Therfor more
hastili Y sente hym, that whanne ȝe han seyn hym, ȝe haue
29 ioye eft, and Y be withouten heuynesse. Therfor resseyue
ȝe hym with al ioye in the Lord, and haue ȝe suche with *al*
30 onour. For the werk of Crist he wente to deth, ȝyuynge his
lijf, that he schulde fulfille that that failide of ȝou anentis my
seruyce.

Cap. III.

1 Hennus forward, my britheren, haue ȝe ioye in the Lord.
To write to ȝou the same thingis, to me *it is* not slow, and
2 to ȝou *it is* necessarie. Se ȝe houndis, se ȝe yuele werk men,
3 se ȝe dyuysioun. For we ben circumcisioun, which bi spirit
seruen to God, and glorien in Crist Jhesu, and han not trist
4 in the fleisch, thouȝ Y haue trust, ȝhe, in the fleisch. If
ony othere man is seyn to triste in the fleisch, Y more,
5 that *was* circumcidid in the eiȝtthe dai, of the kyn of Israel,
of the lynage of Beniamyn, an Ebrew of Ebrewis, bi the
6 lawe a Farisee, bi loue pursuynge the chirche of God, bi
riȝtwisnesse that is in the lawe lyuynge with out playnt.
7 But whiche thingis weren to me wynnyngis, Y haue demed
8 these apeyryngis for Crist. Netheles Y gesse alle thingis to
be peirement for the cleer science of Jhesu Crist my Lord.
For whom Y made alle thingis peyrement, and Y deme as
9 drit, that Y wynne Crist, and that Y be foundun in hym,
not hauynge my riȝtwisnesse that is of the lawe, but that
that is of the feith of Crist Jhesu, that is of God the riȝt-
10 wisnesse in feith, to knowe hym, and the vertu of his risyng
aȝen, and the felouschipe of his passioun, and be maad lijk
11 to his deeth, if on ony maner Y come to the resurrecciouu
12 that is fro deth. Not that now Y haue takun, or now am
parfit; but Y sue, if in ony maner Y comprehende, in which

13 thing also Y am comprehendid of Crist Jhesu. Bretheren,
Y deme me not that Y haue comprehendid; but o thing,
Y forȝete tho thingis that ben bihyndis, and stretche forth my
14 silf to tho thingis that ben bifore, and pursue to the ordeyned
15 mede of the hiȝ clepyng of God in Crist Jhesu. Therfor
who euere we ben perfit, feele we this thing. And if ȝe
vndurstonden in othere manere ony thing, this thing God
16 schal schewe to ȝou. Netheles to what thing we han comun,
that we vndurstonden the same thing, and that we perfitli
17 dwelle in the same reule. Britheren, be ȝe my foleweris,
and weyte ȝe hem that walken so, as ȝe han oure fourme.
18 For many walken, whiche Y haue seid ofte to ȝou, but now
19 Y wepinge seie, the enemyes of Cristis cros, whos ende *is*
deth, whos god is the wombe, and the glorie in confusioun
20 of hem, that saueren ertheli thingis. But oure lyuyng is in
heuenes; fro whennus also we abiden the sauyour oure
21 Lord Jhesu Crist, which schal reforme the bodi of oure
mekenesse, *that is* maad lijk to the bodi of his clerenesse,
bi the worching bi which he mai also make alle thingis
suget to hym.

Cap. IV.

1 Therfor, my britheren most dereworthe and most desirid,
my ioye and my coroun, so stonde ȝe in the Lord, most
2 dere *britheren*. Y preye Eucodiam, and biseche Synticem,
3 to vndurstonde the same thing in the Lord. Also Y preye
and thee, german felow, helpe thou the ilke *wymmen* that
traueliden with me in the gospel, with Clement and othere
4 myn helperis, whos names ben in the book of lijf. Ioye ȝe
5 in the Lord euere more; eft Y seie, ioye ȝe. Be ȝoure
6 pacyence knowun to alle men; the Lord is niȝ. Be ȝe
nothing bisi, but in al preyer and biseching, with doyng
7 of thankyngis, be ȝoure axyngis knowun at God. And the

pees of God, that passith al wit, kepe ȝoure hertis and vndur-
8 stondingis in Crist Jhesu. Fro hennus forth, britheren, what
euere thingis ben sothe, what euere thingis chast, what euere
thingis iust, what euere thingis hooli, what euere thingis able
to be louyd, what euere thingis of good fame, if ony vertu,
9 if ony preising of discipline, thenke ȝe these thingis, that also
ȝe han lerud, and take, and heed, and seyn in me. Do ȝe
10 these thingis, and God of pees schal be with ȝou. But
Y ioyede greetli in the Lord, that sum tyme aftirward ȝe
floureden aȝen to feele for me, as also ȝe feeliden. But ȝe
11 weren ocupied, Y seie not as for nede, for Y haue lerud
12 to be sufficient in whiche thingis Y am. And Y can also
be lowid, Y can also haue plentee. Euery where and in
alle thingis Y am tauȝt to be fillid, and to hungur, and to
13 abounde, and to suffre myseiste. Y may alle thingis in hym
14 that coumfortith me. Netheles ȝe han doon wel, comynynge
15 to my tribulacioun. For and ȝe, Filipensis, witen, that in
the bigynnyng of the gospel, whanne Y wente forth fro
Macedonye, no chirche comynede with me in resoun of
16 thing ȝouun and takun, but ȝe aloone. Whiche senten to
17 Tessalonyk onys and twies also in to vss to me. Not for
Y seke ȝifte, but Y requyre fruyt aboundinge in ȝoure resoun.
18 For Y haue alle thingis, and abounde; Y am fillid with tho
thingis takun of Epafrodite, whiche ȝe senten in to the odour
19 of swetnesse, a couenable sacrifice, plesynge to God. And
my God fil alle ȝoure desire, by hise richessis in glorie in
20 Crist Jhesu. But to God and oure fadir be glorie in to
21 worldis of worldis. Amen. Grete ȝe wel euery hooli *man*
22 in Crist Jhesu. Tho britheren that ben with me, greten ȝou
wel. Alle hooli men greten ȝou wel, moost sotheli thei that
23 ben of the emperouris hous. The grace of oure Lord Jhesu
Crist be with ȝoure spirit. Amen.

COLOSSIANS.

CAP. I.

1 POUL, apostle of Crist Jhesu, bi the wille of God, and
2 Tymothe, brother, to hem that ben at Colose, hooli and
feithful britheren in Crist Jhesu, grace and pees to 3ou of
3 God oure fadir and of the Lord Jhesu Crist. We don
thankyngis to God, and to the fader of oure Lord Jhesu
4 Crist, euermore preiynge for 3ou, herynge 3oure feith in Crist
5 Jhesu, and the loue that 3e han to alle hooli men, for the
hope that is kept to 3ou in heuenes. Which 3e herden
6 in the word of treuthe of the gospel, that cam to 3ou, as
also it is in al the world, and makith fruyt, and wexith, as in
3ou, fro that dai in which 3e herden and knewen the grace
7 of God in treuthe. As 3e lerneden of Epafras, oure felawe
most dereworthe, which is a trewe mynystre of Jhesu Crist
8 for 3ou; which also schewide to vs 3oure louyng in spirit.
9 Therfor we fro the dai in which we herden, ceessen not to
preye for 3ou, and to axe, that 3e be fillid with the knowing
10 of his wille in al wisdom and goostli vndurstondyng; that
3e walke worthili to God plesynge bi alle thingis, and make
11 fruyt in al good werk, and wexe in the science of God, and
ben coumfortid in al vertu bi the mi3t of his clerenesse, in al
12 pacience and long abiding with ioye, that 3e do thankyngis
to God and to the fadir, which made 3ou worthi in to the
13 part of eritage of hooli men in li3t. Which delyueride vs fro
the power of derknessis, and translatide in to the kyngdom
14 of the sone of his louyng, in whom we han a3enbiyng
15 and remyssioun of synnes. Which is the ymage of God
16 vnuysible, the first bigetun of ech creature. For in hym alle
thingis ben maad, in heuenes and in erthe, visible and vn-

uysible, ether trones, ether dominaciouns, ether princehodes,
ethir poweris, alle thingis ben maad of nouȝt bi hym, and in
17 hym, and he is bifor alle, and alle thingis ben in hym.
18 And he is heed of the bodi of the chirche; which is the
bigynnyng and the firste bigetun of deede *men*, that he holde
19 the firste dignyte in alle thingis. For in hym it pleside al
20 plente to inhabite, and bi hym alle thingis to be recounselid
in to hym, and made pees bi the blood of his cros, tho
21 thingis that ben in erthis, ether that ben in heuenes. And
whanne ȝe weren sumtyme alienede, and enemyes bi wit in
22 yuele werkis, now he hath recounselid *ȝou* in the bodi of
his fleisch bi deth, to haue ȝou hooli, and vnwemmyd, and
23 with out repreef bifor hym. If netheles ȝe dwellen in the
feith, foundid, and stable, and vnmouable fro the hope of
the gospel that ȝe han herd, which is prechid in al creature
24 that is vndur heuene. Of which Y Poul am maad myn-
ystre, and now Y haue ioye in passioun for ȝou, and Y fille
tho thingis that failen of the passiouns of Crist in my fleisch,
25 for his bodi, that is the chirche. Of which Y Poul am maad
mynystre bi the dispensacioun of God, that is ȝouun to me
26 in ȝou, that Y fille the word of God, the priuyte, that was
hid fro worldis and generaciouns. But now it is schewid to
27 his seyntis, to whiche God wold make knowun the richessis
of the glorie of this sacrament in hethene men, which is
28 Crist in ȝou, the hope of glorie. Whom we schewen, re-
preuynge ech man, and techinge ech man in al wisdom, that
29 we offre ech man perfit in Crist Jhesu. In which thing also
Y trauele in stryuynge bi the worching of hym, that he
worchith in me in vertu.

CAP. II.

1 BUT Y wole that ȝe wite, what bisynesse Y haue for ȝou,
and for hem that ben at Laodice, and whiche euere saien

2 not my face in fleisch, that her hertis ben coumfortid, and
thei *ben* tauȝt in charite, in to alle the richessis of the plente
of the vndurstondyng, in to the knowyng of mysterie of
3 God, the fadir of Jhesu Crist, in whom alle the tresouris of
4 wisdom and of science ben hid. For this thing Y seie, that
5 no man disséyue ȝou in heiȝthe of wordis. For thouȝ Y be
absent in bodi, bi spirit Y am with ȝou, ioiynge and seynge
ȝoure ordre and the sadnesse of ȝoure bileue that is in Crist.
6, 7 Therfor as ȝe han takun Jhesu Crist oure Lord, walke ȝe
in hym, and be ȝe rootid and bieldid aboue in hym, and
confermyd in the bileue, as ȝe han lerud, aboundinge in hym
8 in doynge of thankyngis. Se ȝe that no man disseyue ȝou
bi filosofie and veyn fallace, aftir the tradicioun of men, aftir
9 the elementis of the world, and not aftir Crist. For in hym
10 dwellith bodilich al the fulnesse of the Godhed. And ȝe
ben fillid in hym, that is heed of al principat and power.
11 In whom also ȝe ben circumcidid in circumcisioun not maad
with hoond, in dispoyling of the bodi of fleisch, but in cir-
12 cumcisioun of Crist; and ȝe ben biried togidere with hym
in baptim, in whom also ȝe han rise aȝen bi feith of the
13 worching of God, that reiside hym fro deth. And whanne
ȝe weren deed in giltis, and in the prepucie of ȝoure fleisch,
14 he quikenyde togidere *ȝou* with hym; forȝyuynge to ȝou alle
giltis, doynge awei that writing of decre that was aȝens vs,
that was contrarie to vs; and he took awei that fro the
15 myddil, pitchinge it on the cros; and he spuylide principatis
and poweris, and ledde out tristili, opynli ouercomynge hem
16 in hym silf. Therfor no man iuge ȝou in mete, or in drink,
17 or in part of feeste dai, or of neomenye, or of sabatis, whiche
ben schadewe of thingis to comynge; for the bodi *is* of
18 Crist. No man disseyue ȝou, willynge *to teche* in mekenesse,
and religioun of aungelis, tho thingis whiche he hath not
19 seyn, walkinge veynli, bolnyd with wit of his fleisch, and not

holdynge the heed, of which al the bodi, bi boondis and ioynyngis togidere vndur mynystrid and maad, wexith in to
20 encreessing of God. For if ȝe ben deed with Crist fro the elementis of this world, what ȝit as men lyuynge to the
21 world demen ȝe? That ȝe touche not, nether taaste, nether
22 trete with hoondis tho thingis, whiche alle ben in to deth bi the ilke vss, aftir the comaundementis and the techingis
23 of men; whiche han a resoun of wisdom in veyn religioun and mekenesse, and not to spare the bodi, not in ony onour to the fulfillyng of the fleisch.

Cap. III.

1 Therfor if ȝe han risun togidere with Crist, seke ȝe tho thingis that ben aboue, where Crist is sittynge in the riȝthalf
2 of God. Sauere ȝe tho thingis, that ben aboue, not tho that
3 *ben* on the erthe. For ȝe ben deed, and ȝoure lijf is hid
4 with Crist in God. For whanne Crist schal appere, ȝoure lijf,
5 thanne also ȝe schulen appere with hym in glorie. Therfor sle ȝe ȝoure membris, whiche ben on the erthe, fornycacioun, vnclennesse, letcherie, yuel coueitise, and aueryse, which is
6 seruyse of mawmetis; for whiche thingis the wraththe of
7 God cam on the sones of vnbileue; in whiche also ȝe walk-
8 iden sum tyme, whanne ȝe lyueden in hem. But now putte ȝe awei alle thingis, wraththe, indignacioun, malice, blasfemye
9 and foule word of ȝoure mouth. Nyle ȝe lie togidere; spuyle ȝe ȝou fro the elde man with his dedes, and clothe ȝe
10 the newe man, that is maad newe aȝen in to the knowing of
11 God, aftir the ymage of hym that made hym; where is not male and female, hethene man and Jew, circumcisioun and prepucie, barbarus and Scita, bonde man and fre *man*, but
12 alle thingis and in alle thingis Crist. Therfor ȝe, as the chosun of God, hooli and louyd, clothe ȝou with the entrailis

of merci, benygnite, and mekenesse, temperaunce, pacience;
13 and support ȝe echon other, and forȝyue to ȝou silf, if ony
man aȝens ony hath a querele; as the Lord forȝaf to ȝou, so
14 also ȝe. And vpon alle these thingis haue ȝe charite, that is
15 the boond of perfeccioun. And the pees of Crist enioye in
ȝoure hertis, in which ȝe ben clepid in o bodi, and be ȝe
16 kynde. The word of Crist dwelle in ȝou plenteuousli, in al
wisdom; and teche and moneste ȝou silf in salmes, and
ympnes, and spiritual songis, in grace synginge in ȝoure
17 hertis to the Lord. Al thing, what euere thing ȝe don, in
word or in dede, alle thingis in the name of oure Lord
Jhesu Crist, doynge thankyngis to God and to the fadir bi
18 hym. Wymmen, be ȝe sugetis to ȝoure hosebondis, as it
19 bihoueth in the Lord. Men, loue ȝe ȝoure wyues, and nyle
20 ȝe be bittere to hem. Sones, obeie ȝe to ȝoure fadir and
modir bi alle thingis; for this is wel plesinge in the Lord.
21 Fadris, nyle ȝe terre ȝoure sones to indignacioun, that thei be
22 not maad feble hertid. Seruauntis, obeie ȝe bi alle thingis to
fleischli lordis, not seruynge at iȝe, as plesynge to men, but
23 in symplenesse of herte, dredinge the Lord. What euer ȝe
doen, worche ȝe of wille, as to the Lord and not to men;
24 witinge that of the Lord ȝe schulen take ȝelding of eritage.
25 Serue ȝe to the Lord Crist. For he that doith iniurie, schal
resseyue that that he dide yuele; and acceptacioun of per-
soones is not anentis God.

Cap. IV.

1 Lordis, ȝyue ȝe to seruauntis that that is iust and euene,
2 witinge that also ȝe han a Lord in heuene. Be ȝe bisi in
3 preier, and wake in it, in doynge of thankyngis; and preie
ech for othere, and for vs, that God opene to vs the dore
4 of word, to speke the misterie of Crist; for which also Y am

boundun, that Y schewe it, so as it bihoueth me to speke.
5 Walke ȝe in wisdom to hem that ben with outen forth, aȝen-
6 biynge tyme. ȝoure word be sauered in salt eueremore in
grace; that ȝe wite, hou it bihoueth ȝou to answere to ech
7 man. Titicus, most dere brother, and feithful mynyster, and
my felowe in the Lord, schal make alle thingis knowun to ȝou,
8 that ben aboute me. Whom Y sente to ȝou to this same
thing, that he knowe what thingis ben aboute ȝou, and coum-
9 forte ȝoure hertis, with Onesyme, most dere and feithful
brother, which is of ȝou; whiche schulen make alle thingis
10 that ben doon here, knowun to ȝou. Aristark, prisoner with
me, gretith ȝou wel, and Mark, the cosyn of Barnabas, of
whom ȝe han take maundementis; if he come to ȝou, res-
11 seyue ȝe hym; and Jhesus, that is seid Just; whiche ben of
circumcisioun; thei aloone ben myn helperis in the kingdom
12 of God, that weren to me in solace. Epafras, that is of ȝou,
the seruaunt of Jhesu Crist, gretith ȝou wel; euere bisi for
ȝou in preyeris, that ȝe stonde perfit and ful in al the wille of
13 God. And Y bere witnessyng to hym, that he hath myche
trauel for ȝou, and for hem that ben at Loadice, and that ben
14 at Ierapolim. Luk, the leche most dere, and Demas, greten
15 ȝou wel. Grete ȝe wel the britheren that ben at Loadice, and
the womman Nynfam, and the chirche that is in hir hous.
16 And whanne this pistle is red among ȝou, do ȝe, that it be red
in the chirche of Loadicensis; and rede ȝe that *pistle* that is
17 of Loadicensis. And seie ȝe to Archippus, Se the myn-
ysterie, that thou hast takun in the Lord, that thou fille it.
18 My salutacioun, bi the hoond of Poul. Be ȝe myndeful of
my boondis. The grace of the Lord Jhesu Crist be with
ȝou. Amen.

I. THESSALONIANS.

Cap. I.

1 Poul, and Siluan, and Tymothe, to the chirche of Tessa-
2 lonicensis, in God the fadir, and in the Lord Jhesu Crist,
grace and pees to ȝou. We doon thankyngis to God euere
more for alle ȝou, and we maken mynde of ȝou in oure
3 preyeris withouten ceessyng; hauynge mynde of the werk
of ȝoure feith, and trauel, and charite, and abyding of the
hope of oure Lord Jhesu Crist, bifor God and oure fadir.
4, 5 ȝe louyde britheren of God, we witinge ȝoure chesing; for
oure gospel was not at ȝou in word oneli, but also in vertu,
and in the Hooli Goost, and in myche plente; as ȝe witen,
6 whiche we weren among ȝou for ȝou; and ȝe ben maad
foleweris of vs, and of the Lord, resseyuynge the word in
7 myche tribulacioun, with ioye of the Hooli Goost; so that ȝe
ben maad ensaumple to alle men that bileuen, in Macedonye
8 and in Acaie. For of ȝou the word of the Lord is pup-
plischid, not oneli in Macedonye and Acaie, but ȝoure feith
that is to God, in ech place is gon forth; so that it is not nede
9 to vs to speke ony thing. For thei schewen of ȝou, what
maner entre we hadden to ȝou, and hou ȝe ben conuertid to
God fro maumettis; to serue to the lyuynge God and veri;
10 and to abide his sone fro heuenes, whom he reiside fro deth,
the Lord Jhesu, that delyuerede us fro wraththe to comynge.

Cap. II.

1 For, britheren, ȝe witen oure entre to ȝou, for it was not
2 veyn; but first we suffriden, and weren punyschid with

wrongis, as ȝe witen in Filippis, and hadden trust in oure
Lord, to speke to ȝou the gospel of God in myche bisynesse.
3 And oure exortacioun *is* not of errour, nether of vnclennesse,
4 nether in gile, but as we ben preued of God, that the gospel
of God schulde be takun to vs, so we speken; not as ples-
5 ynge to men, but to God that preueth oure hertis. For
nether we weren ony tyme in word of glosing, as ȝe witen,
6 nether in occasioun of auerise; God is witnesse; nether
7 sekinge glorie of men, nether of ȝou, nether of othere, whanne
we, as Cristis apostlis, miȝten haue be in charge to ȝou.
But we weren maad litle in the myddil of ȝou, as if a nursche
8 fostre hir sones; so we desiringe ȝou with greet loue, wolden
haue bitake to ȝou, not oneli the gospel of God, but also oure
9 lyues, for ȝe ben maad most dereworthe to vs. For, bri-
theren, ȝe ben myndeful of oure trauel and werynesse; we
worchiden nyȝt and day, that we schulden not greue ony of
10 ȝou, and prechiden to ȝou the euangelie of God. God and
ȝe ben witnessis, hou holili, and iustli, and with outen pleynt,
11 we weren to ȝou that bileueden. As ȝe witen, hou we
preyeden ȝou, and coumfortiden ech of ȝou, as the fadir hise
12 sones, and we han witnessid, that ȝe schulden go worthili to
13 God, that clepide ȝou in to his kingdom and glorie. Therfor
we doon thankingis to God with outen ceessyng. For
whanne ȝe hadden take of vs the word of the heryng of
God, ȝe token it not as the word of men, but as it is verili,
the word of God, that worchith in ȝou that han bileued.
14 For, britheren, ȝe ben maad foleweris of the chirchis of God,
that ben in Jude, in Crist Jhesu, for ȝe han suffrid the same
15 thingis of ȝoure euene lynagis, as thei of the Jewis. Whiche
slowen bothe the Lord Jhesu and the profetis, and pursueden
vs, and thei plesen not to God, and thei ben aduersaries to
16 alle men; forbedinge vs to speke to hethene men, that thei
be maad saaf, that thei fille her synnes euere more; for the

17 wraththe of God cam on hem in to the ende. And, britheren,
we desolat fro 3ou for a tyme, bi mouth and in biholding,
but not in herte, han hi3ed more plenteuousli to se 3oure face
18 with greet desir. For we wolden come to 3ou, 3he, Y Poul,
19 onys and eftsoone, but Sathanas lettide vs. For whi what is
oure hope, or ioye, or coroun of glorie? Whether 3e ben not
20 bifore oure Lord Jhesu Crist in his comyng? For 3e ben
oure glorie and ioye.

Cap. III.

1 For which thing we suffriden no lengere, and it pleside
2 to vs to dwelle aloone at Atenys; and we senten Tymothe,
oure brother, and mynystre of God in the euangelie of Crist,
3 to 3ou to be confermyd, and to be tau3t for 3oure feith, that
no man be mouyd in these tribulaciouns. For 3e silf witen,
4 that in this this thing we ben set. For whanne we weren at
3ou, we biforseiden to 3ou, that we schulden suffre tribu-
5 laciouns; as it is don, and 3e witen. Therfor Y *Poul*, no
lenger abidinge, sente to knowe 3oure feith, lest perauenture
he that temptith tempte 3ou, and 3oure trauel be maad veyn.
6 But now, whanne Tymothe schal come to vs fro 3ou, and telle
to vs 3oure feith and charite, and that 3e han good mynde of
7 vs, euere desyringe to se vs, as we also 3ou; therfor, bri-
theren, we ben coumfortid in 3ou, in al oure nede and tribu-
8 lacioun, bi 3oure feith. For now we lyuen, if 3e stonden in
9 the Lord. For what doyng of thankingis moun we 3elde to
God for 3ou, in al ioye, in which we ioyen for 3ou bifor oure
10 Lord? ny3t and dai more plenteuousli preiynge, that we se
3oure face, and fulfille tho thingis that failen to 3oure feith.
11 But God hym silf and oure fadir, and the Lord Jhesu Crist,
12 dresse oure weye to 3ou. And the Lord multiplie 3ou, and
make 3oure charite to be plenteuouse of ech to othere, and in
13 to alle men, as also we in 3ou; that 3oure hertis ben con-

fermyd with outen pleynt in holynesse, bifor God and oure fadir, in the comyng of oure Lord Jhesu Crist with alle hise seyntis. Amen.

CAP. IV.

1 THERFOR, britheren, fro hennus forward we preien 3ou, and bisechen in the Lord Jhesu, that as 3e han resseyued of vs, hou it bihoueth 3ou to go and to plese God, so walke 3e,
2 that 3e abounde the more. For 3e witen what comaunde-
3 mentis Y haue 3ouun to 3ou bi the Lord Jhesu. For this is the wille of God, 3oure holynesse, that 3e absteyne 3ou fro
4 fornycacioun. That ech of 3ou kunne welde his vessel in
5 holynesse, and onour; not in passioun of lust, as hethene
6 men that knowen not God. And that no man ouergo, nethir disseyue his brothir in chaffaring. For the Lord is venger of alle these thingis, as we biforseiden to 3ou, and han witnessid.
7 For God clepide not vs in to vnclennesse, but in to holy-
8 nesse. Therfor he that dispisith these thingis, dispisith not
9 man, but God, that also 3af his holi spirit in vs. But of the charite of britherhed we hadden no nede to write to 3ou; 3e
10 silf han lerud of God, that 3e loue togidere; for 3e don that in to alle britheren in al Macedonye. And, britheren, we preyen 3ou, that 3e abounde more; and taken kepe, that 3e
11 be quyet; and that 3e do 3oure nede, and 3e worche with 3oure hoondis, as we han comaundid to 3ou; and that 3e wandre onestli to hem that ben with outforth, and that of no
12 mannus 3e desir ony thing. For, britheren, we wolen not, that 3e vnknowe of men that dien, that 3e be not soreuful,
13 as othere that han not hope. For if we bileuen, that Jhesu was deed, and roos a3en, so God schal lede with hym hem that
14 ben deed bi Jhesu. And we seien this thing to 3ou in the word of the Lord, that we that lyuen, that ben left in the comyng of the Lord, schulen not come bifor hem that ben

15 deed. For the Lord hym silf schal come doun fro heuene,
in the comaundement, and in the vois of an archaungel, and
in the trumpe of God; and the deed men that ben in Crist,
16 schulen rise a3en first. Afterward we that lyuen, that ben left,
schulen be rauyschid togidere with hem in cloudis, metinge
Crist in to the eir; and so euere more we schulen be with
17 the Lord. Therfor be 3e coumfortid togidere in these
wordis.

Cap. V.

1 But, britheren, of tymes and momentis 3e neden not that
2 Y write to 3ou. For 3e silf witen diligentli, that the dai of the
3 Lord schal come, as a theef in the ni3t. For whanne thei
schulen seie pees *is*, and sikirnesse, thanne sudeyn deth schal
come on hem, as sorewe to a womman that is with child, and
4 thei schulen not scape. But, britheren, 3e ben not in derk-
5 nessis, that the ilke dai as a theef catche 3ou. For alle 3e ben
the sones of li3t, and sones of dai; we ben not of ni3t, nether
6 of derknessis. Therfor slepe we not as othere; but wake we,
7 and be we sobre. For thei that slepen, slepen in the ni3t,
8 and thei that ben drunkun, ben drunkun in the ni3t. But
we that ben of the dai, ben sobre, clothid in the haburioun
of feith and of charite, and in the helme of hope of heelthe.
9 For God puttide not vs in to wraththe, but in to the pur-
10 chasing of heelthe bi oure Lord Jhesu Crist, that was deed
for vs; that whether we waken, whether we slepen, we lyue
11 togidere with him. For which thing comforte 3e togidere,
12 and edefie 3e ech other, as 3e doon. And, britheren, we
preien 3ou, that 3e knowen hem that trauelen among 3ou,
and ben souereyns to 3ou in the Lord, and techen 3ou, that
13 3e han hem more aboundantli in charyte; and for the werk
14 of hem, haue 3e pees with hem. And, britheren, we preien
3ou, repreue 3e vnpesible men. Coumforte 3e men of litil

herte, resseyue ȝe sijke men, be ȝe pacient to alle men.
15 Se ȝe, that no man ȝelde yuel for yuel to ony man; but
euere more sue ȝe that that is good, ech to othere and to alle
16, 17 *men.* Euere more ioye ȝe; without ceessing preye ȝe;
18 in alle thingis do ȝe thankyngis. For this is the wille of
19 God in Crist Jhesu, in alle ȝou. Nyle ȝe quenche the spirit;
20, 21 nyle ȝe dispise prophecies. But preue ȝe alle thingis,
22 and holde ȝe that thing that is good. Absteyne ȝou fro al
23 yuel spice. And God hym silf of pees make ȝou hooli bi
alle thingis, that ȝoure spirit be kept hool, and soule, and
bodi, without pleynt, in the comyng of oure Lord Jhesu
24 Crist. God is trewe, that clepide ȝou, which also schal do.
25, 26 Britheren, preye ȝe for vs. Grete ȝe wel alle britheren
27 in hooli cos. Y coniure ȝou bi the Lord, that this pistle be
28 red to alle hooli britheren. The grace of oure Lord Jhesu
Crist *be* with ȝou. Amen.

II. THESSALONIANS.

Cap. I.

1 Poul, and Siluan, and Tymothe, to the chirche of Tessa-
2 lonicensis, in God oure fadir, and in the Lord Jhesu Crist,
grace to ȝou and pees of God, oure fadir, and of the Lord
3 Jhesu Crist. We owen to do thankyngis eueremore to God
for ȝou, britheren, so as it is worthi, for ȝoure feith ouer
wexith, and the charite of ech of ȝou to othere aboundith.
4 So that we silf glorien in ȝou in the chirchis of God, for
ȝoure pacience and feith in alle ȝoure persecuciouns and
5 tribulaciouns. Whiche ȝe susteynen in to the ensaumple of
the iust dom of God, that ȝe be had worthi in the kingdom

6 of God, for which ȝe suffren. If netheles it is iust tofor
God to quite tribulacioun to hem that troblen ȝou, and to
7 ȝou that ben troblid, rest with vs in the schewing of the
8 Lord Jhesu fro heuene, with aungelis of his vertu, in the
flawme of fier, that schal ȝyue veniaunce to hem that knowen
not God, and that obeien not to the euangelie of oure Lord
9 Jhesu Crist. Whiche schulen suffre euere lastinge peynes, in
perischinge fro the face of the Lord, and fro the glorie of his
10 vertu, whanne he schal come to be glorified in hise seyntis,
and to be maad wondurful in alle men that bileueden, for
11 oure witnessing is bileuyd on ȝou, in that dai. In which
thing also we preien euere more for ȝou, that oure God
make ȝou worthi to his cleping, and fille al the wille of his
12 goodnesse, and the werk of feith in vertu; that the name of
oure Lord Jhesu Crist be clarified in ȝou, and ȝe in hym, bi
the grace of oure Lord Jhesu Crist.

Cap. II.

1 But, britheren, we preien ȝou bi the comyng of oure Lord
Jhesu Crist, and of oure congregacioun in to the same
2 comyng, that ȝe be not mouyd soone fro ȝoure witt, nether
be aferd, nether bi spirit, nether bi word, nether bi epistle as
3 sent bi vs, as if the dai of the Lord be nyȝ. No man dis-
seyue ȝou in ony manere. For but dissencioun come first,
4 and the man of synne be schewid, the sonne of perdicioun,
that is aduersarie, and is enhaunsid ouer al thing that is seid
God, or that is worschipid, so that he sitte in the temple of
5 God, and schewe hym silf as if he were God. Whether
ȝe holden not, that ȝit whanne Y was at ȝou, Y seide these
6 thingis to ȝou? And now what withholdith, ȝe witen, that
7 he be schewid in his tyme. For the priuete of wickidnesse
worchith now; oneli that he that holdith now, holde, til he

8 be do awei. And thanne thilke wickid *man* schal be schewid,
whom the Lord Jhesu schal sle with the spirit of his mouth,
9 and schal distrie with liȝtnyng of his comyng; hym, whos
comyng is bi the worching of Sathanas, in al vertu, and
10 signes, and grete wondris, false, and in al disseit of wickid-
nesse, to hem that perischen. For that thei resseyueden not
the charite of treuthe, that thei schulden be maad saaf.
And therfor God schal sende to hem a worching of errour,
11 that thei bileue to leesing, that alle be demed, whiche bi-
12 leueden not to treuthe, but consentiden to wickidnesse. But,
britheren louyd of God, we owen to do thankyngis euermore
to God for ȝou, that God chees vs the firste fruytis in to
13 heelthe, in halewing of spirit and in feith of treuthe; in which
also he clepide ȝou bi oure gospel, in to geting of the glorie
14 of oure Lord Jhesu Crist. Therfor, britheren, stonde ȝe,
and holde ȝe the tradiciouns, that ȝe han lerud, ethir bi word,
15 ethir bi oure pistle. And oure Lord Jhesu Crist him silf,
and God oure fadir, which louyde vs, and ȝaf euerlastinge
16 coumfort and good hope in grace, stire ȝoure hertis, and con-
ferme in al good werk and word.

Cap. III.

1 Britheren, fro hennus forward preye ȝe for vs, that the
2 word of God renne, and be clarified, as *it is* anentis ȝou;
and that we be delyuered fro noyous and yuele men; for feith
3 is not of alle men. But the Lord is trewe, that schal con-
4 ferme ȝou, and schal kepe fro yuel. And, *britheren*, we
trusten of ȝou in the Lord, for what euere thingis we
5 comaunden to ȝou, bothe ȝe don and schulen do. And the
Lord dresse ȝoure hertis, in the charite of God, and in the
6 pacience of Crist. But, britheren, we denouncen to ȝou in
the name of oure Lord Jhesu Crist, that ȝe withdrawe ȝou

from ech brother that wandrith out of ordre, and not aftir
7 the techyng, that thei resseyueden of vs. For ȝe silf witen,
8 hou it bihoueth to sue vs. For we weren not vnpesible
among ȝou, nethir with outen oure owne trauel we eeten
breed of ony man, but in trauel and werynesse worchiden
9 niȝt and dai, that we greuyden noon of ȝou. Not as we
hadden not power, but that we schulden ȝyue vs silf en-
10 saumple to ȝou to sue vs. For also whanne we weren
among ȝou, we denounsiden this thing to ȝou, that if ony
11 man wole not worche, nethir ete he. For we han herd that
summe among ȝou goon in reste, and not hing worchen, but
12 don curiousli. But we denouncen to hem that ben suche men,
and bisechen in the Lord Jhesu Crist, that thei worchen with
13 silence, and ete her owne breed. But nyle ȝe, britheren,
14 faile wel doynge. That if ony man obeie not to oure word
bi epistle, marke ȝe him, and comyne ȝe not with hym, that
15 he be schamed; and nyle ȝe gesse hym as an enemye, but
repreue ȝe hym as a brother. And God hym silf of pees
16 ȝyue to ȝou euerlastinge pees in al place. The Lord be
17 with ȝou alle. My salutacioun bi the hoond of Poul; which
signe in ech epistle Y write thus. The grace of oure Lord
Jhesu Crist be with alle ȝou. Amen.

I. TIMOTHY.

Cap. I.

1 Poul, apostle of Jhesu Crist, bi the comaundement of God
2 oure sauyour, and of Jhesu Crist oure hope, to Tymothe,
bilouyd sone in the feith, grace and merci and pees, of God
the fadir, and of Jhesu Crist, oure Lord. As Y preyede

3 thee, that thou schuldist dwelle at Effesi, whanne Y wente
into Macedonye, that thou schuldist denounce to summe
4 men, that thei schulden not teche othere weie, nether ȝyue
tent to fablis and genologies that ben vncerteyn, whiche
ȝyuen questiouns, more than edificacioun of God, that is in
5 the feith. For the ende of comaundement is charite of clene
6 herte, and good cõscience, and of feith not feyned. Fro
whiche thingis sum men han errid, and ben turned in to
7 veyn speche; and willith to be techeris of the lawe, and
vndurstonden not what thingis thei speken, nether of what
8 thingis thei affermen. And we witen that the lawe is good,
9 if ony man vse it lawefulli; and witinge this thing, that the
lawe is not set to a iust man, but to vniust men and not
suget, to wickid men and to synneris, to cursid men and de-
foulid, to sleeris of fadir, and sleeris of modir, to men sleeris
10 and lechouris, to hem that don letcherie with men, lesing-
mongeris and forsworun, and if ony othere thing is contrarie
11 to the hoolsum teching, that is aftir the euangelie of the
12 glorie of blessid God, which is bitakun to me. Y do thank-
ingis to hym, that coumfortide me in Crist Jhesu oure Lord,
13 for he gesside me feithful, and putte me in mynystrie, that
first was a blasfeme, and a pursuere, and ful of wrongis.
But Y haue getun the merci of God, for Y vnknowinge dide
14 in vnbileue. But the grace of oure Lord ouer aboundide,
15 with feith and loue that is in Crist Jhesu. A trewe word
and worthi al resseyuyng, for Crist Jhesu cam in to this world
16 to make synful men saaf, of whiche Y am the firste. But
therfor Y haue getun merci, that Crist Jhesu schulde schewe
in me first al pacience, to the enfourmyng of hem that
17 schulen bileue to hym in to euerlastinge lijf. And to the
king of worldis, vndeedli and vnvysible God aloone, be
18 onour and glorie in to worldis of worldis. Amen. I bitake
this comaundement to thee, thou sone Timothe, after the

prophecies that han be hertofore in thee, that thou traueile
19 in hem a good trauel, hauynge feith and good conscience,
which summen casten awei, and perischiden aboute the feith.
20 Of whiche is Ymeneus and Alisaundre, which Y bitook to
Sathanas, that thei lerne to not blasfeme.

Cap. II.

1 Therfor Y biseche first of alle thingis, that bisechingis,
preieris, axyngis, doyngis of thankyngis, ben maad for alle
2 men, for kingis and alle that ben set in hiynesse, that we
3 leden a quyet and a pesible lijf, in al pite and chastite. For
4 this thing is good and acceptid bifor God, oure sauyour, that
wole that alle men ben maad saaf, and that thei come to the
5 knowyng of treuthe. For o God and a mediatour *is* of God
6 and of men, a man Crist Jhesus, that 3af him silf redemp-
cioun for alle men. Whos witnessing is confermyd in his
7 tymes; in which Y am set a prechour and an apostle. For
Y seye treuthe, and Y lie not, *that am* a techere of hethene
8 men in feith and in treuthe. Therfor Y wole, that men
preye in al place, liftinge vp clene hondis with outen
9 wraththe and stryf. Also wymmen in couenable abite, with
schamefastnesse and sobrenesse araiynge hem silf, not in
writhun heeris, ethir in gold, ethir peerlis, ethir preciouse
10 cloth; but that that bicometh wymmen, biheetinge pite bi
11 good werkis. A womman lerne in silence, with al subiec-
12 cioun. But Y suffre not a womman to teche, nether to haue
13 lordschip on the hosebonde, but to be in silence. For Adam
14 was first formed, aftirward Eue; and Adam was not dis-
seyued, but the womman was disseyued, in breking of the
15 lawe. But sche schal be sauyd bi generacioun of children, if
sche dwellith perfitli in feith, and loue, and hoolynesse, with
sobrenesse.

CAP. III.

1 A FEITHFUL word. If ony man desirith a bishopriche, he
2 desirith a good werk. Therfor it bihoueth a byschop to be
with out repreef, the hosebonde of o wijf, sobre, prudent,
3 chast, vertewous, holdinge hospitalite, a techere; not 3ouun
myche to wyn, not a smytere, but temperat, not ful of chid-
4 ing, not coueitouse, wel reulinge his hous, and haue sones
5 suget with al chastite; for if ony man kan not gouerne his
house, hou schal he haue diligence of the chirche of God?
6 not new conuertid to the feith, lest he be borun vp in to
7 pride, and falle in to doom of the deuel. For it bihoueth
hym to haue also good witnessing of hem that ben with out-
forth, that he falle not in to repreef, and in to the snare of
8 the deuel. Also *it bihoueth* dekenes to be chast, not double
tungid, not 3ouun myche to wyn, not suynge foul wynnyng;
9, 10 that han the mysterie of feith in clene conscience. But be
thei preued first, and mynystre so, hauynge no cryme.
11 Also *it bihoueth* wymmen to be chast, not bacbitinge, sobre,
12 feithful in alle thingis. Dekenes be hosebondis of o wijf;
13 whiche gouerne wel her sones and her housis. For thei that
mynystren wel, schulen gete a good degre to hem silf, and
14 myche triste in the feith, that is in Crist Jhesu. Sone Timo-
the, Y write to thee these thingis, hopinge that Y schal come
15 soon to thee; but if Y tarie, that thou wite, hou it bihoueth
thee to lyue in the hous of God, that is the chirche of lyu-
16 ynge God, a pilere and sadnesse of treuthe. And opynli it
is a greet sacrament of pitee, that thing that was schewid in
fleisch, it is iustified in spirit, it apperid to aungels, it is
prechid to hethene men, it is bileuyd in the world, it is takun
vp in glorie.

Cap. IV.

1 But the spirit seith opynli, that in the laste tymes sum-
men schulen departe fro the feith, ȝyuynge tent to spiritis
2 of errour, and to techingis of deuelis; that speken leesing in
3 ipocrisie, and haue her conscience corrupt, forbedinge to be
weddid, to absteyne fro metis, whiche God made to take with
doyng of thankingis, to feithful men, and hem that han
4 knowe the treuthe. For ech creature of God is good, and
no thing is to be cast awei, which is takun with doyng of
5 thankyngis; for it is halewid bi the word of God, and bi
6 preyer. Thou puttynge forth these thingis to britheren,
schalt be a good mynystre of Crist Jhesu; nurschid with
wordis of feith and of good doctryne, which thou hast gete.
7 But eschewe thou vncouenable fablis, and elde wymmenus
8 *fablis;* haunte thi silf to pitee. For bodili exercitation is
profitable to litle thing; but pitee is profitable to alle thingis,
that hath a biheest of lijf that now is, and that is to come.
9, 10 A trewe word, and worthi al acceptacioun. And in this
thing we trauelen, and ben cursid, for we hopen in lyuyng
God, that is sauyour of alle men, moost of feithful men.
11, 12 Comaunde thou this thing, and teche. No man dispise
thi ȝongthe, but be thou ensaumple of feithful men in word,
13 in lyuyng, in charite, in feith, in chastite. Tyl Y come, take
14 tent to redyng, to exortacioun and teching. Nyle thou litil
charge the grace which is in thee, that is ȝouun to thee bi
15 profecie, with putting on of the hondis of preesthod. Thenke
thou these thingis, in these be thou, that thi profiting be
16 schewid to alle men. Take tent to thi silf and to doctryn;
be bisi in hem. For thou doynge these thingis, schalt make
bothe thi silf saaf, and hem that heren thee.

CAP. V.

1 BLAME thou not an eldere man, but biseche as a fadir,
2 3onge men as britheren; elde wymmen as modris, 3onge
3 wymmen as sistris in al chastite. Honoure thou widewis,
4 that ben very widewis. But if ony widewe hath children
of sones, lerne sche first to gouerne her hous, and
quyte to fadir and modir; for this thing is acceptid bifor
5 God. And sche that is a widewe verili, and desolate,
hope in to God, and be bisy in bisechingis and preieris
6 ni3t and dai. For sche that is lyuynge in delicis, is
7 deed. And comaunde thou this thing, that thei be with-
8 outen repreef. For if ony man hath not cure of his owne,
and most of hise household men, he hath denyed the
9 feith, and is worse than an vnfeithful *man*. A widewe be
chosun not lesse than sixti 3eer, that was wijf of oon hose-
10 bonde, and hath witnessing in good werkis, if sche nurschede
children, if sche resseyuede pore men to herbore, if sche hath
waischun the feet of hooli men, if sche mynystride to men
that suffriden tribulacioun, if sche folewide al good werk.
11 But eschewe thou 3ongere widewis; for whanne thei han do
12 letcherie, thei wolen be weddid in Crist, hauynge dampna-
13 cioun, for thei han maad voide the firste feith. Also thei
idil lernen to go aboute housis, not oneli ydel, but ful of
wordis and curiouse, spekynge thingis that bihoueth not.
14 Therfor Y wole, that 3ongere *widewis* be weddid, and bringe
forth children, and ben hosewyues, to 3yue noon occasioun
15 to the aduersarie, bi cause of cursid thing. For now summe
16 ben turned abak aftir Sathanas. If ony feithful man hath
widewis, mynystre he to hem, that the chirche be not greuyd,
17 that it suffice to hem that ben very widewis. The prestis
that ben wel gouernoures, be thei had worthi to double
18 onour; moost thei that trauelen in word and teching. For

scripture seith, Thou schalt not bridil the mouth of the oxe
19 threischinge, and, A werk man is worthi his hire. Nyle thou
resseyue accusyng aȝens a preest, but vndur tweyne or thre
20 witnessis. But reproue thou men that synnen bifor alle
21 men, that also othere haue drede. Y preie bifor God, and
Jhesu Crist, and hise chosun aungelis, that thou kepe these
thingis with oute preiudice, and do no thing in bowynge
22 in to the othere side. Put thou hondis to no man, nether
anoon comyne thou with othere mennus synnes. Kepe thi
23 silf chast. Nyle thou ȝit drinke watir, but vse a litil wyn, for
24 thi stomac, and for thin ofte fallynge infirmytees. Sum
mennus synnes ben opyn, bifor goynge to dom; but of
25 summen thei comen aftir. And also goode dedis ben opyn,
and tho that han hem in othere maner, moun not be hid.

Cap. VI.

1 What euere seruauntis ben vndur ȝok, deme thei her
lordis worthi al onour, lest the name of the Lord and the
2 doctryn be blasfemyd. And thei that han feithful lordis, dis-
pise *hem* not, for thei ben britheren; but more serue thei, for
thei ben feithful and louyd, whiche ben parceneris of benefice.
Teche thou these thingis, and moneste thou these thingis.
3 If ony man techith othere wise, and acordith not to the hool-
sum wordis of oure Lord Jhesu Crist, and to that teching that
4 is bi pitee, he is proud, and kan no thing, but langwischith
aboute questiouns and stryuyng of wordis, of the whiche ben
brouȝt forth enuyes, stryues, blasfemyes, yuele suspiciouns,
5 fiȝtingis of men, that ben corrupt in soule, and that ben
6 pryued fro treuthe, that demen wynnyng to be pitee. But
7 a greet wynnyng is pitee, with sufficience. For we brouȝten
in no thing in to this world, and no doute, that we moun not
8 bere awey ony thing. But we hauynge foodis, and with

what thingus we schulen be hilid, be we paied with these
9 thingis. For thei that wolen be maad riche, fallen in to
temptacioun, and in to snare of the deuel, and in to many
vnprofitable desiris and noyous, whiche drenchen men in to
10 deth and perdicioun. For the rote of alle yuelis is coueytise,
whiche summen coueitinge erriden fro the feith, and biset-
11 tiden hem with many sorewis. But, thou, man of God, fle
these thingis; but sue thou riȝtwisnesse, pite, feith, charite,
12 pacience, myldenesse. Stryue thou a good strijf of feith,
catche euerlastinge lijf, in to which thou art clepid, and
hast knoulechid a good knouleching bifor many witnessis.
13 I comaunde to thee bifor God, that quikeneth alle thingis,
and *bifor* Crist Jhesu, that ȝeldide a witnessing vnder Pilat of
14 Pounce, a good confessioun, that thou kepe the comaunde-
ment with out wem, with out repreef, in to the comyng of
15 oure Lord Jhesu Crist; whom the blessid and aloone miȝti
king of kyngis and Lord of lordis schal schewe in his tymes.
16 Which aloone hath vndeedlynesse, and dwellith in liȝt, to
which no man may come; whom no man say, nether may
se; to whom glorie, and honour, and empire *be* with out
17 ende. Amen. Comaunde thou to the riche men of this
world, that thei vndurstonde not hiȝli, nether that thei hope
in vncerteynte of richessis, but in the lyuynge God, that
18 ȝyueth to vs alle thingis plenteuously to vse; to do wel, to be
19 maad riche in good werkis, liȝtli to ȝyue, to comyne, to tre-
soure to hem silf a good foundement in to tyme to comynge,
20 that thei catche euerlastinge lijf. Thou Tymothe, kepe the
thing bitakun to thee, eschewynge cursid noueltees of voicis,
21 and opynyouns of fals name of kunnyng; which summen
bihetinge, aboute the feith fellen doun. The grace of God
be with thee. Amen.

II. TIMOTHY.

CAP. I.

1 POUL, apostle of Jhesu Crist, bi the wille of God, bi the
2 biheest of lijf that is in Crist Jhesu, to Tymothe, his moost
dereworthe sone, grace, merci, and pees of God the fadir,
3 and of Jhesu Crist, oure Lord. I do thankyngis to my God,
to whom Y serue fro my progenytouris in clene conscience,
that with outen ceessyng Y haue mynde of thee in my
4 preyeris, niȝt and dai, desirynge to se thee; hauynge mynde
5 of thi teeris, that Y be fillid with ioye. And Y bithenke of
that feith, that is in thee not feyned, which also dwellide
firste in thin aunte Loide, and in thi modir Eunyce. And
6 Y am certeyn, that also in thee. For which cause Y moneste
thee, that thou reise aȝen the grace of God, that is in thee
7 bi the settyng on of myn hondis. For whi God ȝaf not to vs
the spirit of drede, but of vertu, and of loue, and of sobre-
8 nesse. Therfor nyl thou schame the witnessyng of oure
Lord Jhesu Crist, nether me, his prisoner; but trauele thou
9 togidere in the gospel bi the vertu of God; that delyueride
vs, and clepide with his hooli clepyng, not after oure werkis,
but bi his purpos and grace, that is ȝouun in Crist Jhesu
10 bifore worldli tymes; but now it is opyn bi the liȝtnyng of
oure sauyour Jhesu Crist, which destriede deth, and liȝtnede
11 lijf and vncorrupcioun bi the gospel. In which Y am set
12 a prechour and apostle, and maistir of hethene men. For
which cause also Y suffre these thingis; but Y am not con-
foundid. For Y woot to whom Y haue bileuyd, and Y am
certeyne that he is miȝti for to kepe that is take to my
13 keping in to that dai. Haue thou the fourme of hoolsum
wordis, whiche thou herdist of me in feith and loue in Crist
14 Jhesu. Kepe thou the good takun to thi kepyng bi the

15 Hooli Goost, that dwellith in vs. Thou wost this, that alle
that ben in Asie ben turnyd awey fro me, of whiche is Figelus
16 and Ermogenes. The Lord ȝyue merci to the hous of
Onesyforus, for ofte he refreischide me, and schamyde not
17 my chayne. But whanne he cam to Rome, he souȝte me
18 bisili, and foond. The Lord ȝyue to hym to fynde merci of
God in that dai. And hou grete thingis he mynystride to
me at Effesi, thou knowist betere.

Cap. II.

1 Therfor thou, my sone, be coumfortid in grace that is in
2 Crist Jhesu. And what thingis thou hast herd of me bi
many witnessis, bitake thou these to feithful men, whiche
3 schulen be also able to teche othere men. Trauele thou
4 as a good knyȝt of Crist Jhesu. No man holdinge knyȝthod
to God, wlappith hym silf with worldli nedis, that he plese
5 to hym, to whom he hath preuyd hym silf. For he that
fiȝtith in a batel, schal not be corowned, but he fiȝte law-
6 fuli. It bihoueth an erthetiliere to resseyuè first of the
7 fruytis. Vndurstonde thou what thingis Y seie. For the
Lord schal ȝyue to thee vndurstonding in alle thingis.
8 Be thou myndeful that the Lord Jhesu Crist of the seed of
9 Dauid hath rise aȝen fro deth, aftir my gospel, in which
Y trauele til to boondis, as worching yuele, but the word of
10 God is not boundun. Therfor Y suffre alle thingis for the
chosun, that also thei gete the heelthe, that is in Crist Jhesu,
11 with heuenli glorie. A trewe word, that if we ben deed
12 togidere, also we schulen liue togidere; if we suffren, we
schulen regne togidere; if we denyen, he schal denye vs;
13 if we bileuen not, he dwellith feithful, he mai not denye hym
14 silf. Teche thou these thingis, witnessinge bifore God.
Nyle thou stryue in wordis; for to no thing it is profitable,

15 but to the subuerting of men that heren. Bisili kepe to ȝyue
thi silf a preued preisable werkman to God, with oute schame,
16 riȝtli tretinge the word of treuthe. But eschewe thou vnhooli
and veyn spechis, for whi tho profiten myche to vnfeithful-
17 nesse, and the word of hem crepith as a canker. Of whiche
18 Filete is, and Ymeneus, whiche felden doun fro the treuthe,
seiynge that the rising aȝen is now doon, and thei subuertiden
19 the feith of summen. But the sad foundement of God
stondith, hauynge this marke, The Lord knowith whiche ben
hise, and, Ech man that nameth the name of the Lord, de-
20 partith fro wickidnesse. But in a greet hous ben not oneli
vessels of gold and of siluer, but also of tree and of erthe;
and so summen *ben* in to onour, and summe in to dispit.
21 Therfor if ony man clensith hym silf fro these, he schal be
a vessel halewid in to onour, and profitable to the Lord, redi
22 to al good werk. And fle thou desiris of ȝongthe, but sue
thou riȝtwisnesse, feith, charite, pees, with hem that inwardli
23 clepen the Lord of a clene herte. And eschewe thou
foltische questiouns, and without kunnyng, wytynge that tho
24 gendren chidyngis. But it bihoueth the seruaunt of the
Lord to chide not; but to be mylde to alle men, able to
25 teche, paciente, with temperaunce repreuynge hem that aȝen-
stonden the treuthe, that sum tyme God ȝyue to hem for-
26 thenkyng, that thei knowen the treuthe, and that thei rise
aȝen fro the snares of the deuel, of whom thei ben holdun
prisoneris at his wille.

Cap. III.

1 But wite thou this thing, that in the laste daies perelouse
2 tymes schulen neiȝe, and men schulen be louynge hem silf,
coueitouse, hiȝ of bering, proude, blasfemeris, not obedient
3 to fadir and modir, vnkynde, cursid, with outen affeccioun,
with out pees, fals blameris, vncontynent, vnmylde, with out

4 benygnyte, traitouris, ouerthwert, bollun *with proude thouȝtis*,
5 blynde loueris of lustis more than of God, hauynge the lick-
nesse of pitee, but denyynge the vertu of it. And eschewe
6 thou these *men*. Of these thei ben that persen housis, and
leden wymmen caitifs chargid with synnes, whiche ben led
7 with dyuerse desiris, euere more lernynge, and neuere perfitli
8 comynge to the science of treuthe. And as Jannes and
Mambres aȝenstoden Moises, so these aȝenstonden treuthe,
men corrupt in vndirstonding, repreuyd aboute the feith.
9 But ferthere thei schulen not profite, for the vnwisdom of
10 hem schal be knowun to alle men, as hern was. But thou
hast getun my teching, ordinaunce, purposing, feith, long
11 abiding, loue, pacience, persecuciouns, passiouns, whiche
weren maad to me at Antioche, at Ycony, at Listris, what
maner persecucyouns Y suffride, and the Lord hath delyuered
12 me of alle. And alle men that wolen lyue feithfuli in Crist
13 Jhesu, schulen suffre persecucioun. But yuele men and dis-
seyueris schulen encreese in to worse, errynge, and sendinge
14 in to errour. But dwelle thou in these thingis that thou hast
lerud, and that ben bitakun to thee, witinge of whom thou
15 hast lerud; for thou hast knowun hooli lettris fro thi ȝouthe,
whiche moun lerne thee to heelthe, bi feith that is in Crist
16 Jhesu. For al scripture inspirid of God is profitable to teche,
to repreue, to chastice, to lerne in riȝtwisnes, that the man of
God be parfit, lerud to al good werk.

Cap. IV.

1 I witnesse bifore God and Crist Jhesu, that schal deme
the quike and the deed, and bi the comyng of hym, and the
2 kyngdom of hym, preche the word, be thou bisi couenabli
with outen rest, repreue thou, biseche thou, blame thou in al
3 pacience and doctryn. For tyme schal be, whanne men
schulen not suffre hoolsum teching, but at her desiris thei

schulen gadere togidere to hem silf maistris ȝitchinge to the
4 eeris. And treuli thei schulen turne awei the heryng fro
5 treuthe, but to fablis thei schulen turne. But wake thou, in
alle thingis traueile thou, do the werk of an euangelist, fulfille
6 thi seruyce, be thou sobre. For Y am sacrifisid now, and
7 the tyme of my departyng is nyȝ. Y haue stryuun a good
8 strijf, Y haue endid the cours, Y haue kept the feith. In the
tothir tyme a coroun of riȝtwisnesse is kept to me, which the
Lord, a iust domesman, schal ȝelde to me in that dai; and
not oneli to me, but also to these that louen his comyng.
9 Hyȝe thou to come to me soone. For Demas, louynge this
10 world, hath forsakun me, and wente to Tessalonyk, Crescens
11 in to Galathi, Tite in to Dalmacie; Luk aloone is with me.
Take thou Mark, and brynge with thee; for he is profitable
12 to me in to seruyce. Forsothe Y sente Titicus to Effesi.
13 The cloth which Y lefte at Troade at Carpe, whanne thou
comest, bringe with thee, and the bookis, but moost parche-
14 myne. Alisaundre, the tresorer, schewide to me myche yuele;
15 the Lord schal ȝelde to hym aftir his werkis. Whom also
thou eschewe; for he aȝenstood ful greetli oure wordis.
16 In my firste defence no man helpide me, but alle forsoken
17 me; be it not arettid to hem. But the Lord helpide me, and
coumfortide me, that the preching be fillid bi me, and that
alle folkis here, that Y am delyueride fro the mouth of the
18 lioun. And the Lord delyueride me fro al yuel werk, and
schal make me saaf in to his heuenly kingdom, to whom *be*
19 glorie in to worldis of worldis. Amen. Grete wel Prisca,
20 and Aquila, and the hous of Oneseforus. Erastus lefte at
21 Corynthi, and Y lefte Trofymus sijk at Mylete. Hiȝe thou
to come bifore wyntir. Eubolus, and Prudent, and Lynus,
22 and Claudia, and alle britheren, greten thee wel. Oure Lord
Jhesu Crist *be* with thi spirit. The grace of God *be* with ȝou.
Amen.

TITUS.

CAP. I.

1 POUL, the seruaunt of God, and apostle of Jhesu Crist,
bi the feith of the chosun of God, and bi the knowing of the
2 treuthe, whiche is aftir pitee, in to the hope of euerlastinge
lijf, which *lijf* God that lieth not, bihiȝte bifore tymes of the
3 world; but he hath schewid in hise tymes his word in prech-
ing, that is bitakun to me bi the comaundement of God oure
4 sauyour, to Tite, most dereworthe sone bi the comyn feith,
grace and pees of God the fadir, and of Crist Jhesu, oure
5 sauyour. For cause of this thing Y lefte thee at Crete, that
thou amende tho thingis that failen, and ordeyne preestis bi
6 citees, as also Y disposide to thee. If ony man is withoute
cryme, an hosebonde of o wijf, and hath feithful sones, not in
7 accusacioun of letcherie, or not suget. For it bihoueth a
bischop to be without cryme, a dispendour of God, not proud,
not wrathful, not drunkelew, not smytere, not coueytouse of foul
8 wynnyng; but holdinge hospitalite, benygne, prudent, sobre,
9 iust, hooli, contynent, takinge that trewe word, that is aftir
doctryn; that he be miȝti to amoneste in hoolsum techyng,
10 and to repreue hem that aȝenseien. For ther ben many
vnobedient, and veyn spekeris, and disseyueris, moost thei
11 that ben of circumcisyoun, whiche it bihoueth to be repreued;
whiche subuerten alle housis, techinge whiche thingis it bi-
12 houeth not, for the loue of foul wynnyng. And oon of hem,
her propre profete, seide, Men of Crete *ben* euere more lyeris,
13 yuele beestis, of slowe wombe. This witnessyng is trewe.
For what cause blame hem sore, that thei be hool in feith,
14 not ȝyuynge tent to fablis of Jewis, and to maundementis of
15 men, that turnen awei hem fro treuthe. And alle thingis
ben clene to clene men; but to vnclene men and to vnfeith-

ful no thing is clene, for the soule and conscience of hem ben
16 maad vnclene. Thei knoulechen that thei knowen Gꝙd, but
bi dedis thei denyen; whanne thei ben abhominable, and vn-
bileueful, and repreuable to al good werk.

Cap. II.

1 But speke thou tho thingis that bisemen hoolsum teching;
2 that elde men be sobre, chast, prudent, hool in feith, in loue,
3 and pacience; also olde wymmen in hooli abite, not sclaun-
dereris, not seruynge myche to wyn, wel techynge, that thei
4 teche prudence. *Moneste thou* ȝonge wymmen, that thei loue
5 here hosebondis, that thei loue her children; and that thei be
prudent, chast, sobre, hauynge cure of the hous, benygne,
suget to her hosebondis, that the word of God be not blas-
6 femyd. Also moneste thou ȝonge men, that thei be sobre.
7 In alle thingis ȝyue thi silf ensaumple of good werkis, in
8 teching, inꝙ hoolnesse, in sadnesse. An hoolsum word, and
vnrepreuable; that he that is of the contrarie side, be
9 aschamed, hauynge noon yuel thing to seie of ȝou. *Moneste*
thou seruauntis to be suget to her lordis; in alle thingis
10 plesinge, not aȝenseiynge, not defraudynge, but in alle thingis
schewinge good feith, that thei onoure in alle thingis the
11 doctryn of God, oure sauyour. For the grace of God, oure
12 sauyour, hath apperid to alle men, and tauȝte vs, that we
forsake wickidnesse, and worldli desyris, lyue sobreli, and
13 iustli, and piteuousli in this world, abidinge the blessid hope
and the comyng of the glorie of the greet God, and of oure
14 sauyour Jhesu Crist; that ȝaf hym silf for vs, to aȝenbie vs fro
al wickidnesse, and make clene to hym silf a puple accept-
15 able, and suere of good werkis. Speke thou these thingis,
and moneste thou, and repreue thou with al comaundement;
no man dispise thee.

CAP. III.

1 AMONESTE hem to be sugetis to prynces, and to poweris;
to obeische to that that is seid, and to be redi to al good
2 werk; to blasfeme no man, to be not ful of chiding, but
3 temperat, schewynge al myldenesse to alle men. For we
weren sum tyme vnwise, vnbileueful, errynge, and seruynge
to desiris, and to dyuerse lustis, doynge in malice and enuye,
4 worthi to be hatid, hatinge ech othere. But whanne the
benygnyte and the manhed of oure sauyour God aperide,
5 not of werkis of riȝtwisnesse that we diden, but bi his merci
he made vs saaf, bi waischyng of aȝen bigetyng, and aȝen
6 newyng of the Hooli Goost, whom he schedde into vs plen-
7 teuously bi Jhesu Crist, oure saueour, that we iustified bi his
8 grace, ben eiris by hope of euerlastinge lijf. A trewe word
is, and of these thingis Y wole that thou conferme othere,
that thei that bileuen to God, be bisy to be aboue othere in
good werkis. These thingis ben good, and profitable to
9 men. And eschewe thou foltische questiouns, and genolo-
gies, and stryues, and fiȝtyngis of the lawe; for tho ben
10 vnprofitable and veyn. Eschewe thou a man eretik, aftir
11 oon and the secound correccioun; witinge that he that is
siche a maner *man* is subuertid, and trespassith, and is
12 dampned bi his owne dom. Whanne Y sende to thee Arte-
man, or Titicus, hiȝ thou to come to me to Nycopolis; for
13 Y haue purposid to dwelle in wyntir there. Bisili byfor
sende Zenam, a wise man of lawe, and Apollo, that no thing
14 faile to hem. Thei that ben of ouris, lerne to be gouern-
ouris in good werkis, to necessarie vsis, that thei be not with
15 out fruyt. Alle men that ben with me greeten thee wel.
Grete thou wel hem, that louen vs in feith. The grace of
God *be* with ȝou alle. Amen.

PHILEMON.

1 Poul, the boundun of Crist Jhesu, and Timothe, brother,
2 to Filemon, bilouyd, and oure helpere, and to Appia, most
dere sister, and to Archip, oure euene knizt, and to the
3 chirche that is in thin hous, grace *be* to zou, and pees of God
4 oure fader, and of the Lord Jhesu Crist. I do thankingis to
my God, euere more makinge mynde of thee in my preieris,
5 heringe thi charite and feith, that thou hast in the Lord
6 Jhesu, and to alle hooli men, that the comynyng of thi feith
be maad opyn, in knowing of al good thing in Crist Jhesu.
7 And Y hadde greet ioye and coumfort in thi charite, for the
8 entrailis of hooli men restiden bi thee, brother. For which
thing Y hauynge myche trist in Crist Jhesu, to comaunde to
9 thee that that perteyneth to profit; but Y biseche more for
charite, sithen thou art siche as the elde Poul, and now the
10 boundun of Jhesu Crist. Y biseche thee for my sone One-
11 syme, whom Y in boondis bigat, which sumtyme was vnpro-
fitable to thee, but now profitable bothe to thee and to me;
12 whom Y sente azen to thee. And resseyue thou hym as
13 myn entrailis; whom Y wolde withholde with me, that he
14 schulde serue for thee to me in boondis of the gospel; but
with out thi counseil Y wolde not do ony thing, that thi good
15 schulde not be as of nede, but wilful. For perauenture
therfor he departide fro thee for a tyme, that thou schuldist
16 resseyue hym with outen ende; now not as a seruaunt, but
for a seruaunt a most dere brother, most to me; and how
myche more to thee, bothe in fleisch and in the Lord?
17 Therfor if thou hast me a felowe, resseyue hym as me;
18 for if he hath ony thing anoied thee, ethir owith, arette thou
19 this thing to me. Y Poul wroot with myn hoond, Y schal

ȝelde; that Y seie not to thee, that also thou owist to me thi
20 silf. So, brothir, Y schal vse thee in the Lord; fille thou
21 myn entrails in Crist. Y tristnynge of thin obedience wroot
to thee, witynge that thou schalt do ouer that that Y seie.
22 Also make thou redi to me an hous to dwelle in; for Y hope
23 that bi ȝoure preyeris Y schal be ȝouun to ȝou. Epafras,
24 prisoner with me in Crist Jhesu, greetith thee wel, and Mark,
25 Aristark, Demas, Lucas, myn helperis. The grace of oure
Lord Jhesu Crist *be* with ȝoure spirit. Amen.

HEBREWS.

CAP. I.

1 GOD, that spak sum tyme bi prophetis in many maneres to
2 oure fadris, at the laste in these daies he hath spoke to vs bi
the sone; whom he hath ordeyned eir of alle thingis, and bi
3 whom he made the worldis. Which whanne also he is the
briȝtnesse of glorie, and figure of his substaunce, and berith
alle thingis bi word of his vertu, he makith purgacioun of
synnes, and syttith on the riȝthalf of the maieste in heuenes;
4 and so myche is maad betere than aungels, bi hou myche
5 he hath eneritid a more dyuerse name bifor hem. For to
whiche of the aungels seide God ony tyme, Thou art my
sone, Y haue gendrid thee to dai? And eftsoone, Y schal
be to hym in to a fadir, and he schal be to me in to a sone?
6 And whanne eftsoone he bryngith in the firste bigetun sone
in to the world, he seith, And alle the aungels of God wor-
7 schipe hym. But he seith to aungels, He that makith hise
8 aungels spiritis, and hise mynystris flawme of fier. But to the
sone *he seith*, God, thi trone *is* in to the world of world; a

9 ȝerde of equite *is* the ȝerde of thi rewme; thou hast louyd riȝtwisnesse, and hatidist wickidnesse; therfor the God, thi God, anoyntide thee with oile of ioye, more than thi felowis.
10 And, Thou, Lord, in the bigynnyng foundidist the erthe, and
11 heuenes ben werkis of thin hondis; thei schulen perische, but thou schalt perfitli dwelle; and alle schulen wexe elde as
12 a cloth, and thou schalt chaunge hem as a cloth, and thei schulen be chaungid. But thou art the same thi silf, and thi
13 ȝeeris schulen not faile. But to whiche of the aungels seide God at ony tyme, Sitte thou on my riȝthalf, till Y putte thin
14 enemyes a stool of thi feet? Whether thei alle ben not seruynge spiritis, sente to seruen for hem that taken the eritage of heelthe?

Cap. II.

1 Therfor more plenteuousli it bihoueth vs to kepe tho thingis, that we han herd, lest perauenture we fleten awei.
2 For if the ilke word that was seid bi aungels, was maad sad, and ech brekyng of the lawe and vnobedience took iust
3 retribucioun of meede, hou schulen we ascape, if we despisen so greet an heelthe? Which, whanne it hadde takun bigynnyng to be teld out by the Lord, of hem that herden is con-
4 fermyd in to vs. For God witnesside togidere bi myraclis, and wondris, and grete merueilis, and dyuerse vertues, and
5 departyngis of the Hooli Goost, bi his wille. But not to aungels God sugetide the world that is to comynge, of which
6 we speken. But sum man witnesside in a place, and seide, What thing is man, that thou art myndeful of hym, or
7 mannus sone, for thou visitist hym? Thou hast maad hym a litil lesse than aungels; thou hast corowned hym with glorie and onour; and thou hast ordeyned him on the werkis
8 of thin hondis. Thou hast maad alle thingis suget vndur hise feet. And in that that he sugetide alle thingis to hym,

he lefte no thing vnsuget to him. But now we seen not ȝit
9 alle thingis suget to hym; but we seen hym that was maad
a litil lesse than aungels, Jhesu, for the passioun of deth
crowned with glorie and onour, that he thorouȝ grace of God
10 schulde taste deth for alle men. For it bisemede hym, for
whom alle thingis, and bi whom alle thingis *weren maad*,
which hadde brouȝt many sones into glorie, *and was* auctour
of the heelthe of hem, that he hadde an ende bi passioun.
11 For he that halewith, and thei that ben halewid, *ben* alle of
oon; for which cause he is not schamed to clepe hem
12 britheren, seiynge, Y schal telle thi name to my britheren; in
13 the myddil of the chirche Y schal herie thee. And eftsoone,
Y schal be tristnynge in to hym; and eftsoone, Lo! Y and
14 my children, whiche God ȝaf to me. Therfor for children
comyneden to fleisch and blood, and he also took part of the
same, that bi deth he schulde destrie hym that hadde lord-
15 schipe of deth, that is to seie, the deuel, and that he schulde
delyuere hem that bi drede of deth, bi al lijf weren boundun
16 to seruage. And he took neuere aungelis, but he took the
17 seed of Abraham. Wherfor he ouȝte to be likned to bri-
theren bi alle thingis, that he schulde be maad merciful and
a feithful bischop to God, that he schulde be merciful to the
18 trespassis of the puple. For in that thing in which he suf-
fride, and was temptid, he is miȝti to helpe also hem that ben
temptid.

Cap. III.

1 Therfor, hooli britheren, and parceneris of heuenli cleping, biholde ȝe the apostle and the bischop of oure confes-
2 sioun, Jhesu, which is trewe to hym that made hym, as also
3 Moises in al the hous of hym. But this *byschop* is had worthi
of more glorie than Moises, bi as myche as he hath more
4 honour of the hous, that made the hous. For ech hous is

maad of sum man; he that made alle thingis of nouȝt is God.
5 And Moises was trewe in al his hous, as a seruaunt, in to
6 witnessyng of tho thingis that weren to be seid; but Crist as
a sone in his hous. Which hous we ben, if we holden sad
7 trist and glorie of hope in to the ende. Wherfor as the
8 Hooli Goost seith, To dai, if ȝe han herd his vois, nyle
ȝe hardne ȝoure hertis, as in wraththing, lijk the dai of
9 temptacioun in desert; where ȝoure fadris temptiden me,
10 and preueden, and siȝen my werkis fourti ȝeeris. Wherfor Y
was wrooth to this generacioun, and Y seide, Euere more
11 thei erren in herte, for thei knewen not my weies; to whiche
Y swore in my wraththe, thei schulen not entre in to my
12 reste. Britheren, se ȝe, lest perauenture in ony of ȝou be an
13 yuel herte of vnbileue, to departe fro the lyuynge God. But
moneste ȝou silf bi alle daies, the while to dai is named, that
14 noon of ȝou be hardned bi fallas of synne. For we ben
maad parceneris of Crist, if netheles we holden the bigynnyng
15 of his substaunce sad in to the ende. While it is seid, to
dai, if ȝe han herd the vois of hym, nyle ȝe hardne ȝoure
16 hertis, as in that wraththing. For summen heringe wraththi-
den, but not alle thei that wenten out of Egipt bi Moises.
17 But to whiche was he wraththid fourti ȝeeris? Whether not
to hem that synneden, whos careyns weren cast doun in
18 desert? And to whiche swoor he, that thei schulden not
entre in to the reste of hym, not but to hem that weren
19 vnbileueful? And we seen, that thei myȝten not entre in to
the reste of hym for vnbileue.

Cap. IV.

1 Therfor drede we, lest perauenture while the biheest of
entryng in to his reste is left, that ony of vs be gessid to be
2 awei. For it is told also to vs, as to hem. And the word

that was herd profitiȝe not to hem, not meynd to feith of tho
3 thingis that thei herden. For we that han bileued, schulen
entre in to reste, as he seide, As Y swoor in my wraththe,
thei schulen not entre in to my reste. And whanne the
werkis weren maad perfit at the ordynaunce of the world,
4 he seide thus in a place of the seuenthe dai, And God restide
5 in the seuenthe dai from alle hise werkis. And in this *place*
6 eſtsoone, Thei schulen not entre in to my reste. Therfor for
it sueth, that summen schulen entre in to it, and thei to
whiche it was teld to bifor, entriden not for her vnbileue.
7 Eſtsoone he termyneth sum dai, and seith in Dauith, To dai,
aftir so myche tyme of tyme, as it is biforseid, To dai if ȝe
8 han herd his vois, nyle ȝe hardne ȝoure hertis. For if Jhesus
hadde ȝouun reste to hem, he schulde neuere speke of othere
9 aftir this dai. Therfor the sabat is left to the puple of God.
10 For he that is entrid in to his reste, restide of hise werkis, as
11 also God of hise. Therfor haste we to entre in to that reste,
12 that no man falle in to the same ensaumple of vnbileue. For
the word of God is quyk, and spedi in worchiŋg, and more
able to perse than any tweyne eggid swerd, and stretchith
forth to the departynge of the soule and of the spirit, and of
the ioynturis and merewis, and demere of thouȝtis, and of
13 intentis and hertis. And no creature is vnuisible in the siȝt
of God. For alle thingis ben nakid and opyn to hise iȝen, to
14 whom a word to vs. Therfor we that han a greet bischop,
that perside heuenes, Jhesu, the sone of God, holde we the
15 knoulechyng of oure hope. For we han not a bischop, that
may not haue compassioun on oure infirmytees, but was
16 temptid bi alle thingis bi lycnesse, with oute synne. Therfor
go we with trist to the trone of his grace, that we gete merci,
and fynde grace in couenable help.

Cap. V.

1 For ech bischop takun of men, is ordeyned for men in
these thingis that ben to God, that he offre ȝiftis and sacrifices
2 for synnes. Which may togidere sorewe with hem, that beth
vnkunnynge and erren; for also he is enuyrounned with
3 infirmytee. And therfor he owith, as for the puple, so also
4 for hym silf, to offre for synnes. Nethir ony man taketh to
5 hym onour, but he that is clepid of God, as Aaron *was*. So
Crist clarifiede not hym silf, that he were bischop, but he that
6 spak to hym, Thou art my sone, to dai Y gendride thee. As
in anothere place he seith, Thou art a prest with outen ende,
7 aftir the ordre of Melchisedech. Which in the daies of his
fleisch offride, with greet cry and teeris, preieris and bisech-
ingis to hym that myȝte make hym saaf fro deth, and was
8 herd for his reuerence. And whanne he was Goddis sone,
9 he lernyde obedience of these thingis that be suffride; and he
brouȝt to the ende is maad cause of euerlastinge heelthe to alle
10 that obeischen to hym, *and is* clepid of God a bischop, bi the
11 ordre of Melchisedech. Of whom *ther is* to vs a greet word
for to seie, and able to be expowned, for ȝe ben maad feble
12 to here. For whanne ȝe ouȝten to be maistris for tyme, eft-
soone ȝe neden that ȝe be tauȝt, whiche ben the lettris of the
bigynnyng of Goddis wordis. And ȝe ben maad thilke, to
13 whiche is nede of mylk, and not sad mete. For ech that is
parcenere of mylk, is with out part of the word of riȝtwis-
14 nesse, for he is a litil child. But of perfit men is sad mete,
of hem that for custom han wittis exercisid to discrecioun of
good and of yuel.

Cap. VI.

1 Therfor we bringinge in a word of the bigynnyng of Crist,
be we borun to the perfeccioun *of hym*, not eftsoone leggynge

the foundement of penaunce fro deed werkis, and of the feith
2 to God, and of techyng of baptimys, and of leiynge on of
hondis, and of risyng aȝen of deed men, and of the euerlast-
3 inge doom. And this thing we schulen do, if God schal
4 suffre. But it is impossible, that thei that ben onys liȝtned,
and han tastid also an heuenly ȝifte, and ben maad par-
5 ceneris of the Hooli Goost, and netheles han tastid the good
word of God, and the vertues of the world to comynge, and
6 ben slidun fer awei, that thei be renewid eftsoone to pen-
aunce. *Whiche* eftsones crucifien to hem silf the sone of
7 God, and han to scorn. For the erthe that drinkith reyn
ofte comyngе on it, and bringith forth couenable erbe to hem
8 of whiche it is tilid, takith blessing of God. But that that is
bringinge forth thornes and breris, is repreuable, and next to
9 curs, whos endyng schal be in to brennyng. But, ȝe moost
dereworthe, we tristen of ȝou betere thingis, and neer to
10 helthe, thouȝ we speken so. For God is not vniust, that he
forȝete ȝoure werk and loue, whiche ȝe han schewid in his
11 name; for ȝe han mynystrid to seyntis, and mynistren. And
we coueiten that ech of ȝou schewe the same bisynesse to the
12 fillyng of hope in to the ende; that ȝe be not maad slowe,
but also sueris of hem, whiche bi feith and pacience schulen
13 enherite the biheestis. For God bihetinge so Abraham, for
he hadde noon grettere, bi whom he schulde swere, swoor bi
14 hym silf, and seide, Y blessinge schal blesse thee, and Y mul-
15 tipliynge schal multiplie thee; and so he long abidinge hadde
16 the biheeste. For men sweren bi a grettere than hem silf,
17 and the ende of al her ple is an ooth to confirmacioun. In
which thing God willynge to schewe plenteouslier to the
eiris of his biheest the sadnesse of his counsel, puttide bitwixe
18 an ooth, that bi twey thingis vnmeuable, bi whiche it is im-
possible that God lie, we han a strengeste solace, we that
fleen togidere to holde the hope that is put forth to vs.

19 Which *hope* as an ankir we han sikir to the soule, and sad,
20 and goynge in to the ynnere thingis of hiding; where the
bifore goere, Jhesus, that is maad bischop with outen ende bi
the ordre of Melchisedech, entride for vs.

Cap. VII.

1 And this Melchisedech, king of Salem, and preest of the
hiȝeste God, which mette with Abraham, as he turnede aȝen
2 fro the sleyng of kyngis, and blesside hym; to whom also
Abraham departide tithis of alle thingis; first he is seid king
of riȝtwisnesse, and aftirward kyng of Salem, that is to seie,
3 king of pees, with out fadir, with out modir, with out geno-
logie, nether hauynge bigynnyng of daies, nether ende of
lijf; and he *is* lickened to the sone of God, and dwellith
4 preest with outen ende. But biholde ȝe how greet is this, to
whom Abraham the patriark ȝaf tithis of the beste thingis.
5 For men of the sones of Leuy takinge presthod han maunde-
ment to take tithis of the puple, bi the lawe, that is to seie,
of her britheren, thouȝ also thei wenten out of the leendis of
6 Abraham. But he whos generacioun is not noumbrid in
hem, took tithis to Abraham; and he blesside this *Abraham*,
7 which hadde repromyssiouns. With outen ony aȝenseiyng,
8 that that is lesse, is blessid of the betere. And heere deedli
men taken tithis; but there he berith witnessyng, that he
9 lyueth. And that it be seid so, bi Abraham also Leuy, that
10 took tithis, was tithid; and ȝit he was in his fadris leendis,
11 whanne Melchisedech mette with hym. Therfor if perfec-
cioun was bi the preesthood of Leuy, for vndur hym the
puple took the lawe, what ȝit was it nedeful, another preest
to rise, bi the ordre of Melchisedech, and not to be seid bi
12 the ordre of Aaron? For whi whanne the preesthod is trans-
latid, it is nede that also translacioun of the lawe be maad.

13 But he in whom these thingis ben seid, is of another lynage,
14 of which no man was preest to the auter. For it is opyn,
that oure Lord is borun of Juda, in which lynage Moises spak
15 no thing of preestis. And more ȝit it is knowun, if bi the
16 ordre of Melchisedech another preest is risun vp; which is
not maad bi the lawe of fleischli maundement, but bi vertu of
17 lijf that may not be vndon. For he witnessith, That thou art
18 a preest with outen ende, bi the ordre of Melchisedech; that
repreuyng of the maundement bifor goynge is maad, for the
19 vnsadnesse and vnprofit of it. For whi the lawe brouȝt no
thing to perfeccioun, but there is a bringing in of a betere
20 hope, bi which we neiȝen to God. And hou greet it is, not
with out sweryng; but the othere ben maad preestis with
21 outen an ooth; but this preest with an ooth, bi hym that
seide to hym, The Lord swoor, and it schal not rewe hym,
Thou art a preest with outen ende, bi the ordre of Mel-
22 chisedech; in so myche Jhesus is maad biheetere of the
23 betere testament. And the othere weren maad manye
preestis, therfor for thei weren forbedun bi deth to dwelle
24 stille; but this, for he dwellith with outen ende, hath an
25 euerlastynge preesthod. Wherfor also he may saue with
outen ende, comynge nyȝ bi hym silf to God, and euermore
26 lyueth to preye for vs. For it bisemyde that sich a man
were a bischop to vs, hooli, innocent, vndefoulid, clene,
departid fro synful men, and maad hiȝere than heuenes;
27 which hath not nede ech dai, as prestis, first for hise owne
giltis to offre sacrifices, and aftirward for the puple; for
28 he dide this thing in offringe hym silf onys. And the lawe
ordeynede men prestis hauynge sijknesse; but the word of
swering, which is after the lawe, *ordeynede* the sone perfit with
outen ende.

Cap. VIII.

But a capitle on tho thingis that ben seid. We han siche
1 a bischop, that sat in the riȝthalf of the seete of greetnesse in
2 heuenes, the mynystre of seyntis, and of the veri tabernacle,
3 that God made, and not man. For ech bischop is ordeyned
to offre ȝiftis and sacrificis; wherfor it is nede, that also this
4 *bischop* haue sum thing that he schal offre. Therfor if he
were on erthe, he were no preest, whanne ther weren that
5 schulden offre ȝiftis bi the lawe, whiche seruen to the saum-
pler and schadewe of heueneli thingis. As it was answerid to
Moises, whanne he schulde ende the tabernacle, Sc, he seide,
make thou alle thingis bi the saumpler, that is schewid to thee
6 in the mount. But now he hath getun a betere mynysterie,
bi so myche as he is a mediatour of a betere testament, which
7 is confermyd with betere biheestis. For if the ilke firste
hadde lackid blame, the place of the secounde schulde not
8 haue be souȝt. For he repreuynge hem seith, Lo! daies
comen, seith the Lord, and Y schal make perfit a newe testa-
9 ment on the hous of Israel, and on the hous of Juda; not
lijk the testament that Y made to her fadris, in the dai in
which Y cauȝte her hond, that Y schulde lede hem out of the
loond of Egipt; for thei dwelliden not perfitli in my tes-
0 tament, and Y haue dispisid hem, seith the Lord. But this
is the testament, which Y schal dispose to the hous of Israel
aftir tho daies, seith the Lord, in ȝyuynge my lawis in to the
soulis of hem, and in to the hertis of hem I schal aboue
write hem; and Y schal be to hem in to a God, and they
1 schulen be to me in to a puple. And ech man schal not
teche his neiȝebore, and ech man his brother, seiynge, Knowe
thou the Lord; for alle men schulen knowe me, fro the lesse
2 to the more of hem. For Y schal be merciful to the wickid-
nesse of hem, and now Y schal not bithenke on the synnes of

13 hem. But in seiynge a newe, the formere wexide eeld; and
that that is of many dȝies, and wexith eeld, is nyȝ the deeth.

Cap. IX.

1 And the former *testament* hadde iustefiyngis of worschip,
2 and hooli thing duringe for a tyme. For the tabernacle was
maad first, in which weren candilstikis, and boord, and setting
3 forth of looues, which is seid hooli. And after the veil, the
secounde tabernacle, that is seid, sancta sanctorum, *that is,*
4 *hooli of hooli thingis;* hauynge a goldun censer, and the arke
of the testament, keuered aboute on ech side with gold, in
which *was* a pot of gold hauynge manna, and the ȝerde of
5 Aaron that florischide, and the tablis of the testament; on
whiche thingis weren cherubyns of glorie, ouerschadewinge
the propiciatorie; of whiche thingis it is not now to seie
6 bi alle. But whanne these weren maad thus togidere, preestis
entriden eueremore in the formere tabernacle, doynge the
7 offices of sacrifices; but in the secounde, *tabernacle,* the
bischop *entride* onys in the ȝeer, not without blood, which
8 he offride for his ignoraunce and the puplis. For the
Hooli Goost signefiede this thing, that not ȝit the weie of
seyntis was openyd, while the formere tabernacle hadde staat.
9 Which parable is of this present tyme, bi which also ȝiftis and
sacrifices ben offrid, whiche moun not make a man seruynge
10 perfit bi conscience, oneli in metis, and drynkis, and dyuerse
waischingis, and riȝtwisnessis of fleisch, that weren sett to the
11 tyme of correccioun. But Crist beynge a bischop of goodis
to comynge, *entride* bi a largere and perfitere tabernacle, not
12 maad bi hoond, that is to seye, not of this makyng, nether bi
blood of goot buckis, or of calues, but bi his owne blood,
entride onys in to the hooli thingis, that weren foundun bi an
13 euerlastinge redempcioun. For if the blood of gootbuckis,

and of boolis, and the aische of a cow calf spreynd, halewith
14 vnclene men to the clensing of fleisch, hou myche more the
blood of Crist, which bi the Hooli Goost offride hym silf
vnwemmyd to God, schal clense oure conscience fro deed
15 werkis, to serue God that lyueth? And therfor he is a
mediatour of the newe testament, that bi deth fallinge bitwixe,
in to redempcioun of tho trespassyngis that weren vndur the
formere testament, thei that ben clepid take the biheest of
16 euerlastinge eritage. For where a testament is, it is nede,
17 that the deth of the testament makere come bitwixe. For
a testament is confermed in deed *men;* ellis it is not worthe,
18 while he lyueth, that made the testament. Wherfor nether
19 the firste testament was halewid without blood. For whanne
ech maundement of the lawe was red of Moises to al the
puple, he took the blood of calues, and of buckis of geet,
with watir, and reed wolle, and ysope, and bispreynde bothe
20 thilke book and al the puple, and seide, This is the blood of
21 the testament, that God comaundide to 3ou. And he spreynde
with blood the tabernacle, and alle the vessels of the seruyce
22 in lijk maner. And almest alle thingis ben clensid in blood
bi the lawe; and without scheding of blood remyssioun of
23 synnes is not maad. Therfor it is nede, that the saumpleris
of heuenli thingis be clensid with these thingis; but thilke
24 heuenli thingis with betere sacrificis than these. For Jhesus
entride not in to hooli thingis maad bi hoondis, *that ben*
saumpleris of very thingis, but in to heuene it silf, that he
25 appere now to the cheer of God for vs; nether that he offre
him silf ofte, as the bischop entride in to hooli thingis bi alle
26 3eeris in alien blood, ellis it bihofte hym to suffre ofte fro the
bigynnyng of the world; but now onys in the ending of
worldis, to distruccioun of synne bi his sacrifice he apperide.
27, 28 And as it is ordeynede to men, onys to die, but aftir this *is*
the dom, so Crist was offrid onys, to auoyde the synnes of

many men; the secounde *tyme* he schal appere with outen synne to men that abiden him in to heelthe.

Cap. X.

1 For the lawe hauinge a schadewe of good thingis that ben to come, not the ilke image of thingis, mai neuer make men neiȝinge perfit by the ilke same sacrifices, which thei offren 2 without ceessing bi alle ȝeeris; ellis thei schulden haue ceessid to be offrid, for as myche as the worschiperis clensid onys, 3 hadden not ferthermore conscience of synne. But in hem 4 mynde of synnes is maad bi alle ȝeris. For it is impossible that synnes be doon awei bi blood of boolis, and of buckis 5 of geet. Therfor he entrynge in to the world, seith, Thou woldist not sacrifice and offryng; but thou hast schapun 6 a bodi to me; brent sacrificis also for synne plesiden not to 7 thee. Thanne Y seide, Lo! Y come; in the bigynnyng of the book it is writun of me, that Y do thi wille, God. 8 He seiynge bifor, That thou woldist not sacrificis, and offringis, and brent sacrificis for synne, ne tho thingis ben 9 plesaunt to thee, whiche ben offrid bi the lawe, thanne Y seide, Lo! Y come, that Y do thi wille, God. He doith 10 awei the firste, that he make stidfast the secounde. In which wille we ben halewid bi the offring of the bodi of Crist 11 Jhesu onys. And ech prest is redi mynystrynge ech dai, and ofte tymes offringe the same sacrifices, whiche moun neuere 12 do awei synnes. But this *man* offringe o sacrifice for synnes, 13 for euere more sittith in the riȝthalf of God the fadir; fro thennus forth abidinge, til hise enemyes ben put a stool of 14 hise feet. For bi oon offring he made perfit for euere halewid 15 men. And the Hooli Goost witnessith to vs; for aftir that 16 he seide, This is the testament, which Y schal witnesse to hem after tho daies, the Lord seith, in ȝyuynge my lawes

in the hertis of hem, and in the soulis of hem Y schal aboue
17 write hem; and now Y schal no more thenke on the synnes
18 and the wickidnessis of hem. And where remyssioun of
19 these is, now *is* ther noon offring for synne. Therfor, bri-
theren, hauynge trist in to the entring of hooli thingis in the
20 blood of Crist, which halewide to vs a newe weie, and
21 lyuynge bi the hiling, that is to seie, his fleisch, and *we*
hauynge the greet preest on the hous of God, neiȝe we with
22 very herte in the plente of feith; and be oure hertis spreined
fro an yuel conscience, and oure bodies waischun with clene
23 watir, and holde we the confessioun of oure hope, bowinge
to no side; for he is trewe that hath made the biheeste.
24 And biholde we togidere in the stiring of charite and of good
25 werkis; not forsakinge oure gadering togidere, as it is of
custom to sum men, but coumfortinge, and bi so myche the
26 more, bi hou myche ȝe seen the dai neiȝynge. For whi now
a sacrifice for synnes is not left to vs, that synnen wilfuli, aftir
27 that we han take the knowyng of treuthe. For whi sum
abiding of the dom is dreedful, and the suyng of fier, which
28 schal waste aduersaries. Who that brekith Moises lawe,
29 dieth withouten ony merci, bi tweine or thre witnessis; hou
myche more gessen ȝe, that he disserueth worse turmentis,
which defouleth the sone of God, and holdith the blood of
the testament pollut, in which he is halewid, and doith dispit
30 to the spirit of grace? For we knowen him that seide, To
me veniaunce, and Y schal ȝelde. And eft, For the Lord
31 schal deme his puple. It is ferdful to falle in to the hondis
32 of God lyuynge. And haue ȝe mynde on the formere daies,
in which ȝe weren liȝtned, and suffriden greet strijf of pas-
33 siouns. And in the tothir ȝe weren maad a spectacle bi
schenschipis and tribulaciouns; in an othir ȝe weren maad
34 felowis of men lyuynge so. For also to boundun men ȝe
hadden compassioun, and ȝe resseyueden with ioye the rob-

byng of ȝoure goodis, knowinge that ȝe han a betere and
35 a dwellinge substaunce. Therfor nyle ȝe leese ȝoure trist,
36 which hath greet rewarding. For pacience is nedeful to ȝou,
that ȝe do the wille of God, and bringe aȝen the biheest.
37 For ȝit a litil, and he that is to comynge schal come, and
38 he schal not tarie. For my iust man lyueth of feith; that
if he withdrawith hym silf, he schal not plese to my soule.
39 But we ben not the sones of withdrawing awei in to perdicioun, but of feith in to getynge of soule.

CAP. XI.

1 BUT feith is the substaunce of thingis that ben to be hopid,
2 and an argument of thingis not apperynge. And in this
3 *feith* elde men han gete witnessyng. Bi feith we vndurstonden that the worldis weren maad bi Goddis word, that
4 visible thingis weren maad of vnuysible thingis. Bi feith
Abel offride a myche more sacrifice than Caym to God, bi
which he gat witnessyng to be iust, for God bar witnessyng
5 to hise ȝiftis; and bi that *feith* he deed spekith ȝit. Bi feith
Ennok was translatid, that he schulde not se deth; and he
was not foundun, for the Lord translatide him. For bifore
6 translacioun he hadde witnessing that he pleside God. And
it is impossible to plese God without feith. For it bihoueth
that a man comynge to God, bileue that he is, and that he
7 is rewardere to men that seken hym. Bi feith Noe dredde,
thoroug answere takun of these thingis that ȝit weren not
seyn, and schapide a schip in to the helthe of his hous; bi
which he dampnede the world, and is ordeyned eir of riȝt-
8 wisnesse, which is bi feith. By feith he that is clepid Abraham, obeiede to go out in to a place, whiche he schulde take
in to eritage; and he wente out, not witinge whidur he
9 schulde go. Bi feith he dwelte in the loond of biheest, as

in an alien *loond*, dwellynge in litle housis with Ysaac and
10 Jacob, euene heiris of the same biheest. For he abood
a citee hauynge foundementis, whos crafti man and maker
11 is God. Bi feith also the ilke Sara bareyn, took vertu in
consceyuyng of seed, ȝhe, aȝen the tyme of age; for sche
12 bileuede hym trewe, that hadde bihiȝte. For which thing of
oon, and ȝit nyȝ deed, ther ben borun as sterris of heuene
in multitude, and as grauel that is at the see side out of
13 noumbre. Bi feith alle these ben deed, whanne the biheestis
weren not takun, but thei bihelden hem afer, and gretynge
hem wel, and knoulechide that thei weren pilgryms, and
14 herboryd men on the erthe. And thei that sayn these thingis,
15 signifien that thei sechen a cuntre. If thei hadden hadde
mynde of the ilke, of which thei wenten out, thei haddeh
16 tyme of turnyng aȝen; but now thei desiren a betere, that is
to seie, heuenli. Therfor God is not confoundid to be
clepid the God of hem; for he made redi to hem a citee.
17 Bi feith Abraham offride Ysaac, whanne he was temptid;
and he offride the oon bigetun, whych had takun the bi-
18 heestis; to whom it was seid, For in Ysaac the seed schal
19 be clepid to thee. For he demyde, that God is myȝti to
reise hym, ȝhe, fro deth; wherfor he took hym also in to
20 a parable. Bi feith also of thingis to comynge, Ysaac bles-
21 side Jacob and Esau. Bi feith Jacob diynge blesside alle the
sones of Joseph, and onouride the hiȝnesse of his ȝerde.
22 Bi feith Joseph dyynge hadde mynde of the passyng forth of
23 the children of Israel, and comaundide of hise boonys. Bi
feith Moyses borun, was hid thre monethis of his fadir and
modir, for that thei seiȝen the ȝonge child fair; and thei
24 dredden not the maundement of the king. Bi feith Moises
was maad greet, and denyede that he was the sone of Faraos
25 douȝtir, and chees more to be turmentid with the puple of
26 God, than to haue myrthe of temporal synne; demynge the

repreef of Crist more richessis than the tresours of Egipcians;
27 for he bihelde in to the rewarding. Bi feith he forsook
Egipt, and dredde not the hardynesse of the king; for he
28 abood, as seinge hym that was vnuysible. Bi feith he halewide pask, and the scheding out of blood, that he that distriede the firste thingis *of Egipcians*, schulde not touche hem.
29 Bi feith thei passiden the reed see, as bi drye lond, which
30 thing Egipcians asaiynge weren deuourid. Bi feith the wallis
31 of Jerico felden doun, bi cumpassyng of seuene daies. Bi
feith Raab hoor resseyuede the aspieris with pees, and
32 perischide not with vnbileueful men. And what ȝit schal
Y seie? For tyme schal faile to me tellynge of Gedeon,
Barak, Sampson, Jepte, Dauid, and Samuel, and of othere
33 prophetis; whiche bi feith ouercamen rewmes, wrouȝten riȝtwisnesse, gaten repromyssiouns; thei stoppiden the mouthis
34 of liouns, thei quenchiden the feersnesse of fier, thei dryueden
awei the egge of swerd, thei coueriden of sijknesse, thei
weren maad strong in batel, thei turneden the oostis of aliens.
35 Wymmen resseyueden her deed *children* fro deth to lijf; but
othere weren holdun forth, not takinge redempcioun, that
36 thei schulden fynde a betere aȝenrising. And othere asaieden
scornyngis and betingis, more ouer and boondis and prisouns.
37 Thei weren stoned, thei weren sawid, thei weren temptid,
thei weren deed in sleyng of swerd. Thei wenten aboute in
broc skynnes, and in skynnes of geet, nedi, angwischid,
38 turmentid; to whiche the world was not worthi. Thei
erriden in wildernessis, in mounteynes and dennes, and caues
39 of the erthe. And alle these, preued bi witnessing of feith,
40 token not repromyssioun; for God purueiede sum betere
thing for vs, that thei schulden not be maad perfit with
outen us.

Cap. XII.

1 Therfor we that han so greet a cloude of witnessis put to,
do we awei al charge, and synne stondinge aboute vs, and bi
2 pacience renne we to the batel purposid to vs, biholdinge in
to the makere of feith, and the perfit endere, Jhesu; which
whanne ioye was purposid to hym, he suffride the cros, and
dispiside confusioun, and sittith on the riȝthalf of the seet of
3 God. And bithenke ȝe on hym that suffride siche aȝen
seiynge of synful men aȝens hym silf, that ȝe be not maad
4 wery, failinge in ȝoure soulis. For ȝe aȝenstoden not ȝit til
5 to blood, fiȝtyng aȝens synne. And ȝe han forȝet the coum-
fort that spekith to ȝou as to sones, and seith, My sone, nyle
thou dispise the teching of the Lord, nether be thou maad
6 weri, the while thou art chastisid of hym. For the Lord
chastisith hym that he loueth; he betith euery sone that he
7 resseyueth. Abide ȝe stille in chastising; God proferith hym
to ȝou as to sones. For what sone is it, whom the fadir
8 chastisith not? That if ȝe ben out of chastising, whos par-
teneris ben ȝe alle maad, thanne ȝe ben auowtreris, and not
9 sones. And aftirward we hadden fadris of oure fleisch,
techeris, and we with reuerence dredden hem. Whethir not
myche more we schulen obeische to the fadir of spiritis, and
10 we schulen lyue? And thei in tyme of fewe dayes tauȝten vs
bi her wille; but this fadir techith to that thing that is profit-
11 able, in resseyuynge the halewing of hym. And ech chas-
tisyng in present *tyme* semeth to be not of ioye, but of
sorewe; but aftirward it schal ȝelde fruyt of riȝtwisnesse
12 moost pesible to men exercisid bi it. For whiche thing reise
13 ȝe slowe hondis, and knees vnboundun, and make ȝe riȝtful
steppis to ȝoure feet; that no man haltinge erre, but more
14 be heelid. Sue ȝe pees with alle men, and holynesse, with
15 out which no man schal se God. Biholde ȝe, that no man

faile to the grace of God, that no roote of bittirnesse
buriowynynge vpward' lette, and manye ben defoulid bi it;
16 that no man be letchour, ether vnhooli, as Esau, which for
17 o mete seelde hise firste thingis. For wite ȝe, that afterward
he coueitinge to enherite blessing, was repreued. For he
foond not place of penaunce, thouȝ he souȝte it with teeris.
18 But ȝe han not come to the fier able to be touchid, and able
to come to, and to the whirlewynd, and myst, and tempest,
19 and soun of trumpe, and vois of wordis; which thei that
herden, excusiden hem, that the word schulde not be maad
20 to hem. For thei beren not that that was seid, And if a
21 beeste touchide the hil, it was stonyd. And so dredeful it
was that was seyn, that Moises seide, Y am a ferd, and ful
22 of trembling. But ȝe han come nyȝ to the hil Sion, and to
the cite of God lyuynge, the heuenli Jerusalem, and to the
23 multitude of many thousynde aungels, and to the chirche of
the firste men, whiche ben writun in heuenes, and to God,
24 domesman of alle, and to the spirit of iust perfit men, and to
Jhesu, mediatour of the newe testament, and to the sprenging
25 of blood, betere spekinge than Abel. Se ȝe, that ȝe forsake
not the spekere; for if thei that forsaken him that spak on
the erthe, aschapide not, myche more we that turnen awei
26 fro him that spekith to vs fro heuenes. Whos vois than
mouyde the erthe, but now he aȝen bihetith, and seith, ȝit
onys and Y schal moue not oneli erthe, but also heuene.
27 And that he seith, ȝit onys, he declarith the translacioun of
mouable thingis, as of maad thingis, that tho thingis dwelle,
28 that ben vnmouable. Therfor we resseyuynge the kingdom
vnmouable, haue we grace, bi which serue we plesynge to
29 God with drede and reuerence. For oure God is fier that
wastith.

Cap. XIII.

1 The charite of britherhood dwelle in 3ou, and nyle 3e
2 for3ete hospitalite; for bi this summen plesiden to aungels,
3 that weren resseyued to herborewe. Thenke 3e on boundun
men, as 3e weren togidere boundun, and of trauelinge men,
4 as 3e silf dwellinge in the body. Wedding *is* in alle thingis
onourable, and bed vnwemmed; for God schal deme forni-
5 catouris and auouteris. Be *3oure* maneres without coueitise,
apaied with present thingis; for he seide, Y schal not leeue
6 thee, nether forsake, so that we seie tristily, The Lord is an
helpere to me; Y schal not drede, what a man schal do to
7 me. Haue 3e mynde of 3oure souereyns, that han spokun
to 3ou the word of God; of whiche biholde 3e the goyng
8 out of lyuynge, and sue 3e the feith of hem, Jhesu Crist,
9 3istirdai, and to dai, he *is* also into worldis. Nyle 3e be led
awei with dyuerse techingis, and straunge. For it is best to
stable the herte with grace, not with metis, whiche profitiden
10 not to men wandringe in hem. We han an auter, of which
thei that seruen to the tabernacle, han not power to ete.
11 For of whiche beestis the blood is borun in for synne in to
hooli thingis bi the bischop, the bodies of hem ben brent
12 with out the castels. For which thing Jhesu, that he schulde
halewe the puple bi his blood, suffride with out the gate.
13 Therfor go we out to hym with out the castels, berynge his
14 repreef. For we han not here a citee dwellynge, but we
15 seken a citee to comynge. Therfor bi hym offre we a sacri-
fice of heriyng euere more to God, that is to seye, the fruyt
16 of lippis knoulechinge to his name. And nyle 3e for3ete wel
doynge, and comynyng; for bi siche sacrifices God is dis-
17 serued. Obeie 3e to 3oure souereyns, and be 3e suget to
hem; for thei perfitli waken, as to 3eldinge resoun for 3oure
soulis, that thei do this thing with ioie, and not sorewinge;

18 for this thing spedith not to ȝou. Preie ȝe for vs, and we
tristen, that we han good conscience in alle thingis, willynge
19 to lyue wel. More ouer Y biseche ȝou to do, that Y be
20 restorid the sunnere to ȝou. And God of pees, that ladde
out fro deth the greet scheepherd of scheep, in the blood of
21 euerlastinge testament, oure Lord Jhesu Crist, schape ȝou in
al good thing, that ȝe do the wille of hym; and he do in ȝou
that thing that schal plese bifor hym, bi Jhesu Crist, to whom
22 be glorie in to worldis of worldis. Amen. And, britheren,
Y preie ȝou, that ȝe suffre a word of solace; for bi ful fewe
23 thingis Y haue writun to ȝou. Knowe ȝe oure brother
Tymothe, that is sent forth, with whom if he schal come
24 more hastili, Y schal se ȝou. Grete ȝe wel alle ȝoure
souereyns, and alle hooli men. The britheren of Italie greten
25 ȝou wel. The grace of God *be* with ȝou alle. Amen.

JAMES.

CAP. I.

1 JAMES, the seruaunt of God, and of oure Lord Jhesu Crist,
to the twelue kinredis, that ben in scatering abrood, helthe.
2 My britheren, deme ȝe al ioye, whanne ȝe fallen in to di-
3 uerse temptaciouns, witynge, that the preuyng of ȝoure feith
4 worchith pacience; and pacience hath a perfit werk, that ȝe
5 be perfit and hole, and faile in no thing. And if ony of ȝou
nedith wisdom, axe he of God, which ȝyueth to alle men
largeli, and vpbreidith not; and it schal be ȝouun to hym.
6 But axe he in feith, and doute no thing; for he that doutith,
is lijk to a wawe of the see, which is moued and borun
7 a boute of wynde. Therfor gesse not the ilke man, that he

8 schal take ony thing of the Lord. A man dowble in soule is
9 vnstable in alle hise weies. And a meke brother haue glorie
10 in his enhaunsyng, and a riche man in his lownesse; for as
11 the flour of gras he schal passe. The sunne roos vp with heete, and driede the gras, and the flour of it felde doun, and the fairnesse of his chere perischide; and so a riche man
12 welewith in hise weies. Blessid *is* the man, that suffrith temptacioun; for whanne he schal be preued, he schal resseyue the coroun of lijf, which God bihe3te to men that louen
13 hym. No man whanne he is temptid, seie, that he is temptid of God; for whi God is not a temptere of yuele thingis, for
14 he temptith no man. But ech man is temptid, drawun and
15 stirid of his owne coueiting. Aftirward coueityng, whanne it hath conseyued, bringith forth synne; but synne, whanne
16 it is fillid, gendrith deth. Therfor, my most dereworthe
17 britheren, nyle 3e erre. Ech good 3ifte, and ech perfit 3ifte is from aboue, and cometh doun fro the fadir of li3tis, anentis whom is noon other chaungyng, ne ouerschadew-
18 yng of reward. For wilfulli he bigat vs bi the word of
19 treuthe, that we be a bigynnyng of his creature. Wite 3e, my britheren moost loued, be ech man swift to here,
20 but slow to speke, and slow to wraththe; for the wraththe
21 of man worchith not the ri3twisnesse of God. For which thing caste 3e awei al vnclennesse, and plentee of malice, and in myldenesse resseyue 3e the word that is plauntid, that may
22 saue 3oure soulis. But be 3e doeris of the word, and not
23 hereris oneli, disseiuynge you silf. For if ony man is an herere of the word, and not a doere, this schal be licned to a
24 man that biholdith the cheer of his birthe in a mirour; for he bihelde hym silf, and wente awei, and anoon he for3at
25 which he was. But he that biholdith in the lawe of perfit fredom, and dwellith in it, and is not maad a for3etful herere,
26 but a doere of werk, this schal be blessid in his dede. And

if ony man gessith hym silf to be religiouse, and refreyneth not his tunge, but disseyueth his herte, the religioun of him
27 is veyn. A clene religioun, and an vnwemmed anentis God and the fadir, is this, to visite fadirles and modirles children, and widewis in her tribulacioun, and to kepe hym silf vndefoulid fro this world.

CAP. II.

1 MI britheren, nyle ȝe haue the feith of oure Lord Jhesu
2 Crist of glorie, in accepcioun of persoones. For if a man that hath a goldun ring, and in a feire clothing, cometh in ȝoure cumpany, and a pore man entrith in a foul clothing,
3 and if ȝe biholden in to hym that is clothid with clere clothing, and if ȝe seie to hym, Sitte thou here wel; but to the pore man ȝe seien, Stonde thou there, ethir sitte vndur the
4 stool of my feet; whether ȝe demen not anentis ȝou silf, and
5 ben maad domesmen of wickid thouȝtis? Heere ȝe, my moost dereworthe britheren, whethir God chees not pore men in this world, riche in feith, and eiris of the kyngdom,
6 that God bihiȝte to men that louen him? But ȝe han dispisid the pore man. Whether riche men oppressen not ȝou
7 bi power, and thei drawen ȝou to domes? Whether thei blasfemen not the good name, that is clepid to help on ȝou?
8 Netheles if ȝe performen the kingis lawe, bi scripturis, Thou
9 schalt loue thi neiȝbour as thi silf, ȝe don wel. But if ȝe taken persones, ȝe worchen synne, and ben repreued of the
10 lawe, as trespasseris. And who euere kepith al the lawe,
11 but offendith in oon, he is maad gilti of alle. For he that seide, Thou schalt do no letcherie, seide also, Thou schalt not sle; that if thou doist not letcherie, but thou sleest, thou art
12 maad trespassour of the lawe. Thus speke ȝe, and thus do
13 ȝe, as bigynnynge to be demyd bi the lawe of fredom. For whi dom with out merci *is* to hym, that doith no mercy; but

14 merci aboue reisith dom. Mi britheren, what schal it profite,
if ony man seie that he hath feith, but he hath not the
15 werkis? whether feith schal mowe saue hym? And if a
brother ethir sister be nakid, and han nede of ech daies
16 lyuelode, and if ony of ȝou seie to hem, Go ȝe in pees, be ȝe
maad hoot, and be ȝe fillid; but if ȝe ȝyuen not to hem tho
17 thingis that ben necessarie to bodi, what schal it profite? So
18 also feith, if it hath not werkis, is deed in it silf. But sum-
man schal seie, Thou hast feith, and Y haue werkis; schewe
thou to me thi feith with out werkis, and Y schal schewe to
19 thee my feith of werkis. Thou bileuest, that o God is; thou
20 doist wel; and deuelis bileuen, and tremblen. But wolt thou
wite, thou veyn man, that feith with out werkis is idul?
21 Whether Abraham, oure fadir, was not iustified of werkis,
22 offringe Ysaac, his sone, on the auter? Therfor thou seest,
that feith wrouȝte with hise werkis, and his feith was fillid of
23 werkis. And the scripture was fillid, seiynge, Abraham bi-
leuede to God, and it was arettid to hym to riȝtwisnesse, and
24 he was clepid the freend of God. ȝe seen that a man is
25 iustified of werkis, and not of feith oneli. In lijk maner, and
whether also Raab, the hoore, was not iustified of werkis, and
resseyuede the messangeris, and sente hem out bi anothir
26 weie? For as the bodi with out spirit is deed, so also feith
with out werkis is deed.

Cap. III.

1 Mi britheren, nyle ȝe be maad many maistris, witynge that
2 ȝe taken the more doom. For alle we offenden in many
thingis. If ony man offendith not in word, this is a perfit
man; for also he may lede aboute al the bodi with a bridil.
3 For if we putten bridlis in to horsis mouthis, for to consente
4 to vs, and we leden aboute al the bodi of hem. And lo!

schippis, whanne thei ben grete, and ben dryuun of stronge wyndȝs, ȝit thei ben borun about of a litil gouernaile, where
5 the meuyng of the gouernour wole. So also the tunge is but a litil membre, and reisith grete thingis. Lo! hou litil fier
6 þrenneth a ful greet wode. And oure tunge is fier, the vniuersite of wickidnesse. The tunge is ordeyned in oure membris, which defoulith al the bodi; and it is enflawmed
7 of helle, and enflawmeth the wheel of oure birthe. And al the kynde of beestis, and of foulis, and of serpentis, and of othere is chastisid, and tho ben maad tame of mannus kinde;
8 but no man mai chastise the tunge, for it is an vnpesible
9 yuel, and ful of deedli venym. In it we blessen God, the fadir, and in it we cursen men, that ben maad to the licnesse
10 of God. Of the same mouth passith forth blessing and cursing. My britherên, it bihoueth not that these thingis be
11 don so. Whether a welle of the same hoole bringith forth
12 swete and salt watir? My britheren, whether a fige tre may make grapis, ethir a vyne figus? So nethir salt water mai
13 make swete watir. Who *is* wijs, and tauȝt among ȝou? schewe he of good lyuyng his worching, in myldenesse of his
14 wisdom. That if ȝe han bitter enuye, and stryuyngis ben in ȝoure hertis, nyle ȝe haue glorye, and be lyeris aȝens the
15 treuthe. For this wisdom is not fro aboue comynge doun,
16 but ertheli, and beestli, and feendli. For where is enuye and strijf, there *is* vnstidfastnesse and al schrewid werk.
17 But wisdom that is from aboue, first it is chast, aftirward pesible, mylde, able to be counseilid, consentinge to goode thingis, ful of merci and of goode fruytis, demynge with out
18 feynyng. And the fruyt of riȝtwisnesse is sowun in pees, to men that maken pees.

CAP. IV.

1 WHEROF *ben* batelis and cheestis among 3ou? Whether
2 not of 3oure coueitisis, that fi3ten in 3oure membris? 3e
coueiten, and 3e han not; 3e sleen, and 3e han enuye, and 3e
moun not gete. 3e chiden, and maken batel; and 3e han
3 not, for 3e axen not. 3e axen, and 3e resseyuen not; for
that 3e axen yuele, as 3e schewen opynli in 3oure coueitisis.
4 Auowtreris, witen not 3e, that the frenschip of this world is
enemye to God? Therfor who euere wole be frend of this
5 world, is maad the enemye of God. Whether 3e gessen, that
the scripture seith veynli, The spirit that dwellith in 3ou,
6 coueitith to enuye? But he 3yueth the more grace; for
which thing he seith, God withstondith proude men, but to
7 meke men he 3yueth grace. Therfor be 3e suget to God;
8 but withstonde 3e the deuel, and he schal fle fro 3ou. Nei3e
3e to God, and he schal nei3e to 3ou. 3e synneris, clense 3e
9 hondis, and 3e double in soule, purge 3e the hertis. Be 3e
wretchis, and weile 3e; 3oure lei3yng be turned in to weping,
10 and ioye in to sorewe of herte. Be 3e mekid in the si3t of
11 the Lord, and he schal enhaunse 3ou. My britheren, nyle 3e
bacbite ech othere. He that bacbitith his brothir, ethir that
demeth his brothir, bacbitith the lawe, and demeth the lawe.
And if thou demest the lawe, thou art not a doere of the
12 lawe, but a domesman. But oon is makere of the lawe, and
13 iuge, that may lese, and delyuere. And who art thou, that
demest thi nei3bore? Lo! now 3e, that seien, To dai ethir
to-morewe we schulen go in to thilke citee, and there we
schulen dwelle a 3eer, and we schulen make marchaundise,
14 and we schulen make wynning; whiche witen not, what is to
15 3ou in the morewe. For what is 3oure lijf? A smoke ap-
peringe at a litil, and aftirward it schal be wastid. Therfor
that 3e seie, If the Lord wole, and if we liuen, we schulen do

16 this thing, ether that thing. And now ȝe maken ful out ioye
17 in ȝoure pridis; euery siche ioye is wickyd. Therfor it is
synne to hym, that kan do good, and doith not.

CAP. V.

1 Do now, ȝe riche men, wepe ȝe, ȝellinge in ȝoure wretchid-
2 nessis that schulen come to ȝou. ȝoure richessis ben rotun,
3 and ȝoure clothis ben etun of mouȝtis. ȝoure gold and siluer
hath rustid, and the rust of hem schal be to ȝou in to witnes-
syng, and schal ete ȝoure fleischis, as fier. ȝe han tresourid
4 to ȝou wraththe in the last daies. Lo! the hire of ȝoure
werke men, that repiden ȝoure feeldis, which is fraudid of
ȝou, crieth; and the cry of hem hath entrid in to the eeris of
5 the Lord of oostis. ȝe han ete on the erthe, and in ȝoure
letcheries ȝe han nurschid ȝoure hertis. In the dai of sleyng
6 ȝe brouȝten, and slowen the iust man, and he aȝenstood not
7 ȝou. Therfor, britheren, be ȝe pacient, til to the comyng of
the Lord. Lo! an erthetilier abidith preciouse fruyt of the
erthe, paciently suffrynge, til he resseyue tymeful and lateful
8 *fruyt*. And be ȝe pacient, and conferme ȝe ȝoure hertis, for
9 the comyng of the Lord schal neiȝe. Britheren, nyle ȝe be
sorewful ech to other, that ȝe be not demed. Lo! the iuge
10 stondith niȝ bifor the ȝate. Britheren, take ȝe ensaumple of
yuel goyng out, and of long abidyng, and trauel, and of
pacience, the prophetis, that speken to ȝou in the name of
11 the Lord. Lo! we blessen hem that suffriden. ȝe herden
the suffring, *ethir pacience*, of Joob, and ȝe sayn the ende of
12 the Lord, for the Lord is merciful, and doynge merci. Bifor
alle thingis, my britheren, nyle ȝe swere, nether bi heuene,
nether bi erthe, nethir bi what euere other ooth. But be
ȝoure word ȝhe, ȝhe, Nay, nay, that ȝe fallen not vndir doom.
13 And if ony of ȝou is sorewful, preye he with pacient soule,

14 and seie he a salm. If ony of ȝou is sijk, lede he in preestis
of the chirche, and preie thei for hym, and anoynte with oile
15 in the name of the Lord; and the preier of feith schal saue
the sijk *man*, and the Lord schal make hym liȝt; and if he
16 be in synnes, thei schulen be forȝouun to hym. Therfor
knouleche ȝe ech to othere ȝoure synnes, and preye ȝe ech
for othere, that ȝe be sauyd. For the contynuel preyer of a
17 iust man is myche worth. Elye was a deedli man lijk vs,
and in preier he preiede, that it schulde not reyne on the
18 erthe, and it reynede not thre ȝeeris and sixe monethis. And
eftsoone he preiede, and heuene ȝaf reyn, and the erthe ȝaf
19 his fruyt. And, britheren, if ony of ȝou errith fro trewthe,
20 and ony conuertith hym, he owith to wite, that he that
makith a synner to be turned fro the errour of his weye, schal
saue the soule of hym fro deth, and keuereth the multitude
of synnes.

I. PETER.

'Cap. I.

1 Petre, apostle of Jhesu Crist, to the chosun men, to the
comelingis of scateryng abrood, of Ponte, of Galathie, of
2 Capadosie, of Asye, and of Bitynye, bi the bifor knowyng of
God, the fadir, in halewyng of spirit, bi obedience, and
springyng of the blood of Jhesu Crist, grace and pees be
3 multiplied to ȝou. Blessid *be* God, and the fadir of oure
Lord Jhesu Crist, which bi his greet merci bigat vs aȝen
in to lyuynge hope, bi the aȝen risyng of Jhesu Crist fro
4 deth, in to eritage vncorruptible, and vndefoulid, and that
5 schal not fade, that is kept in heuenes for ȝou, that in the

vertu of God ben kept bi the feith in to heelthe, and is
6 redi to be schewid in the last tyme. In which ȝe schulen
make ioye, thouȝ it bihoueth now a litil to be sori in dyuerse
7 temptaciouns; that the preuyng of ȝoure feith be myche
more preciouse than gold, that is preuyd bi fier; and be
foundun in to heriyng, and glorie, and onour, in the reuela-
8 cioun of Jhesu Crist. Whom whanne ȝe han not seyn, ȝe
louen; in to whom also now ȝe not seynge, bileuen; but ȝe
that bileuen schulen haue ioye, and gladnesse that may not be
9 teld out, and ȝe schulen be glorified, and haue the ende of
10 ȝoure feith, the helthe of ȝoure soulis. Of which helthe pro-
fetis souȝten, and enserchiden, that profecieden of the grace
11 to comyng in ȝou, and souȝten which euer what maner tyme
the spirit of Crist signyfiede in hem, and bifor telde tho
12 passiouns, that ben in Crist, and the latere glories. To
which it was schewid, for not to hem silf, but to ȝou thei
mynystriden tho thingis, that now ben teld to ȝou bi hem that
prechiden to ȝou bi the Hooli Goost sent fro heuene, in to
13 whom aungelis desiren to biholde. For which thing be ȝe
gird the leendis of ȝoure soule, sobre, perfit, *and* hope ȝe in
to the ilke grace that is profrid to ȝou bi the schewyng of
14 Jhesu Crist, as sones of obedience, not made lijk to the
15 formere desiris of ȝoure vnkunnyngnesse, but lijk him that
hath clepid ȝou hooli; that also ȝe silf be hooli in al lyuyng;
16, 17 for it is writun, ȝe schulen be hooli, for Y am hooli. And
if ȝe inwardli clepe him fadir, which demeth withouten ac-
cepcioun of persoones bi the werk of ech man, lyue ȝe in
18 drede in the time of ȝoure pilgrimage; witynge that not
bi corruptible gold, ethir siluer, ȝe ben bouȝt aȝen of ȝoure
19 veyn liuynge of fadris tradicioun, but bi the precious blood
20 as of the lomb vndefoulid and vnspottid, Crist Jhesu, that was
knowun bifor the makyng of the world, but he is schewid in
21 the laste tymes, for ȝou that bi hym ben feithful in God; that

reiside hym fro deth, and ȝaf to hym euerlastynge glorie, that
22 ȝoure feith and hope were in God. And make ȝe chast ȝoure
soulis in obedience of charite, in loue of britherhod; of simple
23 herte loue ȝe togidre more bisili. *And be ȝe* borun aȝen, not
of corruptible seed, but vncorruptible, bi the word of lyuynge
24 God, and dwellynge in to with outen ende. For ech fleisch
is hey, and al the glorie of it *is* as flour of hey; the hei driede
25 vp, and his flour felde doun; but the word of the Lord
dwellith with outen ende. And this is the word, that is
prechid to ȝou.

Cap. II.

1 Therfor putte ȝe awei al malice, and al gile, and feynyngis,
2 and enuyes, and alle bacbityngis; as now borun ȝonge childr-
ren, resonable, with out gile, coueite ȝe mylk, that in it ȝe
3 wexe in to helthe; if netheles ȝe han tastid, that the Lord is
4 swete. And neiȝe ȝe to hym, that is a lyuyng stoon, and
5 repreuyd of men, but chosun of God, and onourid; and ȝe
silf as quyk stoonys be ȝe aboue bildid in to spiritual housis,
and an hooli preesthod, to offre spiritual sacrifices, acceptable
6 to God bi Jhesu Crist. For which thing the scripture seith,
Lo! Y schal sette in Syon the hiȝeste corner stoon, chosun
and preciouse; and he that schal belieue in hym, schal not
7 be confoundid. Therfor onour to ȝou that bileuen; but to
men that bileuen not, the stoon whom the bilderis repreuyden,
8 this is maad in to the heed of the corner; and the stoon of
hirtyng, and stoon of sclaundre, to hem that offenden to the
9 word, nethir bileuen *it*, in which thei ben set. But ȝe *ben*
a chosun kyn, a kyngli preesthod, hooli folc, a puple of pur-
chasing, that ȝe telle the vertues of hym, that clepide ȝou fro
10 derknessis in to his wondirful liȝt. Which sum tyme were
not a puple of God, but now ȝe ben the puple of God;
11 which hadden not merci, but now ȝe han merci. Moost dere,

Y biseche you, as comelyngis and pilgrymys, to absteine 3ou
12 fro flesschli desiris, that fi3ten a3ens the soule; and haue 3e
3oure conuersacioun good among hethene men, that in that
thing that thei bacbite of 3ou, as of mysdoeris, thei biholden
3ou of good werkis, and glorifie God in the dai of visitacioun.
13 Be 3e suget to ech creature, for God; ethir to the kyng, as to
14 hym that is hi3er in state, ethir to duykis, as to thilke that ben
sent of hym to the veniaunce of mysdoers, and to the preis-
15 yng of good men. For so is the wille of God, that 3e do wel,
and make the vnkunnyngnesse of vnprudent men to be
16 doumb. As fre men, and not as hauynge fredom the keuer-
17 ing of malice, but as the seruauntis of God. Onoure 3e alle
men, loue 3e brithirhod, drede 3e God, onoure 3e the king.
18 Seruauntis, be 3e sugetis in al drede to lordis, not oneli to
19 good and to mylde, but also to tyrauntis. For this is grace,
if for conscience of God ony man suffrith heuynessis, and
20 suffrith vniustli. For what grace is it, if 3e synnen, and ben
buffatid, and suffren? But if 3e don wel, and suffren pa-
21 cientli, this is grace anentis God. For to this thing 3e ben
clepid. For also Crist suffride for vs, and lefte ensaumple to
22 3ou, that 3e folewe the steppis of hym. Which dide not
23 synne, nethir gile was foundun in his mouth. And whanne
he was cursid, he curside not; whanne he suffride, he manas-
side not; but he bitook hym silf to hym, that demyde hym
24 vniustli. And he hym silf bar oure synnes in his bodi on
a tre, that we be deed to synnes, and lyue to ri3twisnesse, bi
25 whos wan wounde 3e ben heelid. For 3e weren as scheep
errynge, but 3e ben now turned to the schipherde, and bischop
of 3oure soulis.

Cap. III.

1 Also wymmen be thei suget to her hosebondis; that if
ony man bileue not to the word, bi the conuersacioun of

2 wymmen thei be wonnun with out word. And biholde ȝe in
3 drede ȝoure hooli conuersacioun. Of whiche ther be not
with outforth curious ournyng of heer, ether doyng aboute of
4 gold, ethir ournyng of clothing; but thilke that is the hid
man of herte, in vncorrupcioun, and of mylde spirit, which is
5 riche in the siȝt of God. For so sumtyme hooli wymmen
hopinge in God ourneden hem silf, and weren suget to her
6 owne hosebondis. As Sara obeied to Abraham, and clepide
hym lord; of whom ȝe ben douȝtris wel doynge, and not
7 dredynge ony perturbacioun. Also men dwelle togidre, and
bi kunnyng ȝyue ȝe onoure to the wommanus freeltee, as to
the more feble, and as to euen eiris of grace and of lijf, that
8 ȝoure preieris be-not lettid. And in feith alle of oon wille in
preier be ȝe eche suffringe with othere, loueris of britherhod,
9 merciful, mylde, meke; not ȝeldinge yuel for yuel, nether
cursing for cursing, but aȝenward blessinge; for in this thing
10 ȝe ben clepid, that ȝe welde blessinge bi eritage. For he that
wole loue lijf, and se goode daies, constreyne his tunge from
11 yuel, and hise lippis, that thei speke not gile. And bowe he
from yuel, and do good; seke he pees, and perfitli sue it.
12 For the iȝen of the Lord *ben* on iust men, and hise eris on the
preieris of hem; but the cheer of the Lord *is* on men that don
13 yuels. And who is it that schal anoye ȝou, if ȝe ben sueris
14 and louyeris of goodnesse? But also if ȝe suffren ony thing
for riȝtwisnesse, ȝe ben blessid; but drede ȝe not the drede of
15 hem, that ȝe be not disturblid. But halewe ȝe the Lord Crist
in ȝoure hertis, and euermore be ȝe redi to satisfaccioun
to ech man axynge ȝou resoun of that feith and hope that is
16 in ȝou, but with myldenesse and drede, hauynge good con-
science; that in that thing that thei bacbiten of ȝou, thei
ben confoundid, whiche chalengen falsly ȝoure good conuer-
17 sacioun in Crist. For it is betere that ȝe do wel, and suffre,
18 if the wille of God wole, than doynge yuele. For also Crist

onys diede for oure synnes, he iust for vniust, that he schulde offre to God vs, maad deed in fleisch, but maad quik in
19 spirit. For which thing he cam in spirit, and also to hem
20 that weren closid togidre in prisoun prechide; whiche weren sum tyme vnbileueful, whanne thei abididen the pacience of God in the daies of Noe, whanne the schip was maad, in which a few, that is to seie, eiȝte soulis weren maad saaf bi
21 water. And so baptym of lijk forme makith vs saaf; not the puttyng awei of the filthis of fleisch, but the axyng of a good conscience in God, bi the aȝenrysyng of oure Lord
22 Jhesu Crist, that is in the riȝt half of God, and swolewith deth, that we schulden be made eiris of euerlastinge lijf. He ȝede in to heuene, and aungelis, and powers, and vertues, ben maad sugetis to hym.

Cap. IV.

1 Therfor for Crist suffride in fleisch, be ȝe also armed bi the same thenkynge; for he that suffride in fleisch ceesside fro
2 synnes, that that is left now in fleisch lyue not now to the
3 desiris of men, but to the wille of God. For the time that is passid is ynow to the wille of hethene men to be endid, whiche walkiden in letcheries, and lustis, in myche drinking of wyn, in vnmesurable etyngis, and drynkyngis, and vnleue-
4 ful worschiping of mawmetis. In whiche now thei ben astonyed, in which thing thei wondren, for ȝe rennen not togidere
5 in to the same confusioun of letcherie, and blasfemen. And thei schulen ȝyue resoun to hym, that is redi to deme the
6 quyke and the deed. For whi for this thing it is prechid also to deed men, that thei be demed bi men in fleisch, and that
7 thei lyue bi God in spirit. For the ende of alle thingis schal neiȝe. Therfor be ȝe prudent, and wake ȝe in preyeris;
8 bifore alle thingis haue ȝe charite ech to other in ȝou silf algatis lastynge; for charite couerith the multitude of synnes.

9, 10 Holde ȝe hospitalite togidere with out grutching; ech man as he hath resseyued grace, mynystringe it in to ech ȝothere,
11 as good dispenderis of the manyfold grace of God. If ony man spekith, *speke he*, as the wordis of God; if ony man mynystrith, as of the vertu which God mynystrith; that God be onourid in alle thingis bi Jhesu Crist oure Lord, to whom is glorie and lordschip in to worldis of worldis. Amen.
12 Moost dere *brytheren*, nyle ȝe go in pilgrymage in feruour, that is maad to ȝou to temptacioun, as if ony newe thing
13 bifalle to ȝou; but comyne ȝe with the passiouns of Crist, and haue ȝe ioye, that also ȝe be glad, and haue ioye in the reue-
14 lacioun of his glorie. If ȝe ben dispisid for the name of Crist, ȝe schulen be blessid; for that that is of the onour, and of the glorie, and of the vertu of God, and the spirit that is his,
15 schal reste on ȝou. But no man of ȝou suffre as a mansleere, ethir a theef, ether cursere, ethir a disirere of othere mennus
16 goodis; but if as a cristen man, schame he not, but glorifie
17 he God in this name. For tyme is, that doom bigynne at Goddis hous; and if *it bigynne* first at vs, what ende *schal be*
18 of hem, that bileuen not to the gospel? And if a iust man vnnethe schal be sauid, where schulen the vnfeithful man and
19 the synnere appere? Therfor and thei that suffren bi the wille of God, bitaken her soulis in good dedis to the feithful makere of nouȝt.

Cap. V.

1 Therfor Y, an euene eldre man, and a witnesse of Cristis passiouns, which also *am* a comynere of that glorie, that schal be schewid in tyme to comynge; byseche ȝe the eldre men,
2 that ben among ȝou, fede ȝe the flok of God, that is among ȝou, and puruey ȝe, not as constreyned, but wilfulli, bi God;
3 not for loue of foule wynnyng, but wilfulli, nether as hauynge lordschip in the clergie, but that ȝe ben maad ensaumple of

4 the floc, of wille. And whanne the prince of scheepherdis
schal appere, ȝe schulen resseyue the coroun of glorie, that
5 may neuere fade. Also, ȝe ȝonge men, be ȝe suget to eldre
men, and alle schewe ȝe togidere mekenesse; for the Lord
withstondith proude men, but he ȝyueth grace to meke men.
6 Therfor be ȝe mekid vndir the myȝti hoond of God, that he
7 reise ȝou in the tyme of visitacioun, and caste ȝe al ȝoure
8 bisynesse in to hym, for to hym is cure of ȝou. Be ȝe sobre,
and wake ȝe, for ȝoure aduersarie, the deuel, as a rorynge
9 lioun goith aboute, sechinge whom he schal deuoure. Whom
aȝenstonde ȝe, stronge in the feith, witynge that the same pas-
sioun is maad to thilke brithirhode of ȝou, that is in the world.
10 And God of al grace, that clepide ȝou in to his euerlastinge
glorie, ȝou suffrynge a litil, he schal performe, and schal con-
11 ferme, and schal make sad. To hym *be* glorie and lordschip,
12 in to worldis of worldis. Amen. Bi Siluan, feithful brother
to ȝou, as Y deme, Y wroot schortli; bisechinge, and witness-
inge that this is the very grace of God, in which ȝe stonden.
13 The chirche that is gaderid in Babiloyne, and Marcus, my
14 sone, gretith ȝou wel. Grete ȝe wel togidere in hooli cos.
Grace *be* to ȝou alle that ben in Crist. Amen.

II. PETER.

Cap. I.

1 Simount Petre, seruaunt and apostle of Jhesu Crist, to hem
that han take with vs the euene feith, in the riȝtwisnesse of
2 oure God and sauyour Jhesu Crist, grace and pees be fillid to
3 ȝou, bi the knowing of oure Lord Jhesu Crist. Hou alle
thingis of his godlich vertu, that ben to lijf and pitee, ben

3ouun to vs, bi the knowyng of hym, that clepide vs for hise
4 owne glorie and vertu. Bi whom he 3af to vs moost precious biheestis; that bi these thingis 3e schulen be maad
felows of Goddis kynde, and fle the corrupcioun of that
5 coueytise, that is in the world. And bringe 3e in alle bisynesse, and mynystre 3e in 3oure feith vertu, and in vertu
6 kunnyng; in kunnyng abstinence, in abstynence pacience, in
7 pacience pitee; in pitee, love of britherhod, and in loue of
8 britherhod charite. For if these ben with 3ou, and ouercomen, thei schulen not make 3ou voide, nethir with out
9 fruyt, in the knowyng of oure Lord Jhesu Crist. But to whom these ben not redi, he is blynd, and gropith with his hoond, and for3etith the purgyng of his elde trespassis.
10 Wherfor, britheren, be 3e more bisi, that by goode werkis
11 3e make 3oure clepyng and chesyng certeyn; for 3e doynge these thingis schulen not do synne ony tyme. For thus the entryng in to euerlastynge kyngdom of oure Lord and sauyour Jhesu Crist, schal be mynystrid to 3ou plenteuousli.
12 For which thing Y schal bigynne to moneste 3ou euere more of these thingis; and Y wole that 3e be kunnynge, and con-
13 fermyd in this present treuthe. Forsothe Y deme iustli, as long as Y am in this tabernacle, to reise 3ou in monesting;
14 and Y *am* certeyn, that the putting awei of my tabernacle is swift, bi this that oure Lord Jhesu Crist hath schewid to me.
15 But Y schal 3yue bisynesse, and ofte after my deth 3e haue
16 mynde of these thingis. For we not suynge vnwise talis, han maad knowun to 3ou the vertu and the biforknowyng of oure Lord Jhesu Crist; but we weren maad biholderis of his
17 greetnesse. For he took of God the fadir onour and glorie, bi siche maner vois slidun doun to hym fro the greet glorie, This is my loued sone, in whom Y haue plesid to me; here
18 3e hym. And we herden this vois brou3t from heuene,
19 whanne we weren with hym in the hooli hil. And we han a

saddere word of prophecie, to which ȝe ȝyuynge tent don wel, as to a lanterne that ȝyueth liȝt in a derk place, til the dai bigynne to ȝyue liȝt, and the dai sterre sprenge in ȝoure
20 hertis. And firste vndurstonde ȝe this thing, that ech prophesie of scripture is not maad bi propre interpretacioun;
21 for prophesie was not brouȝt ony tyme bi mannus wille, but the hooli men of God inspirid with the Hooli Goost spaken.

Cap. II.

1 But also false prophetis weren in the puple, as in ȝou schulen be maistris lieris, that schulen bringe in sectis of perdicioun; and thei denyen thilke Lord that bouȝte hem, and bringen on
2 hem silf hasti perdicioun. And many schulen sue her letcheries,
3 bi whiche the weie of treuthe schal be blasfemyd; and thei schulen make marchaundie of ȝou in coueytise bi feyned wordis. To whiche doom now a while ago ceessith not, and
4 the perdicioun of hem nappith not. For if God sparide not aungels synnynge, but bitook hem to be turmentid, and to be drawun doun with boondis of helle in to helle, to be kept in
5 to dom; and sparide not the firste world, but kept Noe, the eiȝthe man, the biforgoere of riȝtwisnesse, and brouȝte in the
6 greet flood to the world of vnfeithful men; and he droof in to poudre the citees of men of Sodom and of men of Gommor, and dampnede bi turnyng vpsedoun, and putte hem the
7 ensaumple of hem that weren to doynge yuele; and delyuerid the iust Loth, oppressid of the wrong, and of the letcherouse
8 conuersacioun of cursid men; for in siȝt and hering he was iust, and dwellide amongst hem that fro dai in to dai tur-
9 mentiden with wickid werkis a iust soule. For the Lord kan delyuere piteuouse men fro temptacioun, and kepe wickid
10 men in to the dai of dom to be turmentid; but more hem that walken aftir the fleisch, in coueytinge of vnclennesse, and

dispisen lordschiping, and ben boold, plesynge hem silf, and
11 dreden not to bringe in sectis, blasfemynge; where aungels,
whanne thei ben more in strengthe and vertu, beren not that
12 was the execrable doom aȝens hem. But these *ben* as vnreson-
able beestis, kyndli in to takyng, and in to deth, blasfemynge
in these thingis that thei knowen not, and schulen perische in
13 her corrupcioun, and resseyue the hire of vnriȝtwisnesse.
And thei gessen delicis of defouling and of wemme, to be
likyngis of dai, flowynge in her feestis with delicis, doynge
14 letcherie with ȝou, and han iȝen ful of auowtrie, and vnceess-
ynge trespas, disseyuynge vnstidfast soulis, and han the herte
15 excercisid to coueitise; the sones of cursyng, that forsaken
the riȝt weie, and erriden, suynge the weie of Balaam of
16 Bosor, which louyde the hire of wickidnesse. But he hadde
repreuyng of his woodnesse; a doumb beest vndur ȝok, that
spak with vois of man, that forbede the vnwisdom of the
17 profete. These ben wellis with out watir, and mystis dryuun
with whirlinge wyndys, to whiche the thicke mijst of derk-
18 nessis is reseruyd. And thei speken in pryde of vanyte, and
disseyuen in desiris of fleisch of letcherie hem, that scapen a
19 litil. Whiche lyuen in errour, and biheten fredom to hem,
whanne thei ben seruauntis of corrupcioun. For of whom
20 ony man is ouercomun, of hym also he is seruaunt. For if
men forsaken the vnclennessis of the world, bi the knowyng of
oure Lord and sauyour Jhesu Crist, and eftsone ben wlappid
in these, and ben ouercomun, the lattere thingis ben maad to
21 hem worse than the formere. For it was betere to hem to
not knowe the weie of riȝtwisnesse, than to turne aȝen aftir
the knowyng, fro that hooli maundement that was bitakun to
22 hem. For thilke very prouerb bifelde to hem, The hound
turnede aȝen to his castyng, and a sowe *is* waischun in walw-
yng in fenne.

CAP. III.

1 Lo! ȝe moost dereworth britheren, Y write to ȝou this
secounde epistle, in which Y stire ȝoure clere soule bi mon-
2 esting togidere, that ȝe be myndeful of tho wordis, that Y
biforseide of the hooli prophetis, and of the maundementis
3 of the hooli apostlis of the Lord and sauyour. First wite ȝe
this thing, that in the laste daies disseyueris schulen come in
4 disseit, goynge aftir her owne coueityngis, seiynge, Where is
the biheest, or the comyng of hym? for sithen the fadris
5 dieden, alle thingis lasten fro the bigynnyng of creature. But
it is hid fro hem willynge this thing, that heuenes were bifore,
and the erthe of water was stondynge bi watir, of Goddis
6 word; bi which that ilke world clensid, thanne bi watir
7 perischide. But the heuenes that now ben, and the erthe,
ben kept bi the same word, and ben reseruyd to fier in to the
8 dai of doom and perdicioun of wickid men. But, ȝe moost
dere, this o thing be not hid to ȝou, that o dai anentis God *is*
as a thousynde ȝeeris, and a thousynde ȝeeris *ben* as o dai.
9 The Lord tarieth not his biheest, as summe gessen, but he
doith pacientli for ȝou, and wole not that ony men perische,
10 but that alle turne aȝen to penaunce. For the dai of the
Lord schal come as a theef, in which heuenes with greet
bire schulen passe, and elementis schulen be dissoluyd bi
heete, and the erthe, and alle the werkis that ben in it, schulen
11 be brent. Therfor whanne alle these thingis schulen be dis-
solued, what manner men bihoueth it ȝou to be in hooli
12 lyuyngis and pitees, abidinge and hiȝynge in to the comyng of
the dai of oure Lord Jhesu Crist, bi whom heuenes brennynge
schulen be dissoluyd, and elementis schulen faile bi brennyng
13 of fier. Also we abiden bi hise biheestis newe heuenes and
14 newe erthe, in which riȝtwisnesse dwellith. For which thing,
ȝe moost dere, abidynge these thingis, be ȝe bisye to be

15 foundun to hym in pees vnspottid and vndefoulid. And deme ȝe long abiding of oure Lord Jhesu Crist ȝoure heelthe, as also oure moost dere brother Poul wroot to ȝou, bi wisdom
16 ȝouun to hym. As and in alle epistlis he spekith in hem of these thingis; in which ben summe hard thingis to vndurstonde, whiche vnwise and vnstable men deprauen, as also
17 thei don othere scripturis, to her owne perdicioun. Therfor ȝe, britheren, bifor witynge kepe ȝou silf, lest ȝe be disseyued bi errour of vnwise men, and falle awei fro ȝoure owne sad-
18 nesse. But wexe ȝe in the grace and the knowyng of oure Lord Jhesu Crist and oure Sauyour; to hym *be* glorie now and in to the dai of euerlastyngnesse. Amen.

I. JOHN.

CAP. I.

1 THAT thing that was fro the bigynnyng, which we herden, which we sayn with oure iȝen, which we bihelden, and oure hondis touchiden, of the word of lijf; and the lijf is schewid.
2 And we sayn, and we witnessen, and tellen to ȝou the euerlastynge lijf, that was anentis the fadir, and apperide to vs.
3 Therfor we tellen to ȝou that thing, that we seyn, and herden, that also ȝe haue felowschipe with vs, and oure felowschip be
4 with the fadir, and with his sone Jhesu Crist. And we writen this thing to ȝou, that ȝe haue ioye, and that ȝoure ioye be
5 ful. And this is the tellyng, that we herden of hym, and tellen to ȝou, that God is liȝt, and ther ben no derknessis in
6 him. If we seien, that we han felawschip with hym, and we
7 wandren in derknessis, we lien, and don not treuthe. But if we walken in liȝt, as also he is in light, we han felawschip

togidere; and the blood of Jhesu Crist, his sone, clensith vs
8 fro al synne. If we seien, that we han no synne, we dis-
9 seyuen vs silf, and treuthe is not in vs. If we knowlechen
oure synnes, he is feithful and iust, that he forȝyue to vs oure
10 synnes, and clense vs from al wickidnesse. And if we seien,
we han not synned, we maken hym a liere, and his word is
not in vs.

CAP. II.

1 Mi litle sones, Y write to ȝou these thingis, that ȝe synnen
not. But if ony man synneth, we han an aduocat anentis the
2 fadir, Jhesu Crist, and he is the forȝyuenes for oure synnes;
and not oneli for oure *synnes*, but also for *the synnes* of al the
3 world. And in this thing we witen, that we knowen hym, if
4 we kepen hise comaundementis. He that seith that he
knowith God, and kepith not hise comaundementis, is a
5 liere, and trewthe is not in hym. But the charite of God is
perfit verili in hym, that kepith his word. In this thing we
6 witen, that we ben in hym, if we ben perfit in hym. He that
seith, that he dwellith in hym, he owith for to walke, as he
7 walkide. Moost dere *britheren*, Y write to ȝou, not a newe
maundement, but the elde maundement, that ȝe hadden fro
the bigynnyng. The elde maundement is the word, that ȝe
8 herden. Eftsoone Y write to ȝou a newe maundement, that
is trewe bothe in hym and in ȝou; for derknessis ben passid,
9 and veri liȝt schyneth now. He that seith, that he is in liȝt,
10 and hatith his brother, is in derknesse ȝit. He that loueth
11 his brothir, dwellith in liȝt, and sclaundre is not in hym. But
he that hatith his brother, is in derknessis, and wandrith in
derknessis, and woot not whidir he goith; for derknessis
12 han blindid hise iȝen. Litle sones, Y write to ȝou, that ȝoure
13 synnes ben forȝouun to ȝou for his name. Fadris, Y write to
ȝou, for ȝe han knowun hym, that is fro the bigynnyng.

ȝonge men, Y write to ȝou, for ȝe han ouercomun the wickid.
14 Y write to ȝou, ȝonge children, for ȝe han knowe the fadir.
Y write to ȝou, britheren, for ȝe han knowen hym, that is fro
the bigynnyng. Y write to ȝou, ȝonge men, for ȝe ben
stronge, and the word of God dwellith in ȝou, and ȝe han
15 ouercomun the wickid. Nyle ȝe loue the world, ne tho
thingis that ben in the world. If ony man loueth the world,
16 the charite of the fader is not in hym. For al thing that is in
the world, is coueitise of fleisch, and coueitisé of iȝen, and
pride of lijf, which is not of the fadir, but it is of the world.
17 And the world schal passe, and the coueitise of it; but he
18 that doith the wille of God, dwellith with outen ende. My
litle sones, the laste our is; and as ȝe han herd, that antecrist
cometh, now many antecristis ben maad; wherfor we witen,
19 that it is the laste our. Thei wenten forth fro vs, but thei
weren not of vs; for if thei hadden be of vs, thei hadden
dwelte with vs; but that thei be knowun, that thei ben not of
20 vs. But ȝe han anointyng of the Hooli Goost, and knowen
21 alle thingis. Y wroot not to ȝou, as to men that knowen not
treuthe, but as to men that knowen it, and for ech leesing is
22 not of treuthe. Who is a liere, but this that denyeth that
Jhesu is not Crist? This is antecrist, that denyeth the fadir,
23 and the sone. So ech that denyeth the sone, hath not the
fadir; but he that knowlechith the sone, hath also the fadir.
24 That thing that ȝe herden at the bigynnyng, dwelle it in
ȝou; for if that thing dwellith in ȝou, which ȝe herden at the
bigynnyng, ȝe schulen dwelle in the sone and in the fadir.
25 And this is the biheeste, that he bihiȝte to vs euerlastinge
26 lijf. Y wroot these thingis to ȝou, of hem that disseyuen
27 ȝou, and that the anoyntyng which ȝe resseyueden of hym,
dwelle in ȝou. And ȝe han not nede, that ony man teche
ȝou, but as his anoyntyng techith ȝou of alle thingis, and it is
trewe, and it is not leesyng; and as he tauȝte ȝou, dwelle ȝe

28 in hym. And now, ȝe litle sones, dwelle ȝe in hym, that whanne he schal appere, we haue a trist, and be not con-
29 foundid of hym in his comyng. If ȝe witen that he is iust, wite ȝe that also ech that doith riȝtwisnesse, is borun of hym.

CAP. III.

1 SE ȝe what maner charite the fadir ȝaf to vs, that we be named the sones of God, and ben *hise sones*. For this thing
2 the world knewe not vs, for it knew not hym. Moost dere *britheren*, now we ben the sones of God, and ȝit it apperide not, what we schulen be. We witen, that whanne he schal appere, we schulen be lijk hym, for we schulen se hym as
3 he is. And ech man that hath this hope in hym, makith
4 hym silf hooli, as he is hooli. Ech man that doith synne,
5 doith also wickidnesse, and synne is wickidnesse. And ȝe witen, that he apperide to do awei synnes, and synne is not
6 in hym. Ech man that dwellith in hym, synneth not; and
7 ech that synneth, seeth not hym, nether knew hym. Litle sones, no man disseyue ȝou; he that doith riȝtwysnesse, is
8 iust, as also he is iust. He that doith synne, is of the deuel; for the deuel synneth fro the bigynnyng. In this thing the sone of God apperide, that he vndo the werkis of the deuel.
9 Ech man that is borun of God, doith not synne; for the seed of God dwellith in hym, and he may not do synne, for he is
10 borun of God. In this thing the sones of God ben knowun, and the sones of the feend. Ech man that is not iust, is not
11 of God, and he that loueth not his brothir. For this is the tellyng, that ȝe herden at the bigynnyng, that ȝe loue ech
12 othere; not as Caym, that was of the yuele, and slouȝ his brother. And for what thing slouȝ he him? for hise werkis
13 weren yuele, and hise brotheris iust. Britheren, nyle ȝe
14 wondre, if the world hatith ȝou. We witen, that we ben

translatid fro deeth to lijf, for we louen britheren. He that
15 loueth not, dwellith in deth. Ech man that hatith his brother,
is a man sleere; and 3e witen, that ech mansleere hath not
16 euerlastinge lijf dwellinge in hym. In this thing we han
knowe the charite of God, for he puttide his lijf for vs, and
17 we owen to putte oure lyues for oure britheren. He that
hath the catel of this world, and seeth that his brothir hath
nede, and closith his entrailis fro hym, hou dwellith the
18 charite of God in hym? Mi litle sones, loue we not in
19 word, nethir in tunge, but in werk and treuthe. In this thing
we knowen, that we ben of treuthe, and in his si3t we mo-
20 nesten oure hertis. For if oure herte repreueth vs, God is
21 more than oure hert, and knowith alle thingis. Moost dere
britheren, if oure herte repreueth not vs, we han trust to God;
22 and what euer we schulen axe, we schulen resseyue of hym,
for we kepen hise comaundementis, and we don tho thingis
23 that ben plesaunt bifor hym. And this is the comaundement
of God, that we bileue in the name of his sone Jhesu Crist,
24 and that we loue ech othere, as he 3af heeste to vs. And he
that kepith hise comaundementis, dwellith in hym, and he in
hym. And in this thing we witen, that he dwellith in vs,
bi the spirit, whom he 3af to vs.

CAP. IV.

1 MOOST dere *britheren*, nyle 3e bileue to ech spirit, but
preue 3e spiritis, if thei ben of God; for many false pro-
2 phetis wenten out in to the world. In this thing the spirit
of God is knowun; ech spirit that knowlechith that Jhesu
3 Crist hath come in fleisch, is of God; and ech spirit that
fordoith Jhesu, is not of God. And this is antecrist, of
whom 3e herden, that he cometh; and ri3t now he is in the
4 world. 3e, litle sones, ben of God, and 3e han ouercome

hym; for he that is in ȝou is more, than he that *is* in the
5 world. Thei ben of the world, therfor thei speken of the
6 world, and the world herith hem. We ben of God; he that
knowith God, herith vs; he that is not of God, herith not vs.
In this thing we knowen the spirit of treuthe, and the spirit
7 of errour. Moost dere *britheren*, loue we togidere, for charite
is of God; and ech that loueth his brother, is borun of God,
8 and knowith God. He that loueth not, knowith not God;
9 for God is charite. In this thing the charite of God apperide
in vs, for God sente hise oon bigetun sone in to the world,
10 that we lyue bi hym. In this thing is charite, not as we
hadden loued God, but for he firste louede vs, and sente hise
11 sone forȝyuenesse for oure synnes. ȝe moost dere *britheren*,
12 if God louede vs, we owen to loue ech other. No man say
euer God; if we louen togidre, God dwellith in vs, and the
13 charite of hym is perfit in vs. In this thing we knowen, that
we dwellen in hym, and he in vs; for of his spirit he ȝaf to
14 vs. And we sayen, and witnessen, that the fadir sente his
15 sone sauyour of the world. Who euer knowlechith, that
Jhesu is the sone of God, God dwellith in him, and he in
16 God. And we han knowun, and bileuen to the charite, that
God hath in vs. God is charite, and he that dwellith in
17 charite, dwellith in God, and God in hym. In this thing is
the perfit charite of God with vs, that we haue trist in the dai
18 of dom; for as he is, also we ben in this world. Drede is
not in charite, but perfit charite puttith out drede; for drede
hath peyne. But he that dredith, is not perfit in charite.
19,20 Therfor loue we God, for he louede vs bifore. If ony
man seith, that Y loue God, and hatith his brother, he is a
liere. For he that loueth not his brothir, which he seeth,
21 hou mai he loue God, whom he seeth not? And we han this
comaundement of God, that he that loueth God, loue also his
brothir.

CAP. V.

1 ECH man that bileueth that Jhesus is Crist, is borun of
God; and ech man that loueth hym that gendride, loueth
2 hym that is borun of hym. In this thing we knowen, that
we louen the children of God, whanne we louen God, and
3 don his maundementis. For this is the charite of God, that
we kepe hise maundementis; and his maundementis ben
4 not heuy. For al thing that is borun of God, ouercometh
the world; and this is the victorie that ouercometh the world,
5 oure feith. And who is he that ouercometh the world, but
6 he that bileueth that Jhesus is the sone of God? This is
Jhesus Crist, that cam bi watir and blood; not in water oonli,
but in watir and blood. And the spirit is he that witnessith,
7 that Crist is treuthe. For thre ben, that ȝyuen witnessing in
heuene, the Fadir, the Sone, and the Hooli Goost; and these
8 thre ben oon. And thre ben, that ȝyuen witnessing in erthe,
9 the spirit, water, and blood; and these thre ben oon. If we
resseyuen the witnessing of men, the witnessing of God is
more; for this is the witnessing of God, that is more, for he
10 witnesside of his sone. He that bileueth in the sone of God,
hath the witnessing of God in hym. He that bileueth not to
the sone, makith hym a liere; for he bileueth not in the
11 witnessing, that God witnesside of his sone. And this is the
witnessyng, for God ȝaf to ȝou euerlastinge lijf, and this lijf
12 is in his sone. He that hath the sone *of God*, hath also lijf;
13 he that hath not the sone *of God*, hath not lijf. I write to
ȝou these thingis, that ȝe wite, that ȝe han euerlastynge lijf,
14 which bileuen in the name of Goddis sone. And this is the
trist which we han to God, that what euer thing we axen
15 aftir his wille, he schal here vs. And we witen, that he
herith vs, what euer thing we axen; we witen, that we han
16 the axyngis, which we axen of hym. He that woot that his

brother synneth a synne not to deth, axe he, and lijf schal be
3ouun to hym that synneth not to deth. Ther is a synne to
17 deth; not for it Y seie, that ony man preie. Ech wickid-
18 nesse is synne, and ther is synne to deth. We witen, that
ech man that is borun of God, synneth not; but the genera-
cioun of God kepith hym, and the wickid touchith hym not.
19 We witen, that we ben of God, and al the world is set in
20 yuel. And we witen, that the sone of God cam in fleisch,
and 3af to vs wit, that we know veri God, and be in the veri
21 sone of hym. This is veri God, and euerlastynge lijf. My
litle sones, kepe 3e 3ou fro maumetis.

II. JOHN.

1 THE eldere *man*, to the chosun ladi, and to her children,
whiche Y loue in treuthe; and not Y aloone, but also alle
2 men that knowen treuthe; for the treuthe that dwellith in
3 3ou, and with 3ou schal be with outen ende. Grace be with
3ou, merci, and pees of God the fadir, and of Jhesu Crist,
4 the sone of the fadir, in treuthe and charite. I ioiede ful
myche, for Y foond of thi sones goynge in treuthe, as we
5 resseyueden maundement of the fadir. And now Y preye
thee, ladi, not as writinge a newe maundement to thee, but
that that we hadden fro the bigynnyng, that we loue ech
6 other. And this is charite, that we walke after his maunde-
mentis. For this is the comaundement, that as 3e herden at
7 the bigynnyng, walke 3e in hym. For many disseyueris
wenten out in to the world, which knoulechen not that Jhesu
Crist hath come in fleisch; this is a disseyuere and antecrist.
8 Se 3e 3ou silf, lest 3e lesen the thingis that 3e han wrou3t,

9 that ȝe resseyue ful mede; witynge that ech man that goith
bifore, and dwellith not in the teching of Crist, hath not God.
He that dwellith in the teching, hath bothe the sone and the
10 fadir. If ony man cometh to ȝou, and bryngith not this
teching, nyle ȝe resseyue hym in to hous, nether seie ȝe to
11 hym, Heil. For he that seith to hym, Heil, comyneth with
hise yuel werkis. Lo! Y biforseide to ȝou, that ȝe be not
12 confoundid in the dai of oure Lord Jhesu Crist. Y haue mo
thingis to write to ȝou, and Y wolde not bi parchemyn and
enke; for Y hope that Y schal come to ȝou, and speke
13 mouth to mouth, that ȝour ioye be ful. The sones of thi
chosun sistir greten thee wel. The grace of God *be* with
thee. Amen.

III. JOHN.

1 THE eldere *man* to Gayus, most dere *brother*, whom Y loue
2 in treuthe. Most dere *brothir*, of alle thingis Y make preyer,
that thou entre, and fare welefuly, as thi soule doith welefuli.
3 Y ioyede greetli, for britheren camen, and baren witnessing
4 to thi treuthe, as thou walkist in treuthe. Y haue not more
grace of these thingis, than that Y here that my sones walke
5 in treuthe. Most dere *brother*, thou doist feithfuli, what euer
6 thou worchist in britheren, and that in to pilgrymys, which
ȝeldiden witnessing to thi charite, in the siȝt of the chirche;
which thou leddist forth, and doist wel worthili to God.
7 For thei wenten forth for his name, and token no thing of
8 hethene men. Therfor we owen to resseyue siche, that we
9 be euen worcheris of treuthe. I hadde write perauenture to
the chirche, but this Diotrepes, that loueth to bere primacie

10 in hem, resseyueth not vs. For this thing, if Y schal come,
Y schal moneste hise werkis, whiche he doith, chidinge aȝens
vs with yuel wordis. And as if these thingis suffisen not to
hym, nether he resseyueth britheren, and forbedith hem that
11 resseyuen, and puttith out of the chirche. Moost dere
brothir, nyle thou sue yuel thing, but that that is good thing.
He that doith wel, is of God; he that doith yuel, seeth not
12 God. Witnessing is ȝoldun to Demetrie of alle men, and of
treuthe it silf; but also we beren witnessing, and thou
13 knowist, that oure witnessing is trewe. Y hadde many
thingis to wryte to thee, but Y wolde not write to thee bi
14 enke and penne. For Y hope soone to se thee, and we
schulen speke mouth to mouth. Pees *be* to thee. Frendis
greten thee wel. Greete thou wel frendis bi name.

JUDE.

1 JUDAS, the seruaunt of Jhesu Crist, and brother of James,
to these that ben louyd, that ben in God the fadir, and to
2 hem that ben clepid and kept of Jhesu Crist, mercy, and
3 pees, and charite be fillid to ȝou. Moost dere *britheren*, Y
doynge al bisynesse to write to ȝou of ȝoure comyn helthe,
hadde nede to write to ȝou, and preye to striue strongli for
4 the feith that is onys takun to seyntis. For summe vnfeithful
men priueli entriden, that sum tyme weren bifore writun in
to this dom, and ouerturnen the grace of oure God in to
letcherie, and denyen hym that is oneli a Lord, oure Lord
5 Jhesu Crist. But Y wole moneste ȝou onys, that witen alle
thingis, that Jhesus sauyde his puple fro the lond of Egipt,

6 and the secunde tyme loste hem that bileueden not. And he reseruede vndur derknesse aungels, that kepten not her ꝓrinshod, bũt forsoken her hous, in to the dom of the greet God,
7 in to euerlastynge bondis. As Sodom, and Gomorre, and the nyȝ coostid citees, that in lijk maner diden fornycacioun, and ȝeden awei aftir othir fleisch, and ben maad ensaumple,
8 suffrynge peyne of euerelastinge fier. In lijk maner also these that defoulen the fleisch, and dispisen lordschip, and blas-
9 femen mageste. Whanne Myȝhel, arkaungel, disputide with the deuel, and stroof of Moises bodi, he was not hardi to brynge in dom of blasfemye, but seide, The Lord comaunde
10 to thee. But these men blasfemen, what euer thingis thei knowen not. For what euer thingis thei knowen kyndli as
11 doumbe beestis, in these thei ben corupt. Wo to hem that wenten the weie of Caym, and that ben sched out bi errour of Balaam for mede, and perischiden in the
12 aȝenseiyng of Chore. These ben in her metis, feestynge togidere to filthe, with out drede fedinge hemsilf. *These ben* cloudis with out watir, that ben borun aboute of the wyndis; heruest trees with out fruyt, twies deed, drawun vp bi the
13 roote; wawis of the woode see, fomynge out her confusiouns; errynge sterris, to whiche the tempest of derknessis is kept
14 with outen ende. But Enoch, the seuenthe fro Adam, profeciede of these, and seide, Lo! the Lord cometh with hise
15 hooli thousandis, to do dom aȝens alle men, and to repreue alle vnfeithful men of alle the werkis of the wickidnesse of hem, bi whiche thei diden wickidli, and of alle the harde
16 wordis, that wyckid synneris han spoke aȝens God. These ben grutcheris ful of pleyntis, wandrynge aftir her desiris; and the mouth of hem spekith pride, worschipinge persoones,
17 bi cause of wynnyng. And ȝe, moost dere *britheren*, be myndeful of the wordis, whiche ben bifor seid of apostlis of
18 oure Lord Jhesu Crist; whiche seiden to ȝou, that in the

laste tymes ther schulen come gilours, wandringe aftir her
19 owne desiris, not in pitee. These ben, whiche departen
20 hemsilf, beestli men, not hauynge spirit. But ȝe, moost dere
britheren, aboue bilde ȝou silf on ȝoure moost hooli feith, and
21 preye ȝe in the Hooli Goost, and kepe ȝou silf in the loue of
God, and abide ȝe the merci of oure Lord Jhesu Crist in to
22 lijf euerlastynge. And repreue ȝe these men that ben demed,
23 but saue ȝe hem, and take ȝe hem fro the fier. And do ȝe
merci to othere men, in the drede of God, and hate ȝe also
24 thilke defoulid coote, which is fleischli. But to him that is
miȝti to kepe ȝou with out synne, and to ordeyne bifore the
siȝt of his glorie ȝou vnwemmed in ful out ioye, in the
25 comynge of oure Lord Jhesu Crist, to God aloone oure
sauyour, bi Jhesu Crist oure Lord, *be* glorie, and magnefiyng,
empire, and power, bifore alle worldis, and now and in to alle
worldis of worldis. Amen.

APOCALYPSE.

CAP. I.

1 APOCALIPS of Jhesu Crist, which God ȝaf to hym to make
open to hise seruauntis, whiche thingis it bihoueth to be
maad soone. And he signyfiede, sending bi his aungel to
2 his seruaunt Joon, whiche bar witnessing to the word of
God, and witnessing of Jhesu Crist, in these thingis, what
3 euer thingis he say. Blessid *is* he that redith, and he that
herith the wordis of this prophecie, and kepith tho thingis
4 that ben writun in it; for the tyme is niȝ. Joon to seuene
chirchis, that ben in Asie, grace and pees to ȝou, of him

that is, and that was, and that is to comynge; and of the
5 seuene spiritis, that ben in the siȝt of his trone; and of Jhesu
Crist, that is a feithful witnesse, the firste bigetun of deed
men, and prince of kingis of the erthe; which louyde vs, and
6 waischide vs fro oure synnes in his blood, and made vs a
kyngdom, and preestis to God and to his fader; to hym
7 *be* glorie and empire in to worldis of worldis. Amen. Lo!
he cometh with clowdis, and ech iȝe schal se hym, and
thei that prickiden hym; and alle the kynredis of the erthe
8 schulen beweile hem silf on hym. ȝhe, Amen! Y am
alpha and oo, the bigynnyng and the ende, seith the Lord
God, that is, and that was, and that is to comynge, almyȝti.
9 I, Joon, ȝoure brothir, and partener in tribulacioun, and
kingdom, and pacience in Crist Jhesu, was in an ile, that is
clepid Pathmos, for the word of God, and for the witnessyng
10 of Jhesu. Y was in spirit in the Lordis dai, and Y herde
bihynde me a greet vois, as of a trumpe, seiynge *to me*,
11 Write thou in a book that thing that thou seest, and sende
to the seuene chirchis that ben in Asie; to Ephesus, to
Smyrma, and to Pergamus, and to Tiatira, and to Sardis,
12 and to Filadelfia, and to Loadicia. And Y turnede, that Y
schulde se the vois that spak with me; and Y turnede, and
13 Y say seuene candelstikis of gold, and in the myddil of the
seuene goldun candelstikis oon lijk to the sone of man,
clothid with a long garnement, and gird at the tetis with
14 a goldun girdil. And the heed of hym and his heeris weren
whijt, as whijt wolle, and as snow; and the iȝen of hym
15 as flawme of fier, and hise feet lijk to latoun, as in a
brennynge chymney; and the vois of hym as the vois of
16 many watris. And he hadde in his riȝt hoond seuene sterris,
and a swerd scharp on euer ethir side wente out of his
mouth; and his face as the sunne schyneth in his virtu.
17 And whanne Y hadde seyn hym, Y felde doun at hise feet,

as deed. And he puttide his riȝt hond on me, and seide, Nyle thou drede; Y am the firste and the laste; and Y am
18 alyue, and Y was deed; and lo! Y am lyuynge in to worldis
19 of worldis, and Y haue the keyes of deth and of helle. Therfor write thou whiche thingis thou hast seyn, and whiche ben,
20 and whiche it bihoueth to be don aftir these thingis. The sacrament of the seuene sterris, which thou seiȝest in my riȝt hond, and the seuene goldun candelstikis; the seuene sterris ben aungels of the seuene chirchis, and the seuene candelstikis ben seuene chirchis.

CAP. II.

1 AND to the aungel of the chirche of Efesus write thou, These thingis seith he, that holdith the seuene sterris in his riȝt hond, which walkith in the middil of the seuene goldun
2 candilstikis. Y woot thi werkis, and trauel, and thi pacience, and that thou maist not suffre yuele men; and thou hast asaied hem that seien that thei ben apostlis, and ben not, and
3 thou hast foundun hem lieris; and thou hast pacience, and
4 thou hast suffrid for my name, and failidist not. But Y haue aȝens thee a fewe thingis, that thou hast left thi firste charite.
5 Therfor be thou myndeful fro whennus thou hast falle, and do penaunce, and do the firste werkis; ether ellis, Y come soone to thee, and Y schal moue thi candilstike fro his place, but
6 thou do penaunce. But thou hast this good thing, that thou hatidist the dedis of Nycholaitis, the whiche also Y hate.
7 He that hath eeris, here he, what the spirit seith to the chirchis. To hym that ouercometh Y schal ȝyue to ete of
8 the tre of lijf, that is in the paradis of my God. And to the aungel of the chirche of Smyrma write thou, These thingis
9 seith the firste and the laste, that was deed, and lyueth. Y woot thi tribulacioun, and thi pouert, but thou art riche; and

thou art blasfemyd of hem, that seien, that thei ben Jewis, and
10 ben not, but ben the synagoge of Sathanas. Drede thou no
thing of these thingis, whiche thou schalt suffre. Lo! the
deuel schal sende summe of 3ou in to prisoun, that 3e be
temptid; and 3e schulen haue tribulacioun ten daies. Be
thou feithful to the deth, and Y schal 3yue to thee a coroun
11 of lijf. He that hath eeris, here he, what the spirit seith to
the chirchis. He that ouercometh, schal not be hirt of the
12 secounde deth. And to the aungel of the chirche of Per-
gamus write thou, These thingis seith he, that hath the swerd
13 scharp on ech side. Y woot where thou dwellist, where the
seete of Sathanas is; and thou holdist my name, and de-
nyedist not my feith. And in tho daies *was* Antifas, my
feithful witnesse, that was slayn at 3ou, where Sathanas dwell-
14 ith. But Y haue a3ens thee a fewe thingis; for thou hast
there men holdinge the teching of Balaam, which tau3te
Balaac for to sende sclaundre bifor the sones of Israel, to ete
15 of sacrificis of ydols, and to do fornicacioun; so also thou
16 hast men holdinge the teching of Nycholaitis. Also do thou
penaunce; 3if ony thing lesse, Y schal come soone to thee,
17 and Y schal fi3te with hem with the swerd of my mouth. He
that hath eeris, here he, what the spirit seith to the chirches.
To him that ouercometh Y schal 3yue aungel mete hid;
and Y schal 3yue to hym a whiit stoon, and in the stoon
a newe name writun, which no man knowith, but he that
18 takith. And to the aungel of the chirche of Tiatira write
thou, These thingis seith the sone of God, that hath i3en
19 as flawme of fier, and hise feet lijk latoun. Y knowe thi
werkis, and feith, and charite, and thi seruyce, and thi pa-
20 cience, and thi laste werkis mo than the formere. But Y
haue a3ens thee a fewe thingis; for thou suffrist the womman
Jesabel, which seith that sche is a prophetesse, to teche and
disseyue my seruauntis, to do letcherie, and to ete of thingis

21 offrid to idols. And Y ȝaf to hir time, that sche schulde do
penaunce, and sche wolde not do penaunce of hir fornyca-
22 cioun. And lo! Y sende hir in to a bed, and thei that doen
letcherie with hir schulen be in moost tribulacioun, but thei
23 don penaunce of hir werkis. And Y schal slee hir sones in
to deth, and alle chirchis schulen wite, that Y am serchinge
reynes and hertis; and Y schal ȝyue to ech man of ȝou after
24 hise werkis. And Y seie to ȝou, and to othere that ben at
Tiatire, who euer han not this teching, and that knewen not
the hiȝnesse of Sathanas, hou thei seien, Y schal not sende on
25 ȝou another charge; netheles holde ȝe that that ȝe han, til Y
26 come. And to hym that schal ouercome, and that schal kepe
til in to the ende my werkis, Y schal ȝyue power on folkis,
27 and he schal gouerne hem in an yrun ȝerde; and thei schulen
28 be brokun to gidre, as a vessel of a pottere, as also Y res-
seyuede of my fadir; and Y schal ȝyue to hym a morewe
29 sterre. He that hath eeris, here he, what the spirit seith
to the chirchis.

Cap. III.

1 And to the aungel of the chirche of Sardis write thou,
These thingis seith he, that hath the seuene spiritis of God,
and the seuene sterris. Y woot thi werkis, for thou hast
2 a name, that thou lyuest, and thou art deed. Be thou wak-
ynge, and conferme thou othere thingis, that weren to diynge;
3 for Y fynde not thi werkis fulle bifore my God. Therfor haue
thou in mynde, hou thou resseyuedist, and herdist; and kepe,
and do penaunce. Therfor if thou wake not, Y schal come
as a nyȝt theef to thee, and thou schalt not wite in what our
4 Y schal come to thee. But thou hast a fewe names in
Sardis, whiche han not defoulid her clothis; and thei schulen
5 walke with me in whijt clothis, for thei ben worthi. He that
ouercometh, schal be clothid thus with whijt clothis; and Y

schal not do awei his name fro the book of lijf, and Y schal knouleche his name bifore my fadir, and bifore hise aungels.
6 He that hath eeris, here he, what the spirit seith to the
7 chirchis. And to the aungel of the chirche of Filadelfie write thou, These thingis seith the hooli and trewe, that hath the keie of Dauid; which openeth, and no man closith, he
8 closith, and no man openith. I woot thi werkis, and lo! Y ȝaf bifore thee a dore opened, which no man may close; for thou hast a litil vertu, and hast kept my word, and denyest
9 not my name. Lo! Y schal ȝyue to thee of the synagoge of Sathanas, whiche seien that thei ben Jewis, and ben not, but lyen. Lo! Y schal make hem, that thei come, and worschipe
10 byfor thi feet; and thei schulen wite, that Y louyde thee, for thou keptist the word of my pacience. And Y schal kepe thee fro the our of temptacioun, that is to comynge in to
11 al the world, to tempte men that dwellen in erthe. Lo! Y come soone; holde thou that that thou hast, that no man
12 take thi coroun. And hym that schal ouercome, Y schal make a pilere in the temple of my God, and he schal no more go out; and Y schal write on hym the name of my God, and the name of the citee of my God, of the newe Jerusalem, that cometh
13 doun fro heuene of my God, and my newe name. He that
14 hath eeris, here he, what the spirit seith to the chirchis. And to the aungel of the chirche of Laodice write thou, These thingis seith Amen, the feithful witnesse and trewe, which
15 is bigynnyng of Goddis creature. I woot thi werkis, for nether thou art cold, nether *thou art* hoot; Y wolde that
16 thou were could, ethir hoot; but for thou art lew, and nether cold, nether hoot, Y schal bigynne to caste thee out of my
17 mouth. For thou seist, That Y am riche, and ful of goodis, and Y haue nede of no thing; and thou wost not, that thou art a wretche, and wretcheful, and pore, and blynde, and
18 nakid. Y counsele thee to bie of me brent gold, and preued,

that thou be maad riche, and be clothid with whijt clothis, that the confusioun of thi nakidnesse be not seen; and
19 anoynte thin iȝen with a collerie, that thou se. Y repreue, and chastise whom Y loue; therfor sue thou *goode men*, and
20 do penaunce. Lo! Y stonde at the dore, and knocke; if ony man herith my voys, and openith the ȝate to me, Y schal
21 entre to hym, and soupe with hym, and he with me. And Y schal ȝyue to hym that schal ouercome, to sitte with me in my trone, as also Y ouercam, and sat with my fadir in his
22 trone. He that hath eeris, here he, what the spirit seith to the chirchis.

Cap. IV.

1 Aftir these thingis Y say, and lo! a dore was openyd in heuene. And the firste vois that Y herde, *was* as of a trumpe spekinge with me, and seide, Stye thou vp hidur, and Y shal schewe to thee whiche thingis it bihoueth to be don soone
2 aftir these thingus. Anoon Y was in spirit, and lo! a seete
3 was sett in heuene, and vpon the seete *oon* sittynge. And he that sat, was lijk the siȝt of a stoon iaspis, and to sardyn; and a reynbowe was in cumpas of the seete, lijk the siȝt
4 of smaragdyn. And in the cumpas of the seete *weren* foure and twenti smale seetis; and aboue the troones foure and twenti eldre men sittinge, hilid aboute with whijt clothis, and
5 in the heedis of hem goldun corouns. And leitis, and voices, and thundringis camen out of the trone; and seuene laumpis brennynge bifore the trone, whiche ben the seuene spiritis of
6 God. And bifor the seete as a see of glas, lijk a crystal, and in the myddil of the seete, and in the cumpas of the seete,
7 foure beestis ful of iȝen bifore and bihynde. And the firste beeste lijk a lyoun; and the secounde beeste lijk a calf; and the thridde beeste hauynge a face as of a man; and the
8 fourthe beeste lijk an egle fleyinge. And the foure beestis

hadden euery of hem sixe wyngis; and al aboute and with ynne thei weren ful of iȝen; and thei hadden not reste dai and nyȝt, seiynge, Hooli, hooli, hooli, the Lord God almyȝti,
9 that was, and that is, and that is to comynge. And whanne tho foure beestis ȝauen glorie, and honour, and blessing to hym that sat on the trone, that lyueth in to worldis of worldis,
10 the foure and twenti eldre men fellen doun bifor hym that sat on the trone, and worschipiden hym that lyueth in to worldis of worldis. And thei casten her corouns bifor the trone, and
11 seiden, Thou, Lord oure God, art worthi to take glorie, and onour, and vertu; for thou madist of nouȝt alle thingis, and for thi wille tho weren, and ben maad of nouȝt.

CAP. V.

1 AND Y say in the riȝthond of the sittere on the trone, a book writun with ynne and with out, and seelid with seuene
2 seelis. And Y say a strong aungel, prechynge with a greet vois, Who is worthi to opene the book, and to vndon the
3 seelis of it? And noon in heuene, nether in erthe, nether
4 vnder erthe, myȝte opene the book, nether biholde it. And Y wepte myche, for noon was founde worthi to opene
5 the book, nethir to se it. And oon of the eldre men seide to me, Wepe thou not; lo! a lioun of the lynage of Juda, the roote of Dauid, hath ouercomun to opene the book, and to
6 vndon the seuene seelis of it. And Y say, and lo! in the myddil of the trone, and of the foure beestis, and in the myddil of the eldre men, a lombe stondynge as slayn, that hadde seuene hornes, and seuene iȝen, whiche ben seuene
7 spiritis of God, sent in to al the erthe. And he cam, and took of the riȝthond of the sittere in the trone the book.
8 And whanne he hadde opened the book, the foure beestis and the foure and twenti eldre men fellen doun bifore the lomb;

and hadden ech of hem harpis, and goldun violis ful of
9 odours, whiche ben the preyeris of seyntis. And thei sungun
a newe song, and seiden, Lord oure God, thou art worthi to
take the book, and to opene the seelis of it; for thou were
slayn, and ȝenbouȝtist vs to God in thi blood, of ech lynage,
10 and tunge, and puple, and nacioun; and madist vs a kyng-
dom, and prestis to oure God; and we schulen regne on
11 erthe. And Y say, and herde the vois of many aungels
al aboute the trone, and of the beestis, and of the eldre men.
And the noumbre of hem was thousyndis of thousyndis,
12 seiynge with a greet vois, The lomb that was slayn, is
worthi to take vertu, and godhed, and wisdom, and strengthe,
13 and onour, and glorie, and blessing. And ech creature that
is in heuene, and *that is* on erthe, and vndur erthe, and the
see, and whiche thingis ben in it, Y herde alle seiynge, To
hym that sat in the trone, and to the lomb, blessyng, and
14 onour, and glorie, and power, in to worldis of worldis. And
the foure beestis seiden, Amen. And the foure and twenti
eldre men fellen doun on her faces, and worschipiden hym
that lyueth in to worldis of worldis.

CAP. VI.

1 AND Y sai, that the lomb hadde openyd oon of the seuene
seelis. And Y herde oon of the foure beestis seiynge, as a
2 vois of thundur, Come, and se. And Y sai, and lo! a white
hors; and he that sat on hym hadde a bouwe, and a coroun
was ȝouun to hym. And he wente out ouercomynge, that he
3 schulde ouercome. And whanne he hadde openyd the se-
counde seel, I herde the secounde beest seiynge, Come thou,
4 and se. And another reed hors wente out; and it was
ȝouun to hym that sat on hym, that he schulde take pees fro
the erthe, and that thei sle to gidere hem silf; and a greet

swerd was ȝouun to hym. And whanne he hadde openyd
the thridde seel, Y herde the thridde beest seiynge, Come
thou, and se. And lo! a blak hors; and he that sat on
hym hadde a balaunce in his hond. And Y herde as a vois in
the myddil of the foure beestis, seiynge, A bilibre of wheete
for a peny, and thre bilibris of barli for a peny; and hirte
thou not wyn, ne oile. And whanne he hadde openyd the
fourthe seel, Y herde a vois of the foure beestis, seiynge,
Come thou, and se. And lo! a pale hors; and the name
was Deth to hym that sat on hym, and helle suede hym.
And power was ȝouun to hym on foure partis of the erthe, for
to sle with swerd, and with hungur, and with deth, and with
beestis of the erthe. And whanne he hadde opened the
fyuethe seel, Y say vndur the auter the soulis of men slayn
for the word of God, and for the witnessing that thei hadden.
And thei crieden with a greet vois, and seiden, Hou long
thou, Lord, that art hooli and trewe, demest not, and vengest
not oure blood of these that dwellen in the erthe? And
white stoolis, for ech soule a stoole, weren ȝouun to hem;
and it was seide to hem, that thei schulden reste ȝit a litil
tyme, til the noumbre of her felowis and of her britheren ben
fulfillid, that ben to be slayn, as also thei. And Y say,
whanne he hadde openyd the sixte seel, and lo! a greet
erthe mouyng was maad; and the sunne was maad blak, as
a sak of heire, and al the moone was maad as blood. And
the sterris of heuene felden doun on the erthe, as a fige tre
sendith his vnripe figis, whanne it is mouyd of a greet wynd.
And heuene wente awei, as a book wlappid in; and alle
munteyns and ilis weren mouyd fro her placis. And kingis
of the erthe, and princis, and tribunes, and riche, and stronge,
and ech bonde man, and freman, hidden hem in dennys and
stoonys of hillis. And thei seien to hillis and to stoonys, Falle
ȝe on vs, and hide ȝe vs fro the face of hym that sittith on the

17 trone, and fro the wrath of the lomb; for the greet dai of her wraththe cometh, and who schal mowe stonde?

Cap. VII.

1 Aftir these thingis Y sai foure aungels stondinge on the foure corneris of the erthe, holdinge foure wyndis of the erthe, that thei blewen not on the erthe, nether on the see,
2 nether on ony tre. And Y saw3 anothir aungel stiynge fro the risynge of the sunne, that hadde a signe of the lyuynge God. And he criede with a greet vois to the foure aungels, to whiche it was 3ouun to noye the erthe, and the see, and
3 seide, Nyle 3e noye the erthe, and see, nether trees, til we marken the seruauntis of oure God in the forhedis of hem.
4 And I herde the noumbre of men that weren markid, an hundrid thousynde and foure and fourti thousynde markid, of
5 euery lynage of the sones of Israel; of the lynage of Juda, twelue thousynde markid; of the lynage of Ruben, twelue thousynde markid; of the lynage of Gad, twelue thousynde
6 markid; of the lynage of Aser, twelue thousynde markid; of the lynage of Neptalym, twelue thousynde markid; of the
7 lynage of Manasse, twelue thousynde markid; of the lynage of Symeon, twelue thousynde markid; of the lynage of Leuy, twelue thousynde markid; of the lynage of Isachar, twelue
8 thousynde markid; of the lynage of Zabulon, twelue thousynde markid; of the lynage of Joseph, twelue thousynde markid; of the lynage of Beniamyn, twelue thousynde
9 markid. Aftir these thingis Y sai a greet puple, whom no man myȝte noumbre, of alle folkis, and lynagis, and puplis, and langagis, stondinge bifore the trone, in the siȝt of the lomb; *and thei weren* clothid with white stoolis, and palmes
10 *weren* in the hondis of hem. And thei crieden with greet vois, and seiden, Heelthe to oure God, that sittith on the

11 troone, and to the lombe. And alle aungels stoden al aboute
the trone, and the eldre men, and the foure beestis. And
thei fellen doun in the siȝt of the trone, on her faces, and
12 worschipiden God, and seiden, Amen! blessyng, and clere-
nesse, and wisdom, and doynge of thankingis, and honour,
and vertu, and strengthe to oure God, in to worldis of worldis.
13 Amen. And oon of the senyours answerde, and seide to
me, Who ben these, that ben clothid with white stoolis? and
14 fro whennus came thei? And Y seide to hym, My lord,
thou woost. And he seide to me, These ben thei, that camen
fro greet tribulacioun, and waischiden her stoolis, and maden
15 hem white in the blood of the lomb. Therfor thei ben bifor
the trone of God, and seruen to hym dai and niȝt, in his
temple. And he that sittith in the trone, dwellith on hem.
16 Thei schulen no more hungur, nether thirste, nether sunne
17 schal falle on hem, ne ony heete. For the lomb, that is in
the myddil of the trone, schal gouerne hem, and schal lede
forth hem to the wellis of watris of lijf; and God schal wipe
awei ech teer fro the iȝen of hem.

Cap. VIII.

1 And whanne he hadde openyd the seuenthe seel, a silence
2 was maad in heuene, as half an our. And Y say seuene
aungels stondinge in the siȝt of God, and seuene trumpis
3 weren ȝouun to hem. And another aungel cam, and stood
bifor the auter, and hadde a goldun censer; and many en-
cencis weren ȝouun to hym, that he schulde ȝyue of the
preiers of alle seyntis on the goldun auter, that is bifor the
4 trone of God. And the smoke of encencis of the preiers of
the hooli men stiede vp fro the aungels hoond bifor God.
5 And the aungel took the censere, and fillide it of the fier of
the auter, and castide in to the erthe. And thundris, and

voices, and leityngis weren maad, and a greet erthe mouyng.
6 And the seuene aungels, that hadden seuene trumpis, maden
7 hem redi, that thei schulden trumpe. And the firste aungel trumpide; and hail was maad, and fier meynd togidere in blood; and it was sent in to the erthe. And the thridde part of the erthe was brent, and the thridde part of trees
8 was brent, and al the green gras was brent. And the secunde aungel trumpide; and as a greet hil brennynge with fier was
9 cast in to the see; and the thridde part of the see was maad blood, and the thridde part of creature was deed, that hadde lyues in the see, and the thridde part of schippis perischide.
10 And the thridde aungel trumpide; and a greet sterre brennynge as a litil brond, felle fro heuene; and it felle in to the
11 thridde part of floodis, and in to the wellis of watris. And the name of the sterre is seid Wormod. And the thridde part of watris was maad in to wormod; and many men
12 weren deed of the watris, for tho weren maad bittere. And the fourthe aungel trumpide; and the thridde part of the sunne was smytun, and the thridde part of the moone, and the thridde part of sterris, so that the thridde part of hem was derkid, and the thridde part of the dai schynede not, and
13 also of the nyȝt. And Y say, and herde the vois of an egle fleynge bi the myddil of heuene, and seiynge with a greet vois, Wo! wo! wo! to men that dwellen in erthe, of the othir voices of thre aungels, that schulen trumpe aftir.

CAP. IX.

1 AND the fyuethe aungel trumpide; and Y say, that a sterre hadde falle doun fro heuene in to erthe; and the keye of the
2 pit of depnesse was ȝouun to it. And it openede the pit of depnesse, and a smoke of the pit stiede vp, as the smoke of a greet furneis; and the sunne was derkid, and the eir, of the
3 smoke of the pit. And locustis wenten out of the smoke of

the pit in to erthe; and power was ȝouun to hem, as scor-
4 pioun of the erthe han power. And it was comaundid to
hem, that thei schulden not hirte the gras of erthe, nether
ony grene thing, nether ony tre, but oneli men, that han not
5 the signe of God in her forhedis. And it was ȝouun to hem,
that thei schulden not sle hem, but that thei schulden be
turmentid fyue monethis; and the turmentyng of hem, as the
6 turmentyng of a scorpioun, whanne he smytith a man. And
in tho daies men schulen seke deth, and thei schulen not
fynde it; and thei schulen desire to die, and deth schal fle fro
7 hem. And the licnesse of locustis *ben* lijk horsis maad redi in
to batel; and on the heedis of hem as corouns lijk gold, and
8 the facis of hem as the faces of men. And thei hadden heeris,
as heeris of wymmen; and the teeth of hem weren as teeth
9 of liouns. And thei hadden haburiouns, as yren haburiouns,
and the vois of her wengis as the vois of charis of many horsis
10 rennynge in to batel. And thei hadden tailis lijk scorpiouns,
and prickis weren in the tailis of hem; and the myȝt of hem
11 *was* to noye men fyue monethis. And thei hadden on hem
a kyng, the aungel of depnesse, to whom the name bi Ebrew,
is Laabadon, but bi Greek Appollion, and bi Latyn he hath
12 a name Extermynans, *that is, a distriere.* O wo is passid,
13 and lo! ȝit comen twei woes. Aftir these thingis also the
sixte aungel trumpide; and Y herde a vois fro foure corneris
14 of the goldun auter, that is bifore the iȝen of God, and seide
to the sixte aungel that hadde a trumpe, Vnbynde thou foure
15 aungels, that ben boundun in the greet flood Eufrates. And
the foure aungels weren vnboundun, which weren redi in to
our, and dai, and monethe, and ȝeer, to sle the thridde part
16 of men. And the noumbre of the oost of horse men *was*
twenti thousynde sithis ten thousynde. Y herde the noumbre
17 of hem. And so Y say horsis in visioun; and thei that saten
on hem hadden firy haburiouns, and of iacynt, and of brym-

stoon. And the heedis of the horsis weren as heedis of
lioun̄s; and fier, and smoke, and brymston, cometh forth of
18 the mouth of hem. Of these thre plagis the thridde part of
men was slayn, of the fier, and of the smoke, and of the
19 brymston, that camen out of the mouth of hem. For the
power of the horsis is in the mouth of hem, and in the tailis
of hem; for the tailis of hem *ben* lyk to serpentis, hauynge
20 heedis, and in hem thei noyen. And the tothir men, that
weren not slayn in these plagis, nether dyden penaunce of
the werkis of her hondis, that thei worschipeden not deuelis,
and simylacris of gold, and of siluer, and of bras, and of
stoon, and of tre, whiche nethir mown se, nether heere,
21 nether wandre; and diden not penaunce of her mansleyngis,
nether of her witchecraftis, nethir of her fornicacioun, nethir
of her theftis, *weren slayn.*

Cap. X.

1 And Y say another stronge aungel comynge doun fro
heuene, clothid with a cloude, and the reynbowe on his heed;
and the face of him was as the sunne, and the feet of hym
2 as a piler of fier. And he hadde in his hoond a litil book
openyd; and he sette his riȝt foot on the see, and the left
3 foot on the erthe. And he criede with a greet vois, as a lioun
whanne he roreth; and whanne he hadde cried, the seuene
4 thundris spaken her voicis. And whanne the seuene thundris
hadden spoken her voicis, Y was to writynge. And Y herde a
vois fro heuene, seiynge, Marke thou what thingis the seuene
5 thundris spaken, and nyle thou write hem. And the aungel
whom Y say stondinge aboue the see, and aboue the erthe,
6 lifte vp his hond to heuene, and swoor bi hym that lyueth in
to worldis of worldis, that maad of nouȝt heuene, and tho
thingis whiche ben in it, and the erthe, and tho thingis that

ben in it, and the see, and tho thingis that ben in it, that
7 time schal no more be. But in the daies of the vois of the
seuenethe aungel, whanne he schal bigynne to trumpe, the
mysterie of God schal be endid, as he prechide bi hise ser-
8 uauntis prophetis. And Y herde a vois fro heuene eftsoone
spekynge with me, and seiynge, Go thou, and take the book,
that is openyd, fro the hoond of the aungel, that stondith
9 aboue the see, and on the lond. And Y wente to the
aungel, and seide to hym, that he schulde 3yue me the book.
And he seide to me, Take the book, and deuoure it; and it
schal make thi wombe to be bittir, but in thi mouth it schal
10 be swete as hony. And Y took the book of the aungels
hond, and deouride it, and it was in my mouth as swete
hony; and whanne Y hadde deuourid it, my wombe was
11 bittere. And he seide to me, It bihoueth thee eftsoone to
prophesie to hethene men, and to puplis, and langagis, and
to many kingis.

CAP. XI.

1 AND a reed lijk a 3erde was 3ouun to me, and it was seid
to me, Rise thou, and meete the temple of God, and the
2 auter, and men that worschipen in it. But caste thou out the
for3erd, that is with out the temple, and mete not it; for it is
3ouun to hethene men, and thei schulen defoule the hooli
3 citee bi fourti monethis and tweyne. And Y schal 3yue to
my twey witnessis, and thei schulen prophesie a thousynde
daies two hundrid and sixti, and schulen be clothid with
4 sackis. These ben tweyne olyues, and twei candilstikis, and
5 thei stonden in the si3t of the Lord of the erthe. And if
ony man wole anoye hem, fier schal go out of the mouth of
hem, and schal deuoure her enemyes. And if ony wole
6 hirte hem, thus it bihoueth hym to be slayn. These han
power to close heuene, that it reyne not in the daies of her

prophesie; and thei han power on watris, to turne hem in to
blood; and to smyte the erthe with euery plage, and as ofte
7 as thei wolen. And whanne thei schulen ende her wit-
nessing, the beeste that stieth vp fro depnesse, schal make
batel aȝens hem, and schal ouercome hem, and schal sle hem.
8 And the bodies of hem schulen ligge in the stretis of the
greet citee, that is clepid goostli Sodom, and Egipt, where
9 the Lord of hem was crucified. And summe of lynagis, and
of puplis, and of langagis, and of hethene men, schulen se
the bodies of hem bi thre daies and an half; and thei schulen
10 not suffre the bodies of hem to be put in biriels. And men
enhabitynge the erthe schulen haue ioye on hem; and thei
schulen make myrie, and schulen sende ȝiftis togidere, for these
twei prophetis turmentiden hem that dwellen on the erthe.
11 And aftir thre daies and an half, the spirit of lijf of God
entride in to hem; and thei stoden on her feet, and greet
12 dreed felle on hem that sayn hem. And thei herden a greet
vois fro heuene, seiynge to hem, Come vp hidir. And thei
stieden in to heuene in a cloude, and the enemyes of hem
13 sayn hem. And in that our a greet erthe mouyng was maad,
and the tenthe part of the citee felle doun; and the names
of men seuene thousynde weren slayn in the erthe mouyng;
and the tother weren sent in to drede, and ȝauen glorie to
14 God of heuene. The secounde wo is gon, and lo! the thridde
15 wo schal come soone. And the seuenthe aungel trumpide,
and grete voicis weren maad in heuene, and seiden, The
rewme of this world is maad oure Lordis, and of Crist, his
sone; and he schal regne in to worldis of worldis. Amen.
16 And the foure and twenti eldre men, that saten in her seetis
in the siȝt of the Lord, fellen on her faces, and worschipiden
17 God, and seiden, We don thankyngis to thee, Lord God
almyȝti, which art, and which were, and which art to com-
ynge; which hast takun thi greet vertu, and hast regned.

18 And folkis ben wrooth, and thi wraththe cam, and tyme of dede men to be demyd, and to ȝelde mede to thi seruauntis, and prophetis, and halewis, and dredynge thi name, to smale and to grete, and to distrie hem that corrumpiden the erthe.

CAP. XII.

19 AND the temple of God in heuene was openyd, and the arke of his testament was seyn in his temple; and leityngis weren maad, and voices, and thondris, and erthe mouyng,
1 and greet hail. And a greet signe apperide in heuene; a womman clothid with the sunne, and the moone vndur hir
2 feet, and in the heed of hir a coroun of twelue sterris. And sche hadde in wombe, and sche crieth, trauelynge of child,
3 and is turmentid, that sche bere child. And another signe was seyn in heuene; and lo! a greet reede dragoun, that hadde seuene heedis, and ten hornes, and in the heedis of
4 hym seuene diademes. And the tail of hym drow the thridde part of sterris of heuene, and sente hem in to the erthe. And the dragoun stood bifore the womman, that was to berynge child, that whanne sche hadde borun child, he
5 schulde deuoure hir sone. And sche bar a knaue child, that was to reulinge alle folkis in an yrun ȝerde; and hir sone was
6 rauyschid to God, and to his trone. And the womman flei in to wildirnesse, where sche hath a place maad redi of God, that he fede hir there a thousynde daies two hundrid and
7 sixti. And a greet batel was maad in heuene, and Myȝhel and hise aungels fouȝten with the dragoun. And the dragoun
8 fauȝt, and hise aungels; and thei hadden not myȝt, nether
9 the place of hem was foundun more in heuene. And thilke dragoun was cast doun, the greet elde serpent, that is clepid the Deuel, and Sathanas, that disseyueth al the world; he was cast doun in to the erthe, and hise aungels weren

10 sent with hym. And Y herde a greet vois in heuene, seiynge, Now is maad helthe, and vertu, and kyngdom of oure God, and the power of his Crist; for the accuser of oure britheren is cast doun, which accuside hem bifor the siȝte of oure
11 God dai and nyȝt. And thei ouercamen hym for the blood of the lomb, and for the word of his witnessing; and thei
12 louyden not her lyues til to deth. Therfor, ȝe heuenes, be ȝe glad, and ȝe that dwellen in hem. Wo to the erthe, and to the see; for the fend is come doun to ȝou, and hath greet
13 wraththe, witynge that he hath litil tyme. And after that the dragoun sai, that he was cast doun to the erthe, he pursuede
14 the womman, that bare the knaue child. And twei wengis of a greet egle weren ȝouun to the womman, that sche schulde flee in to deseert, in to hir place, where sche is fed by tyme, and tymes, and half a tyme, fro the face of the
15 serpent. And the serpent sente out of his mouth aftir the womman watir as a flood, that he schulde make hir to be
16 drawun of the flood. And the erthe helpide the womman, and the erthe openyde his mouth, and soop up the flood,
17 that the dragoun sente of his mouth. And the dragoun was wrooth aȝens the womman, and he wente to make batel with othere of hir seed, that kepen the maundementis of God,
18 and han the witnessing of Jhesu Crist. And he stood on the grauel of the see.

Cap. XIII.

1 And Y sai a beeste stiynge vp of the see, hauynge seuene heedis, and ten hornes; and on hise hornes ten diademes,
2 and on hise heedis the names of blasfemye. And the beeste, whom Y sai, was lijk a pard, and hise feet as the feet of a beere, and his mouth as the mouth of a lioun; and the
3 dragoun ȝaf his vertu and greet power to hym. And Y sai

oon of hise heedis, as slayn in to deth; and the wounde of his deth was curid. And al erthe wondride after the beeste.
4 And thei worschipiden the dragoun, that 3af power to the beeste; and thei worschipeden the beeste, and seiden, Who
5 is lijk the beeste, and who schal mowe fi3te with it? And a mouth spekynge grete thingis, and blasfemyes, was 3ouun to it; and power was 3ouun to it, to do two and fourti
6 monethis. And it openyde his mouth in to blasfemyes to God, to blasfeme his name, and his tabernacle, and hem that
7 dwellen in heuene. And it was 3ouun to hym to make batel with seyntis, and to ouercome hem; and power was 3ouun to
8 hym in to ech lynage, and puple, and langage, and folk. And alle men worschipiden it, that dwellen in erthe, whos names ben not writun in the book of lijf of the lomb, that was slayn fro
9 the bigynnyng of the world. If ony man hath eeris, here he.
10 He that ledith in to caitifte, schal go in to caitifte; he that sleeth with swerd, it bihoueth hym to be slayn with swerd.
11 This is the pacience and the feith of seyntis. And Y sai another beeste stiynge vp fro the erthe, and it hadde two
12 hornes, lijk the lomb; and it spak as the dragoun, and dide al the power of the formere beeste, in his si3t. And it made the erthe, and men dwellinge in it, to worschipe the firste
13 beeste, whos wounde of deth was curid. And it dide grete signes, that also it made fier to come doun fro heuene in to
14 the erthe, in the si3t of alle men. And it disseyueth men, that dwellen in erthe, for signes whiche ben 3ouun to it to do in the si3t of the beeste; seiynge to men dwellinge in erthe, that thei make an ymage of the beeste, that hath the wounde
15 of swerd, and lyuede. And it was 3ouun to hym, that he schulde 3yue spirit to the ymage of the beeste, and that the ymage of the beeste speke. And he schal make, that who euere honouren not the ymage of the beeste, be slayn.
16 And he schal make alle, smale and grete, and riche and

pore, and fre men and bonde men, to haue a carecter in her
17 riȝthoond, ethir in her forheedis; that no man may bie, ethir
sille, but thei han the caracter, ether the name of the beeste,
18 ethir the noumbre of his name. Here is wisdom; he that
hath vndurstonding, acounte the noumbre of the beeste; for
it is the noumbre of man, and his noumbre is sixe hundrid
sixti and sixe.

Cap. XIV.

1 And Y sai, and lo! a lomb stood on the mount of Sion,
and with hym an hundrid thousynde and foure and fourti
thousynde, hauynge his name, and the name of his fadir
2 writun in her forhedis. And Y herde a vois fro heuene, as
the vois of many watris, and as the vois of a greet thundur;
and the vois which is herd, *was* as of many harperis harpinge
3 in her harpis. And thei sungun as a newe song bifor the
seete of God, and bifore the foure beestis, and senyouris.
And no man miȝte seie the song, but thei an hundrid thou-
synde and foure and fourti thousynde, that ben bouȝt fro the
4 erthe. These it ben, that ben not defoulid with wymmen;
for thei ben virgyns. These suen the lomb, whidir euer he
schal go; these ben bouȝt of alle men, the firste fruytis to
5 God, and to the lomb; and in the mouth of hem lesyng is
not foundun; for thei ben with out wem bifor the trone
6 of God. And Y say another aungel, fliynge bi the myddil of
heuene, hauynge an euerlastinge gospel, that he schulde
preche to men sittynge on erthe, and on ech folk, and
7 lynage, and langage, and puple; and seide with a greet vois,
Drede ȝe the Lord, and ȝyue ȝe to hym onour, for the our
of his dom cometh; and worschipe ȝe hym, that made
heuene and erthe, the see, and alle thingis that ben in hem,
8 and the wellis of watris. And anothir aungel suede, seiynge,
Thilke greet Babiloyne fel doun, fel doun, which ȝaf drinke

to alle folkis of the wyn of wraththe of her fornycacioun.
9 And the thridde aungel suede hem, and seide with a greet
vois, If ony man worschipe the beeste, and the ymage of it,
and takith the carecter in his forheed, ether in his hoond,
10 this schal drynke of the wyn of Goddis wraththe, that is
meynd with clere wyn in the cuppe of his wraththe, and
schal be turmentid with fier and brymston, in the siȝt of hooli
11 aungels, and bifore the siȝt of the lomb. And the smoke
of her turmentis schal stie vp in to the worldis of worldis;
nether thei han reste dai and niȝt, whiche worschipiden the
beeste and his ymage, and yf ony man take the carect of
12 his name. Here is the pacience of seyntis, whiche kepen
13 the maundementis of God, and the feith of Jhesu. And
Y herde a vois fro heuene, seiynge to me, Write thou, Blessid
ben deed men, that dien in the Lord; fro hennus forth now
the spirit seith, that thei reste of her traueilis; for the werkis
14 of hem suen hem. And Y say, and lo! a white cloude, and
aboue the cloude a sittere, lijk the sone of man, hauynge in
his heed a goldun coroun, and in his hond a scharp sikil.
15 And another aungel wente out of the temple, and criede with
greet vois to hym that sat on the cloude, Sende thi sikil, and
repe, for the our cometh, that it be ropun; for the corn of
16 the erthe is ripe. And he that sat on the cloude, sente his
17 sikil in to the erthe, and rap the erthe. And another aungel
wente out of the temple, that is in heuene, and he also hadde
18 a scharp sikile. And another aungel wente out fro the auter,
that hadde power on fier and water; and he criede with
a greet vois to hym that hadde the scharp sikil, and seide,
Sende thi scharp sikil, and kitte awei the clustris of the
19 vynȝerd of the erthe, for the grapis of it ben ripe. And the
aungel sente his sikil in to the erthe, and gaderide grapis
of the vynȝerd of the erthe, and sente into the greet lake of
20 Goddis wraththe. And the lake was troddun without the

citee, and the blood wente out of the lake til to the bridels of horsis, bi furlongis a þousynd and six hundrid.

Cap. XV.

1 And Y say another signe in heuene, greet and wondurful; seuene aungels hauynge seuene the laste veniauncis, for the 2 wraththe of God is endid in hem. And Y say as a glasun see meynd with fier, and hem that ouercamen the beeste, and his ymage, and the noumbre of his name, stondynge 3 aboue the glasun see, hauynge the harpis of God; and syngynge the song of Moises, the seruaunt of God, and the song of the lomb, and seiden, Grete and wondurful ben thi werkis, Lord God almyȝti; thi weies ben iust and trewe, Lord, kyng 4 of worldis. Lord, who schal not drede thee, and magnyfie thi name? for thou aloone art merciful; for alle folkis schulen come, and worschipe in thi siȝt, for thi domes ben open. 5 And aftir these thingis Y say, and lo! the temple of the 6 tabernacle of witnessyng was opened in heuene; and seuene aungels hauynge seuene plagis, wenten out of the temple, and weren clothid with a stoon clene and white, and weren bifor 7 gird with goldun girdlis about the brestis. And oon of the foure beestis ȝaf to the seuene aungels seuene goldun viols, ful of the wraththe of God, that lyueth in to worldis of 8 worldis. And the temple was fillid with smooke of the majestee of God, and of the vertu of hym; and no man myȝte entre in to the temple, til the seuene plagis of seuene angels weren endid.

Cap. XVI.

1 And Y herde a greet vois fro heuene, seiynge to the seuene aungels, Go ȝe, and schede out the seuene viols

of Goddis wraththe in to erthe. And the firste aungel wente,
and schedde out his viol in to the erthe; and a wounde fers and
werst was maad on alle that hadden the carect of the beeste,
and on hem that worschipiden the beeste, and his ymage.
And the secounde aungel schedde out his viol in to the see,
and the blood was maad, as of a deed thing; and ech man
lyuynge was deed in the see. And the thridde aungel
schedde out his viol on the floodis, and on the wellis of
watris, and seide, Just art thou, Lord, that art, and that were
hooli, that demest these thingis; for thei schedden out the
blood of halewis and prophetis, and thou hast ȝouun to hem
blood to drinke; for thei ben worthi. And I herde anothir
seiynge, ȝhe Lord God almiȝti, trewe and iust *ben* thi domes.
And the fourthe aungel schedde out his viol in to the sunne,
and it was ȝouun to hym to turmente men with heete and
fier. And men swaliden with greet heete, and blasfemyden
the name of God hauynge power on these plagis, nether thei
diden penaunce, that thei schulden ȝyue glorie to hym. And
the fifte aungel schedde out his viol on the seete of the beeste,
and his kyngdom was maad derk; and thei eten togidere her
tungis for sorewe, and thei blasfemyden God of heuene, for
sorewis of her woundis; and thei diden not penaunce of her
werkis. And the sixte aungel schedde out his viol in that ilke
greet flood Eufratis, and driede the watir of it, that weie were
maad redi to kingis fro the sunne rysyng. And Y say thre vn-
clene spiritis bi the manner of froggis go out of the mouth of the
dragoun, and of the mouth of the beeste, and of the mouth of
the fals prophete. For thei ben spiritis of deuels, makynge
signes, and thei gon forth to kingis of al erthe, to gadere hem
in to batel, to the greet dai of almiȝti God. Lo! Y come, as
a niȝt theefe. Blessid *is* he that wakith, and kepith hise clothis,
that he wandre not nakid, and that thei se not the filthhed of
hym. And he schal gadre hem in to a place, that is clepid

17 in Ebreu Hermagedon. And the seuenthe aungel schedde
out his viol in to the eyr, and a greet vois wente out of
18 heuene fro the trone, and seide, It is don. And leityngis
/ weren maad, and voices, and thundris; and a greet erthe
mouyng was maad, which manere neuere was, sithen men
19 weren on erthe, siche erthe mouyng so greet. And the
greet citee was maad in to thre parties, and the citees of
hethene men felden doun; and greet Babiloyne cam in to
mynde byfor God, to 3yue to it the cuppe of wyn of the
20 indignacyoun of his wraththe. And ech ile flei awei, and
21 hillis ben not foundun. And greet hail as a talent cam doun
fro heuene in to men; and men blasfemyden God, for the
plage of hail, for it was maad ful greet.

Cap. XVII.

1 And oon of the seuene aungels cam, that hadde seuene
viols, and spak with me, and seide, Come thou, Y schal
schewe to thee the dampnacioun of the greet hoore, that
2 sittith on many watris, with which kyngis of erthe diden
fornicacioun; and thei that dwellen in the erthe ben maad
3 drunkun of the wyn of her letcherie. And he took me in to
desert in spirit. And Y say a womman sittynge on a reed
beeste, ful of names of blasfemye, hauynge seuene heedis,
4 and ten hornes. And the womman was enuyround with
purpur, and reed, and ouergild with gold, and preciouse
stoon, and peerls, hauynge a goldun cuppe in hir hoond,
ful of abhomynaciouns and vnclennesse of her fornycacioun.
5 And a name writun in the forheed of hir, Mysterie, Babiloyn
the greet, modir of fornycaciouns, and of abhomynaciouns
6 of erthe. And Y say a womman drunkun of the blood
of seyntis, and of the blood of martris of Jhesu. And
7 whanne Y say hir, Y wondride with greet wondryng. And

the aungel seide to me, Whi wondrist thou? I schal seie to
thee the sacrament of the womman, and of the beeste that
8 berith hir, that hath seuene heedis and ten hornes. The
beeste which thou seist, was, and is not; and sche schal stie
fro depnesse, and sche schal go in to perisching. And men
dwellinge in erthe schulen wondre, whos names ben not writun
in the book of lijf fro the makinge of the world, seynge the
9 beeste, that was, and is not. And this is the witt, who that
hath wisdom. The seuene heedis ben seuene hillis, on
10 whiche the womman sittith, and kyngis seuene ben. Fyue
han feld doun, oon is, and anothir cometh not ȝit. And
whanne he schal come, it bihoueth hym to dwelle a schort
11 tyme. And the beeste that was, and is not, and sche is the
eiȝtthe, and is of the seuene, and schal go in to perischyng.
12 And the ten hornes whiche thou hast seyn, ben ten kyngis,
that ȝit han not take kyngdom; but thei schulen take power
13 as kingis, oon our after the beeste. These han a counsel,
14 and schulen bitake her vertu and power to the beeste. These
schulen fiȝte with the lomb, and the lomb schal ouercome
hem; for he is Lord of lordis, and kyng of kyngis; and thei
15 that ben with hym, *ben* clepid, chosun, and feithful. And he
seide to me, The watris whiche thou hast seyn, where the
16 hoore sittith, ben puplis, and folkis, and langagis. And the
ten hornes that thou hast seyn in the beeste, these schulen
make hir desolat and nakid, and schulen ete the fleischis
17 of hir, and schulen brenne togidere hir with fier. For God
ȝaf in to the hertis of hem, that thei do that that is pleasaunt
to hym, that thei ȝyue her kyngdom to the beeste, til the
18 wordis of God ben endid. And the womman whom thou
hast seyn, is the greet citee, that hath kingdom on kyngis of
the erthe.

CAP. XVIII.

1 AND aftir these thingis Y siȝ another aungel comynge doun
fro heuene, hauynge greet power; and the erthe was liȝtned
2 of his glorie. And he criede with strong vois, and seide,
Greet Babiloyn felde doun, felde doun, and is maad the
habitacioun of deuelis, and the keping of ech vnclene spirit,
3 and the keping of ech vnclene foul, and hateful. For alle
folkis drunkun of the wraththe of fornycacioun of hir, and
kingis of the erthe, and marchauntis of the erthe, diden
fornycacioun with hir; and thei ben maad riche of the vertu
4 of delices of hir. And Y herde another vois of heuene,
seiynge, My puple, go ȝe out of it, and be ȝe not parceneris
of the trespassis of it, and ȝe schulen not resseyue of the
5 woundis of it. For the synnes of it camen til to heuene,
6 and the Lord hadde mynde of the wickidnesse of it. ȝelde
ȝe to it, as sche ȝeldide to ȝou; and double ȝe double thingis,
aftir her werkis; in the drynke that she meddlid to ȝou,
7 mynge ȝe double to hir. As myche as sche glorifiede hir
silf, and was in delicis, so myche turment ȝyue to hir, and
weilyng; for in hir herte sche seith, Y sitte a queen, and
8 Y am not a widewe, and Y schal not se weiling. And ther-
for in o day hir woundis schulen come, deth, and mornyng,
and hungur; and sche schal be brent in fier, for God is
9 strong, that schal deme hir. And the kingis of the erthe
schulen biwepe, and biweile hem silf on hir, whiche diden
fornicacioun with hir, and lyueden in delicis, whanne thei
10 schulen se the smoke of the brennyng of it; stondynge
fer, for drede of the turmentis of it, and seiynge, Wo! wo!
wo! thilke greet citee Babiloyn, and thilke stronge citee; for
11 in oon our thi dom cometh. And marchauntis of the erthe
schulen wepe on it, and morne, for no man schal bie more
12 the marchaundise of hem; the marchaundies of gold, and of

siluer, and of preciouse stoon, and of peerl, and of bies, and of purpur, and of silk, and coctyn, and ech tre tymus, and alle vessels of yuer, and alle vessels of preciouse stoon, and of
13 bras, and of yrun, and of marbil, and canel, and amonye, and of swete smellinge thingis, and oynementis, and encense, and of wyn, and of oyle, and of flour, and of whete, and of werk beestis, and of scheep, and of horsis, and of cartis, and of
14 seruauntis, and other lyues of men. And thin applis of the desire of thi lijf wenten awei fro thee, and alle fatte thingis,
15 and ful clere perischiden fro thee. And marchaundis of these thingis schulen no more fynde tho thingis. Thei that ben maad riche of it, schulen stonde fer, for drede of tur-
16 mentis of it, wepynge, and mornynge, and seiynge, Wo! wo! thilke greet citee, that was clothid with bijs, and purpur, and reed scarlet, and was ouergild with gold, and preciouse
17 stoon, and margaritis, for in oon our so many richessis ben destitute. And ech gouernour, and alle that saylen bi schip in to place, and maryneris, and that worchen in the see,
18 stoden fer, and crieden, seynge the place of the brennyng of
19 it, seiynge, What *is* lijk this greet citee? And thei casten poudre on her heedis, and crieden, wepynge, and mornynge, and seiynge, Wo! wo! thilke greet citee, in which alle that han schippis in the see ben maad riche of pricis of it; for in
20 oon our it is desolat. Heuene, and hooli apostlis, and prophetis, make ȝe ful out ioye on it, for God hath demed ȝoure
21 dom of it. And o stronge aungel took vp a stoon, as a greet mylne stoon, and keste in to the see, and seide, In this bire thilke greet citee Babiloyn schal be sent, and
22 now it schal no more be foundun. And the vois of harpis, and of men of musik, and syngynge with pipe and trumpe, schal no more be herd in it. And ech crafti man, and ech craft, schal no more be foundun in it. And the vois of
23 mylne stoon schal no more be herde in thee, and the liȝt

of lanterne schal no more schyne to thee, and the vois of the
hosebonde and of the wijf schal no more ȝit be herd in thee;
for thi marchauntis weren princis of the erthe. For in thi
24 witchecraftis alle folkis erriden. And the blood of prophetis
and seyntis is foundun in it, and of alle men that ben slayn
in erthe.

CAP. XIX.

1 AFTIR these thingis Y herde as a greet vois of many trumpis
in heuene, seiynge, Alleluya; heriynge, and glorie, and vertu
2 is to oure God; for trewe and iust ben the domes of hym,
whiche demede of the greet hoore, that defoulide the erthe in
her letcherye, and vengide the blood of hise seruauntis, of
3 the hondis of hir. And eft thei seiden, Alleluya. And the
4 smoke of it stieth vp, in to worldis of worldis. And the
foure and twenti senyouris and foure beestis felden doun,
and worschipiden God sittynge on the trone, and seiden,
5 Amen, Alleluya. And a vois wente out of the trone, and
seide, Alle the seruauntis of oure God, seie ȝe heriyngus
6 to oure God, and ȝe that dreden God, smale and grete. And
Y herde a vois of a grete trumpe, as the vois of many watris,
and as the vois of grete thundris, seiynge, Alleluya; for oure
7 Lord God almyȝti hath regned. Ioye we, and make we
myrthe, and ȝyue glorie to hym; for the weddingis of the
8 lomb camen, and the wijf of hym made redy hir silf. And it
is ȝouun to hir, that sche kyuere hir with white bissyn schyn-
9 ynge; for whi bissyn is iustifiyngis of seyntis. And he seide
to me, Write thou, Blessid *ben* thei that ben clepid to the
soper of weddyngis of the lomb. And he seide to me,
10 These wordis of God ben trewe. And Y felde doun bifore
hise feet, to worschipe hym. And he seide to me, Se thou,
that thou do not; Y am a seruaunt with thee, and of thi
britheren, hauynge the witnessyng of Jhesu; worschipe thou

11 God. For the witnessing of Jhesu is spirit of profesie. And
Y say heuene openyd, and lo! a whit hors, and he that sat
on hym was clepid Feithful and sothefast; and with riȝtwis-
12 nesse he demeth, and fiȝtith. And the iȝen of hym *weren* as
flawme of fier, and in his heed many diademys; and he hadde
13 a name writun, which no man knew, but he. And he was
clothid in a cloth spreynt with blood; and the name of hym
14 was clepid The sone of God. And the oostis that ben in
heuene, sueden hym on white horsis, clothid with bissyn,
15 white and clene. And a swerd scharp on ech side cam
forth of his mouth, that with it he smyte folkis; and he shal
reule hem with an yren ȝerde. And he tredith the pressour
of wyn of stronge veniaunce of the wraththe of almyȝti God.
16 And he hath writun in his cloth, and in the hemme, Kyng of
17 kyngis and Lord of lordis. And Y say an aungel, stondynge
in the sunne; and he criede with greet vois, and seide to alle
briddis that flowen bi the myddil of heuene, Come ȝe, and be
18 ȝe gaderid to the greet soper of God, that ȝe ete the fleisch of
kingis, and fleisch of tribunes, and fleisch of stronge men, and
fleisch of horsis, and of tho that sitten on hem, and the fleisch
of alle fre men and bonde men, and of smale and of grete.
19 And Y sai the beeste, and the kyngis of the erthe, and the
oostis of hem gaderid, to make batel with hym, that sat on the
20 hors, and with his oost. And the beeste was cauȝt, and with
hir the false prophete, that made signes bifor hir; in whiche
he disseyuede hem that token the carect of the beeste, and
that worschipiden the ymage of it. These tweyne weren
sent quyke in to the pool of fier, brennynge with brymstoon.
21 And the othere weren slayn of swerd of hym that sat on
the hors, that cometh forth of the mouth of hym; and alle
briddis weren fillid with the fleisch of hem.

CAP. XX.

1 AND Y say an aungel comynge doun fro heuene, hauynge
2 the keie of depnesse, and a greet chayne in his hoond. And
he cauȝte the dragoun, the elde serpent, that is the deuel and
3 Sathanas; and he boonde hym bi a thousynde ȝeeris. And
he sente hym in to depnesse, and closide on hym, that he
disseyue no more the folkis, til a thousynde ȝeeris be fillid.
Aftir these thingis it bihoueth hym to be vnboundun a litil tyme.
4 And Y say seetis, and thei saten on hem, and doom was
ȝouun to hem. And the soulis of men biheedid for the wit-
nessyng of Jhesu, and for the word of God, and hem that
worschipiden not the beeste, nether the ymage of it, nethir
token the carect of it in her forheedis, nethir in her hoondis.
And thei lyueden, and regneden with Crist a thousynde ȝeeris.
5 Othere of deed men lyueden not, til a thousynde ȝeeris ben
6 endid. This is the first aȝen risynge. Blessid and hooli *is*
he, that hath part in the firste aȝenrysyng. In these men the
secunde deth hath not power; but thei schulen be prestis of
God, and of Crist, and thei schulen regne with hym a thou-
7 synde ȝeeris. And whanne a thousynde ȝeeris schulen be
endid, Sathanas schal be vnboundun of his prisoun; and he
schal go out, and schal disseyue folkis, that ben on foure
corners of the erthe, Gog and Magog. And he schal gadere
hem in to batel, whos noumbre is as the grauel of the see.
8 And thei stieden vp on the broodnesse of erthe, and enuy-
9 rounede the castels of seyntis, and the louyd citee. And fier
cam doun of God fro heuene, and deuourede hem. And the
deuel, that disseyuede hem, was sent in to the pool of fier
10 and of brymston, where bothe the beeste and fals prophetis
schulen be turmentid dai and niȝt, in to worldis of worldis.
11 Amen. And Y say a greet white trone, and oon sittynge on
it, fro whos siȝt erthe fled and heuene; and the place is not

12 foundun of hem. And Y sai deed men, grete and smale, stondynge in the siȝt of the trone; and ƀookis weren opȩned, and deed men weren demed of these thingis that weren
13 writun in the bookis, aftir the werkis of hem. And the see ȝaf his deed men, that weren in it; and deth and helle ȝauen her deed men, that weren in hem. And it was demed of ech,
14 aftir the werkis of hem. And helle and deth weren sente in
15 to a poole of fier. This is the secunde deth. And he that was not foundun writun in the book of lijf, was sent in to the pool of fier.

Cap. XXI.

1 And Y sai newe heuene and newe erthe; for the firste heuene and the firste erthe wenten awei, and the see is not
2 now. And Y Joon say the hooli citee Jerusalem, newe, comynge doun fro heuene, maad redi of God, as a wijf
3 ourned to hir hosebonde. And Y herde a greet vois fro the trone, seiynge, Lo! the tabernacle of God *is* with men, and he schal dwelle with hem; and thei schulen be his puple, and
4 he God with hem schal be her God. And God schal wipe awei ech teer fro the iȝen of hem; and deth schal no more be, nether mornyng, nether criyng, nether sorewe schal be
5 ouer; whiche firste thingis wenten awei. And he seide, that sat in the trone, Lo! Y make alle thingis newe. And he seide to me, Write thou, for these wordis ben moost feithful
6 and trewe. And he seide to me, It is don; I am alpha and oo, the bigynnyng and ende. Y schal ȝyue freli of the welle
7 of quic watir to hym that thirsteth. He that schal ouercome, schal welde these things; and Y schal be God to hym, and
8 he schal be sone to me. But to ferdful men, and vnbileueful, and cursid, and manquelleris, and fornycatouris, and to witchis, and worschiperis of idols, and to alle lieris, the part of hem shal be in the pool brennynge with fier and brym-

9 stoon, that is the secounde deth. And oon cam of the seuene
aungels, hauynge violis fulle of seuene the laste veniauncis.
And he spak with me, and seide, Come thou, and Y schal
10 schewe to thee the spousesse, the wijf of the lomb. And he
took me vp in spirit in to a greet hille and hiȝ; and he
schewide to me the hooli citee Jerusalem, comynge doun fro
11 heuene of God, hauynge the clerete of God; and the liȝt of
12 it lijk a preciouse stoon, as the stoon iaspis, as cristal. And
it hadde a walle greet and hiȝ, hauynge twelue ȝatis, and in
the ȝatis of it twelue aungels, and names writun in, that ben
13 the names of twelue lynagis of the sones of Israel; fro the
east thre ȝatis, and fro the north thre ȝatis, and fro the south
14 thre ȝatis, and fro the west thre ȝatis. And the wal of the
citee hadde twelue foundementis, and in hem the twelue
15 names of twelue apostlis, and of the lomb. And he that
spak with me, hadde a goldun mesure of a rehed, that he
16 schulde mete the citee, and the ȝatis of it, and the wal. And
the citee was set in square; and the lengthe of it is so miche,
as miche as *is* the breede. And he mat the citee with the
rehed, bi furlongis twelue thousyndis. And the heiȝthe,
17 and the lengthe and breede of it, ben euene. And he mat
the wallis of it, of an hundrid and foure and fourti cubitis, bi
18 mesure of man, that is, of an aungel. And the bildyng of
the wal therof was of the stoon iaspis. And the citee it silf
19 was clene gold, lijk clene glas. And the foundementis of
the wal of the citee *weren* ourned with al preciouse stoon.
The firste foundement, iaspis; the secounde, safiris; the
20 thridde, calcedonyus; the fourthe, smaragdus; the fyuethe,
sardony; the sixte, sardius; the seuenthe, crisolitus; the
eiȝtthe, berillus; the nynthe, topacius; the tenthe, crisopas-
sus; the eleuenthe, iacinctus; the tweluethe, ametistus.
21 And twelue ȝatis ben twelue margaritis, bi ech; and ech ȝate
was of ech margarete. And the stretis of the citee *weren*

22 clene gold, as of glas ful schynynge. And Y say no temple in it, for the Lord God almyȝti and the lomb, is temple of it.
23 And the citee hath no nede of sunne, nethir moone, that thei schyne in it; for the clerete of God schal liȝtne it; and the
24 lomb is the lanterne of it. And folkis schulen walke in liȝt of it; and the kyngis of the erthe schulen brynge her glorie
25 and onour in to it. And the ȝatis of it schulen not be closid
26 bi dai; and niȝt schal not be there. And thei schulen
27 brynge the glorie and onour of folkis in to it. Nether ony man defoulid, and doynge abhominacioun and leesyng, schal entre in to it; but thei that ben writun in the book of lijf and of the lomb.

CAP. XXII.

1 AND he schewide to me a flood of quic watir, schinynge as cristal, comynge forth of the seete of God, and of the lomb,
2 in the myddil of the street of it. And on ech side of the flood, the tree of lijf, bryngynge forth twelue fruytis, ȝeldinge his fruit bi ech monethe; and the leeues of the tree *ben* to
3 heelthe of folkis. And ech cursid thing schal no more be; but the seetis of God and of the lomb schulen be in it. And
4 the seruauntis of hym schulen serue to hym. And thei
5 schulen see his face, and his name in her forheedis. And niȝt schal no more be, and thei schulen not haue nede to the liȝt of lanterne, nethir to liȝt of sunne; for the Lord God schal lyȝtne hem, and thei schulen regne in to worldis of
6 worldis. And he seide to me, These wordis ben moost feithful and trewe. And the Lord God of spiritis of prophetis sente his aungel, to schewe his seruauntis, what thingis
7 it bihoueth to be don soone. And lo! Y come swiftli. Blessid *is* he, that kepith the wordis of prophesie of this
8 book. And Y *am* Joon, that herde and say these thingis. And aftirward that Y hadde herd and seyn, Y felde doun, to

worschipe bifor the feet of the aungel, that schewide to me
9 these thingis. And he seide to me, Se thou, that thou do
not; for Y am seruaunt with thee, and of thi britheren, pro-
phetis, and of hem that kepen the wordis of prophesie of
10 this book; worschipe thou God. And he seide to me, Signe,
ether seele, thou not the wordis of prophesie of this book; for
11 the tyme is niȝ. He that noyeth, noye he ȝit; and he that is
in filthis, wexe foul ȝit; and a iust man, be iustified ȝit; and
12 the hooli, be halewid ȝit. Lo! Y come soone, and my mede
13 with me, to ȝelde to ech man aftir hise werkis. Y am alpha
14 and oo, the firste and the laste, bigynnyng and ende. Blessid
be thei, that waischen her stoolis, that the power of hem be in
15 the tree of lijf, and entre bi the ȝatis in to the citee. For
with outen forth houndis, and witchis, and unchast men, and
manquelleris, and seruynge to idols, and ech that loueth and
16 makith leesyng. I Jhesus sente myn aungel, to witnesse to
ȝou these thingis in chirchis. Y am the roote and kyn of
17 Dauid, and the schynynge morewe sterre. And the spirit
and the spousesse seien, Come thou. And he that herith,
seie, Come thou; and he that thirstith, come; and he that
18 wole, take he freli the watir of lijf. And I witnesse to ech
man herynge the wordis of prophesie of this book, if ony
man schal putte to these thingis, God schal putte on hym the
19 veniauncis writun in this book. And if ony man do awei of
the wordis of the book of this prophesie, God schal take awei
the part of hym fro the book of lijf, and fro the hooli citee,
20 and fro these thingis that ben writun in this book. He seith,
that berith witnessyng of these thingis, ȝhe, amen. I come
soone. Amen. Come thou, Lord Jhesu. The grace of
oure Lord Jhesu Crist *be* with ȝou alle. Amen.

GLOSSARY.

In the Glossary as printed in the quarto edition, some of the words appear in slightly different forms. In the present reprint, only those forms are retained which occur in the later version of the New Testament.

The abbreviations will be readily understood; thus *adj.* = adjective; *adv.* = adverb; *prep.* = preposition; *pr. t.* = present tense; *p. t.* = past tense; *pr. p.* = present participle; *p. p.* = past participle; *pl.* = plural; *v.* = verb.

A.

Abak, *adv.* back, backward, Joh. vi. 67.

Abaischid, *p. p.* made afraid, faint, abashed, Mk. v. 42.

Abiden, abididen, *p. t. pl.* waited, dwelt, Lk. ii. 38; Joh. viii. 7; 1 Pet. iii. 20; *p. t.* **aboode**, Lk. ii. 25; *p. p.* **abiden, abidun**, Mt. xv. 32; Deeds xviii. 18.

Abite, *s.* habit, dress, 1 Tim. ii. 9.

Abredgide, abreggide, *p. p.* made short, Mt. xxiv. 22; Mk. xiii. 20;* *pr. p.* **abreggynge**, Rom. ix. 28. See **Breggid.**

Accepcioun, *s.* regard, Jam. ii. 1.

Acceptid, *p. p.* accepted, Rom. xv. 16; 1 Tim. v. 4.

Acordith, *pr. t.* is fit, agrees, Lk. v. 36; *p. p.* **acordid**, Mt. xx. 13; Deeds xxiii. 20; *p. t.* **acordide**, set at one, reconciled, Deeds vii. 26.

Afer, *adv.* afar, Lk. xiv. 32; Mk. xv. 40.

Aferde, afeerd, affrayed, *p. p.* afraid, Mt. xiv. 30; xxviii. 4; Lk. xxiv. 22; Joh. xiv. 27.

Afoote, *adv.* on foot, Mk. vi. 33.

Aftir, *prep.* according to, Mt. ix. 29.

Agaste, agast, *p. p.* terrified, Mt. viii. 26; Lk. xxiv. 37.

Aische, *s.* ashes, Mt. xi. 21; Heb. ix. 13.

Alargid, *p. p.* enlarged, 2 Cor. vi. 11.

Algatis, *adv.* wholly, in all manner, always, Mt. xxvi. 11; 2 Cor. v. 6.

Alienyd, *p. p.* alienated, Eph. iv. 18.

Almes, *s.* alms, Mt. vi. 2; *pl.* **almessis**, Deeds x. 2.

Almest, *adv.* almost, Lk. xxiii. 44.

Al to-breke, *v.* to break in pieces entirely, Lk. xx. 18. See **To-breke.**

Al tobrise, *v.* to break utterly in pieces, Mt. xxi. 44. See **To-brisid.**

Al to-drawynge, *pr. p.* dragging to pieces, Lk. ix. 39. See **To-drawith.**

Al to-tere, *pr. subj. pl.* tear in pieces, Mt. vii. 6.

Amende, *v.* to make amends, chastise, mend, Lk. xxiii. 16; *pr. p.* **amendynge**, Mt. iv. 21.

Amonye, *s.* cinnamon, Apoc. xviii. 13.

Amorewe, *adv.* in the morning, Deeds iv. 5.

An hiȝ, *adv.* on high, Mt. ii. 18.

Anentis, *prep.* with, at, Mt. xix. 26; Lk. i. 30.

Anete, *s.* anise, Mt. xxiii. 23.

Anoiede, *p. t.* grieved, troubled, 2 Cor. i. 8; *p. p.* **anoyed**, Mk. xiv. 33. See **Noye**.

Anoon, *adv.* anon, forthwith, Mt. xv. 31, &c.

Apayed, apaied, paied, *p. p.* contented, satisfied, Lk. iii. 14; 1 Tim. vi. 8; Heb. xiii. 5.

Apeyrith, apeirith, *pr. t.* impairs, 1 Cor. v. 6; Gal. v. 9.

Apeyryngis, *s.* injuries, Phil. iii. 7.

Apostilhed, apostlehed, *s.* office of apostle, 1 Cor. ix. 2; 2 Cor. xii. 12.

Araieden, *p. t. pl.* prepared, Mt. xxv. 7; *p. p.* **arayed**, Mk. xiv. 15.

Architriclyn, *s.* master of the feast (*Lat.* architriclinus), Joh. ii. 8.

A reche, areche, *v.* to reach, extend, Lk. xi. 12; Joh. xiii. 26.

Arede, areede, *v.* to declare, Mt. xxvi. 68; Mk. xiv. 65; Lk. xxii. 64.

Areisid, reisid, *p. p.* lifted up, Joh. iii. 14; viii. 28.

Areride, *p. t.* raised up, Mk. i. 31; Joh. iii. 14; *p. p.* **arerid**, Mt. xi. 23.

Arette, *imp.* reckon, charge, Philem. 18; *p. t.* **arettide**, Rom. iv. 8; *p. p.* **arettid**, Lk. xxii. 37. See **Rettid**.

Armeris, armuris, *s. pl.* weapons, arms, Joh. xviii. 3; Rom. vi. 13.

Asaie, *s.* a trial, Phil. ii. 22.

Aseeth, *s.* satisfaction, Mk. xv. 15.

Aspieden, *p. t. pl.* laid wait, watched privily, Mk. iii. 2; Lk. vi. 7; *pr. p.* **aspiynge**, Lk. xi. 54.

Aspieris, *s. pl.* spies, beholders, Lk. xx. 20; Heb. xi. 31.

Aspies, *s.* wait, ambush, treason, Mk. vi. 19; Deeds xxiii. 16.

Aspiyng, *v.* wait, ambush, treason, Lk. xvii. 20; *pl.* **aspiynges, aspiyngis**, Deeds xx. 19; Eph. vi. 11.

Assaied, *p. p.* tried, Rom. xv. 26.

Assoylid, *p. p.* solved, absolved, Deeds xix. 39.

Astonyed, *p. p.* astonished, Mk. ix. 14; Deeds ii. 6.

Astromyenes, astromyens, *s. pl.* diviners by stars, Mt. ii. 1, 16.

Atwynne, a twynny, *adv.* in two, apart, Mt. xxv. 33; Deeds xv. 39.

Auerouse, *adj.* avaricious, 1 Cor. vi. 10.

Auisili, *adv.* advisedly, Deeds xxv. 4.

Aungel, *s.* messenger, Mt. xi. 10; Mk. i, 2; Lk. vii. 27.

Auoide, auoyde, *v.* to make void, do away, 1 Cor. xv. 24; *pr. subj.* 1 Cor. ix. 15; *p. p.* **auoidid**, Rom. iii. 3.

Auoutreris, *s. pl.* adulterers, Lk. xviii. 11.

Auoutresse, *s.* adulteress, Rom. vii. 3.

Auowis, *s. pl.* vows, Deeds xxiv. 17.

Auowtrie, auowtrye, auoutrie, *s.* adultery, Mt. v. 32; Lk. xvi. 18; 2 Cor. ii. 17; *pl.* **auowtries**, Mt. xv. 19.

Auter, *s.* altar, Mt. v. 23.

Auȝt, *p. t.* owed, Lk. vii. 41.

Axe, *imp. pl.* ask, Matt. ii. 8; x. 11; *pr. t.* **axith**, Mt. v. 42; *pr. t. pl.* **axen**, Mt. vii. 11: *p. t.* **axide**, Mt. xvi. 13; Mk. ix. 15; *pl.* **axide, axiden**, Mt. xvii. 10; Lk. iii. 10, 14; *p. p.* **axid**, Mt. xiv. 7; *pr. p.* **axynge**, Lk. i. 63.

Axer, *s.* asker, Lk. xii. 58.

Axyngis, *s. pl.* petitions, 1 Joh. v. 15.

Aȝen, *adv.* again, Mt. ii. 12.

Aȝen, aȝens, *prep.* against, Mt. v.

11; vii. 27; viii. 34; x. 35; xii. 30. See **Forn-ayens.**

Ayenbiere, *s.* redeemer, Deeds vii. 35.

Ayenbiyng, *s.* redemption, Mk. x. 45; Rom. viii. 23.

Ayenbouȝt, ayenbouȝte, *p. p.* redeemed, Lk. xxiv. 21; Gal. iii. 13.

Ayenclepe, *v.* to recall, Rom. x. 7.

Ayenfiȝtinge, *pr. p.* fighting against, Rom. vii. 23.

Ayenseie, *v.* to contradict, reply, Lk. xxi. 15; *p. p.* ayenseid, Lk. ii. 34.

Ayenseiyng, *s.* contradiction, Heb. vii. 7.

Ayenstonde, *v.* to withstand, resist, Lk. xi. 53; xxi. 15; *imp. pl.* Mt. v. 39.

Ayenward, *adv.* on the contrary, backward, Mk. iv. 35; 2 Cor. ii. 7; 1 Pet. iii. 9.

B.

Baili, *s.* bailiff, magistrate, Lk. xvi. 1.

Baptym, *s.* baptism, Mt. iii. 7; *pl.* baptimys, Heb. vi. 2.

Barbarik, *s.* barbarian, 1 Cor. xiv. 11.

Barbarus, *s.* heathen man, barbarian, Col. iii. 11.

Barberyns, *s. pl.* heathen men, Rom. i. 14.

Bare, *s.* naked skin, Mk. xiv. 51.

Battis, *s. pl.* bats, clubs, staves, Mt. xxvi. 47.

Beere, *s.* a bier, litter, Lk. vii. 14.

Beestli, beestly, *adj.* animal, 1 Cor. ii. 14; xv. 44; Jam. iii. 15.

Ben, are, Mt. v. 5, &c.

Bere, *v.* to give birth to, to bear, Mt. i. 23; *p. t.* baar, Mk. x. 14.

Berne, *s.* a barn, Mt. iii. 12; *pl.* bernes, Mt. vi. 26.

Besaunt, *s.* a piece of money, Mt. xxv. 25; *pl.* besauntis, Lk. xv. 8.

Besyms, *s.* besoms, brooms, Mt. xii. 44; Lk. xi. 25.

Biclippide, *p. t.* embraced, Mt. x. 16; *p. p.* biclippid, Mk. ix. 35.

Bies, bijs, bissyn, *s.* fine linen, Apoc. xviii. 12, 16; xix. 8.

Bigat, *p. t.* begat, Mt. i. 2; *p. p.* bigete, Mt. i. 25.

Biggeris, *s. pl.* buyers, Mk. xi. 15.

Bihedide, *p. t.* beheaded, Mt. xiv. 10; *p. p.* biheedid, Lk. ix. 9.

Biheest, *s.* a promise, command, Lk. xxiv. 49; Rom. iv. 13; *pl.* biheestis, Heb. xi. 13.

Biheetere, *s.* a promiser, Heb. vii. 22.

Bihetith, *pr. t.* promises, Heb. xii. 26; *pl.* biheten, 2 Pet. ii. 19; *p. t.* bihiȝte, Mt. xiv. 7; Lk. xxii. 6; *pl.* bihiȝten, Mk. xiv. 11; *pr. p.* biheetinge, 1 Tim. ii. 10.

Bihofte, *p. t.* behoved, Rom. i. 27.

Bikenede, *p. t.* beckoned, made signs, Deeds xxi. 40; *pl.* bikeneden, bikenyden, Lk. i. 62; v. 7.

Bildide, *p. t.* built, Lk. vii. 5; *pl.* bildiden, Lk. xvii. 28; *p. p.* bildid, Mt. vii. 24.

Bilibre, *s.* a weight of two pounds, Apoc. vi. 6; *pl.* bilibris, Apoc. vi. 6.

Bilis, *s. pl.* boils, Lk. xvi. 20.

Bire, birre, *s.* force, rush, Mt. viii. 32; Mk. v. 13; Lk. viii. 33; 2 Pet. iii. 10.

Biriel, *s.* tomb, burying-place, Mt. xxvii. 60; *pl.* birielis, Mt. xxiii. 29.

Birthin, *s.* weight, burden, 2 Cor. iv. 17.

Bischopis, *s. pl.* chief priests, Mk. xv. 11.

Bise, *imp.* see, look, Mt. xxvii. 5.

Bisemyde, *p. t.* beseemed, fitted, Heb. vii. 26.

Bisettiden, *p. t. pl.* engrafted, 1 Tim. vi. 10.

Bisidis, *prep.* beside, Mt. xiii. 1.

Bisiede, *p. t.* was busy, Lk. x. 40.
Bisili, *adv.* busily, 1 Pet. i. 22.
Bissyn. See **Bies.**
Bispete, *v.* to spit upon, Mk. x. 34; xiv. 65; *p. t. pl.* **bispatten**, Mk. xv. 19; *p. p.* **bispat**, Lk. xviii. 32. See **Spete.**
Bispreynde, *p. t.* besprinkled, Heb. ix. 19.
Bisynesse, *s.* business, care, 1 Pet. v. 7.
Bitaak, bitake, *v.* to deliver, give up, Mt. xxiv. 9; xxv. 27; Lk. xx. 20; *p. t.* 2 *p.* **bytokist**, Mt. xxv. 20; *pl.* **bitoken**, Mk. xv. 1; *p. p.* **bitakun**, Mt. xxvi. 2.
Bithenkith, *pr. t.* meditates, recollects, Lk. xiv. 31; 2 *p.* **bithenkist**, Mt. v. 23; *pr. p.* **bithenkynge**, Lk. xii. 25.
Biweileden, *p. t. pl.* wailed over, Lk. viii. 52.
Biwepynge, *pr. p.* mourning, weeping over, Mt. ii. 18.
Bi3ende, bi3endis, *prep.* beyond, Mt. iv. 25; 2 Cor. x. 16.
Blasfeme, *s.* a blasphemer, 1 Tim. i. 13; *pl.* **blasfemeris**, 2 Tim. iii. 2.
Blowith, *pr. t.* puffeth up, 1 Cor. viii. 1; *p. p.* **blowun**, 1 Cor. iv. 6, 19.
Bocherie, *s.* shambles, 1 Cor. x. 25.
Bode, bodun, *p. p.* bidden, invited, Mt. xxii. 3; Lk. xiv. 7.
Bolis, boolis, *s. pl.* bulls, Mt. xxii. 4; Deeds xiv. 12.
Bolnyd, bollun, *p. p.* puffed up, swollen, 1 Cor. v. 2; Col. ii. 18; 2 Tim. iii. 4.
Bolnyngis, *s. pl.* swellings, 2 Cor. xii. 20.
Boolis, *s. pl.* bulls, Deeds xiv. 12. See **Bolis.**
Boonus, *s. pl.* bones, Mt. xxiii. 27; **boonys**, Lk. xxiv. 39.
Boord, bord, *s.* a table, Lk. xix. 23; Deeds xvi. 34; *pl.* **bordis, boordis**, Mt. xxi. 12; Deeds vi. 2.
Boot, *s.* boat, Joh. vi. 22; *pl.* **bootis**, Joh. vi. 23.
Bowide, *p. t.* inclined, turned away, Joh. v. 13; *pl.* **bowiden**, Rom. iii. 12.
Brak, *p. t.* brake, broke, Mt. xv. 36.
Breede, *s.* breadth, Eph. iii. 18.
Breggid, *p. p.* abridged, Rom. ix. 28. See **Abredgide.**
Brenke, *s.* brink, rim, Mt. xiii. 48.
Brenne, *v.* to burn, Mt. iii. 12; *pl.* **brenneden**, Rom. i. 27; *p. p.* **brent**, Mt. xiii. 30; *pr. p.* **brennynge**, Lk. xii. 35.
Breris, *s. pl.* briars, Mt. vii. 16.
Breste, *v.* to burst, Mk. ii. 22.
Brid, *s.* a bird, young of a bird, Lk. xiii. 34; *pl.* **briddis**, Mt. viii. 20; xxiii. 33.
Bridale, *s.* nuptials, Mt. xxij. 10; *pl.* **bridalis**, Lk. xiv. 8.
Brisid, *p. p.* bruised, Mt. xii. 20.
Britherhed, britherhod, *s.* brotherhood, 1 Thess. iv. 9; 2 Pet. i. 6.
Britil, *adj.* brittle, fictile, 2 Cor. iv. 7.
Broc skynnes, *s. pl.* badger-skins, Heb. xi. 37.
Brondis, *s. pl.* brands, torches, Joh. xviii. 3.
Buffat, *s.* buffet, blow, Joh. xviii. 22; *pl.* **buffatis, buffetis**, Mt. xxvi. 67; Mk. xiv. 65; Joh. xix. 3.
Buriownynge, *pr. p.* producing, germinating, Heb. xii. 15.
Busch, buysch, *s.* bush, Mk. xii. 26; Lk. xx. 37; Deeds vii. 30.
Buyschel, *s.* bushel, Lk. xi. 33.
Buystous, *adj.* rough, rude, Mt. ix. 16.
Bye, *v.* to buy, Mt. xiv. 15; *imp.* 3 *p.* **bigge**; *pl.* **bie**, Mt. xxv. 9; Lk. xxii. 36; *p. t. pl.* **bou3ten**, Mt. xxi. 12; *pr. p.* **biynge**, Lk. xix. 45.
Bymorneden, *p. t. pl.* bewailed, Lk. xxiii. 27.
Bynethen, *adv.* beneath, Mk. xiv. 66.

C.

Caitiff, *s.* a captive, Rom. vii. 23.
Caitifte, *s.* captivity, 2 Cor. x. 5; Apoc. xiii. 10.
Canel, *s.* cinnamon, Apoc. xviii. 13.
Canker, *s.* anything that corrodes, 2 Tim. ii. 17.
Cannes, *s. pl.* pots, Joh. ii. 6.
Capitle, *s.* short chapter, Heb. viii. 1.
Carect, caracter, carecter, *s.* mark, Apoc. xiii. 16, 17; xiv. 9; xx. 4.
Careyns, *s. pl.* carcases, corpses, Heb. iii. 17.
Caste, *imp. pl.* cast, throw, Mt. x. 8; *p. t.* **keste, castide**, Mt. viii. 16; Lk. xxi. 3; *pl.* **casten, kesten, castiden**, Mt. xiii. 48; Mk. vi. 13; Lk. xxi. 1; xxiii. 35.
Castel, *s.* a town, village, Mt. x. 11; *pl.* **castels**, Mt. ix. 35.
Castyng, *s.* a vomiting, 2 Pet. ii. 22.
Catchepollis, *s. pl.* constables, Deeds xvi. 35.
Catel, *s.* substance, goods, Lk. viii. 43; xv. 12.
Caucioun, *s.* a bond, Lk. xvi. 6.
Chaffare, *imp. pl.* trade, Lk. xix. 13.
Chaffaring, chaffaryng, *s.* trading, dealing, Lk. xix. 15; 1 Thess. iv. 6.
Chaffe, *s.* straw, Mt. iii. 12.
Chalengen, *pr. t. pl.* accuse, 1 Pet. iii. 15; *p. p.* **chalengid**, Deeds xxiii. 25.
Chare, *s.* car, chariot, Deeds viii. 28; *pl.* **charis**, Apoc. ix. 9.
Charge, *s.* burden, Mk. iv. 19.
Chargeouse, *adj.* chargeable, burdensome, 2 Cor. xi. 9.
Chargist, *pr. t.* 2 *p.* carest for, regardest, Mt. xxii. 16.
Chaungeris, *s. pl.* money-changers, Mt. xxi. 12.
Cheer, *s.* face, Lk. ix. 29; Heb. ix. 24.
Cheestis, *s. pl.* chidings, Jam. iv. 1.
Chepyng, *s.* market, Mt. xi. 16; xx. 3; Lk. vii. 32; xi. 43; xx. 46.
Chesen, *p. t. pl.* chose, Mat. xiii. 48; Lk. xiv. 7.
Chesing, chesyng, *s.* choice, election, Rom. xi. 5; 1 Thess. i. 4.
Chidden, *p. t. pl.* wrangled, Joh. vi. 53.
Chymney, *s.* furnace, Mt. xiii. 42.
Circumcidid, *p. p.* circumcised, Gal. v. 2.
Clarifiede, *p. t.* glorified, Heb. v. 5; *p. p.* **clarified**, Joh. xii. 23, 28; 2 Thess. iii. 1.
Clepe, *v.* to call, Mt. i. 21; *p. t.* **clepide**, Mt. iv. 21; *pl.* **clepen, clepiden**, Mk. x. 49; Lk. i. 59; *p. p.* **clepid**, Mt. i. 16; x. 1; Mk. x. 49; Deeds i. 23.
Clepyng, *s.* a calling, Eph. iv. 1.
Clere, *adj.* splendid, bright, Jam. ii. 3.
Clerenesse, *s.* glory, brightness, Joh. v. 41; xvii. 22; Apoc. vii. 12.
Clerete, *s.* clearness, brightness, Deeds xxii. 11.
Cloue, *p. p.* cloven, rent, Mt. xxvii. 51.
Clout, *s.* a patch, Mt. ix. 16.
Coctyn, red, scarlet, Apoc. xviii. 12. [Better spelt coccyn.]
Coddis, *s. pl.* pods, Lk. xv. 16.
Cofynes, cofyns, *s. pl.* baskets, Mt. xiv. 20; Lk. ix. 17.
Collerie, *s.* eyesalve, Apoc. iii. 18.
Comling, comelyng, *s.* a stranger, Deeds vi. 5; vii. 6; *pl.* **comelingis**, Deeds ii. 10; 1 Pet. i. 1.
Compunct, *p. p.* filled with compunction, Deeds ii. 37.
Comyne, *imp. pl.* commune ye, participate, 1 Pet. iii. 13; *p. t.* **comyned**, Phil. iv. 15; *pl.* **comyneden**, Heb. ii. 14.
Comynere, *s.* a participator, 1 Pet. v. 1.

Comynyng, *s.* communication, communion, 1 Cor. x. 16; 2 Cor. viii. 4.
Coniure, *v.* to adjure, Mt. xxvi. 63.
Coolis, *s. pl.* coals, Joh. xviii. 18; xxi. 9.
Coote, *s.* a coat, Mt. v. 40; *pl.* **cootis**, Lk. iii. 11.
Cop, *s.* top, Lk. iv. 29.
Coris, *s. pl.* measures, Lk. xvi. 7.
Cornes, *s. pl.* corn, Lk. vi. 1.
Cos, coss, *s.* a kiss, Lk. vii. 45; xxii. 48; Rom. xvi. 16; 2 Cor. xiii. 12.
Cosyns, *s. pl.* kinsmen, Rom. ix. 3. See **Cousyns**.
Couche, *s.* chamber, Mt. vi. 6.
Coueitisis, *s. pl.* lusts, covetousness, Jam. iv. 1.
Couenable, *adj.* suitable, Mk. xiv. 56.
Couenabli, *adv.* suitably, Mk. xiv. 11.
Coueriden, *p. t. pl.* recovered, Heb. xi. 34. See **Kyuere**.
Cousyns, *s. pl.* relatives, Deeds x. 24. See **Cosyns**.
Crafti man, *s.* artificer, Heb. xi. 10; Apoc. xviii. 22.
Cratche, *s.* stall, crib, Lk. ii. 7, 12; xiii. 15.
Croude, *s.* a musical instrument, Lk. xv. 25.
Culuer briddis, *s. pl.* young pigeons, Lk. ii. 24.
Culueris, *s. pl.* doves, pigeons, Joh. ii. 14.
Cummyn, *s.* cummin, Mt. xxiii. 23.
Curiour, coriour, *s.* a currier, Deeds ix. 43; x. 6; xxiv. 32.
Curteisli, *adv.* courteously, Deeds xxvii. 3.

D.

Dalf, dalfe. See **Delue**.
Dampne, *v.* to condemn, Mk. x. 33; Deeds xxv. 16; *p. p.* **dampned**, Mt. xii. 37; Joh. viii. 10.
Debreidynge, to-breidynge, *pr. p.* tearing, Mk. i. 26; ix. 25.
Dedeyn, *s.* indignation, Mt. xxvi. 8; Lk. xiii. 14.
Deedli, *adj.* mortal, Heb. vii. 8; Jam. v. 17.
Defamed, *p. p.* reported, Lk. xvi. 1. See **Diffameden**.
Defouleth, *pr. t. 2 p.* treads down, destroys, defiles, Heb. x. 29; *p. p.* **defoulid**, 1 Cor. viii. 7.
Dekene, *s.* deacon, Lk. x. 32.
Dele, *v.* to distribute, Lk. xi. 22; *p. t.* **delide**, Lk. ix. 16.
Delicis, *s.* delights, luxuries, Lk. vii. 26.
Delue, *v.* to dig, Lk. xiii. 8; *p. t.* **dalf, dalfe**, Mt. xxi. 33; xxv. 18.
Deme, *v.* to judge, suppose, Mt. vii. 1; *p. t. pl.* **demeden**, Mt. xx. 10; *p. t. pl. 2 p.* **demen**, Col. ii. 20; *p. p.* **demed**, Mt. vii. 1; Joh. iii. 18; *pr. p.* **demynge**, Mt. xix. 28.
Dennes, *s. pl.* dens, Mt. viii. 20.
Denounce, *pr. t. pl.* command, 2 Thess. iii. 6.
Departe, *v.* to divide, Mt. x. 35; *imp. pl.* Mt. vii. 23; *p. t.* **departide**, Joh. vi. 11; *pl.* **departiden**, Mt. xxvii. 35; Lk. xxiii. 35; *p. p.* **departid**, Mt. xii. 26; Rom. i. 1.
Departere, *s.* a divider, discerner, Lk. xii. 14.
Departyng, departynge, *s.* a separation, division, Rom. iii. 22; Heb. iv. 12.
Dereworth, dereworthe, *adj.* dear, Mt. xvii. 5; Eph. i. 6; Jam. ii. 5.
Derkful, *adj.* dark, Lk. xi. 34.
Derknessis, *s. pl.* darkness, Mt. xxvii. 45; Lk. xi. 35.
Derlyngis, *s. pl.* darlings, chosen ones, Rom. i. 6.
Desolat, *adj.* removed from, 1 Thess. ii. 17; left lonely, 1 Tim. v. 5.
Destrie, *v.* to destroy, Mt. ii. 13; *p. t.* **distruyede**, Mt. xxii. 7; *p. p.* **distried**, Mt. ix. 17; xxiv. 2.
Diffameden, *p. t.* reported abroad, Mt. ix. 31; *p. p.* **defamed**, reported, Lk. xvi. 1.

Dischargiden, *p.t.pl.* unburdened, unladed, Deeds xxvii. 38.
Discyplesse, *s.* a woman disciple, Deeds ix. 36.
Discomfort, *s.* distress, Mt. xxiv. 15.
Discryued, *p.p.* written, described, Lk. ii. 1.
Discryuyng, *s.* a describing, Lk. ii. 2.
Diseese, disese, *s.* trouble, Mk. iv. 19; 2 Cor. i. 4.
Disesid, *p.p.* troubled, Deeds xv. 19.
Disparplith, *pr. t.* disperses, tears asunder, Joh. x. 12; *p.p.* **disparplid, disparplit**, Joh. xvi. 32; Deeds v. 36; Mk. iii. 25.
Dispendere, dispendour, *s.* a steward, Lk. xii. 42; Tit. i. 7; *pl.* **dispenderis**, 1 Cor. iv. 1.
Dispending, *s.* a dispensation, 1 Cor. ix. 17.
Dispit, *s.* contempt, Rom. ix. 21.
Disserued, *p.p.* well served, Heb. xiii. 16.
Distried. See **Destrie.**
Distrier, *s.* destroyer, 1 Cor. x. 10.
Disturblen, *pr. t. pl.* disturb, Deeds xvi. 19; *p.p.* **disturblid**, Mt. xxiv. 6; *pr. p.* **disturblynge**, Deeds xvii. 13.
Disturblyng, *s.* a disturbance, Lk. xxiii. 19.
Do, don, doon, *p.p.* done, Mt. v. 28; vi. 10; **it was doon**, it came to pass, Mt. vii. 28.
Dom, doom, *s.* judgment, Mt. v. 40; xii. 18; *pl.* **domes**, 1 Cor. vi. 4; Apoc. xix. 2.
Dom place, *s.* judgment-hall, Deeds xvi. 19; xvii. 17.
Domesman, *s.* judge, Mt. v. 25; *pl.* **domesmen**, Mt. xii. 27.
Doren, *pr. t.* 1 *p. pl.* dare, are bold, 2 Cor. x. 12.
Doun, *adv.* down, Mt. iii. 10; Mk. xv. 36.
Dowue, *s.* dove, Mt. iii. 16; *pl.* **dowues**, Mt. x. 16.
Dredde, *p. t.* feared, Mt. ii. 22; xiv. 5; *pl.* **dredden**, Mt. xxi. 46; Lk. ii. 9.
Drenche, *v.* to drench, to drown, Mt. xiv. 30; *p.p.* **drenchid, dreynt**, Mk. v. 13; Lk. x. 15.
Dresse, *v.* to prepare, direct, Lk. i. 79; *p.p.* **dressid**, Lk. iii. 5.
Drit, *s.* dirt, dung, Phil. iii. 8.
Droof, *p. t.* drove, 2 Pet. ii. 6.
Drowe, drowȝ, *p. t.* drew, Mk. xiv. 47; Deeds viii. 3; **drouȝ hym to**, approached, went to, Lk. xv. 15; *pl.* **drowen**, Deeds xvii. 6.
Drunkelew, *adj.* given to drink, Tit. i. 7.
Duyk, *s.* a leader, prince, Mt. ii. 6.
Dyuersith, *pr. t.* differs, 1 Cor. xv. 41; *p. t.* **diuerside**, made difference, Deeds xv. 9.

E.

Eche, each, Mt. iv. 23.
Ech-oon, *adj.* each one, Mt. xx. 10.
Edder, *s.* an adder, serpent, Mt. vii. 10; *pl.* **eddris**, Mt. xii. 34.
Eelde, *s.* old age, Lk. i. 36.
Eft, *adv.* again, Mt. xiii. 47.
Eftsoone, *adv.* again, forthwith, Mt. iv. 7; v. 33; Joh. xix. 9.
Egge, *s.* edge, Heb. xi. 34.
Eire, *s.* air, sky, Mt. vi. 26.
Eire, *s.* an heir, Mt. xxi. 38; *pl.* **eiris**, Gal. iii. 29.
Elde, *adj.* old, Mt. v. 21; *comp.* **eldre**, Apoc. iv. 4.
Ellis, *conj.* else, Mt. vi. 1.
Endurith, *pr. t.* hardens, Rom. ix. 18.
Enflawmeth, *pr. t.* sets on fire, Jam. iii. 6; *p. p.* **enflawmed**, Jam. iii. 6.
Enforside, *p. t.* endeavoured, strove, Deeds xxiv. 6; *pl.* **enforceden**, Lk. i. 1.
Enhaunse, *v.* to exalt, Jam. iv. 10; *p. t.* **enhaunside**, Lk. i. 52; *p. p.* **enhaunsid**, Mt. xxiii. 12.

Enke, *s.* ink, 2 Joh. 12.
Enleuen, enleuene, *adj.* eleven, Mt. xxviii. 16; Lk. xxiv. 33.
Ensaumple, *s.* example, 1 Thess. i. 7.
Enserchiden, *p. t. pl.* searched into, 1 Pet. i. 10.
Enstore, *v.* to restore, Eph. i. 10; *p. p.* **instorid**, Rom. xiii. 9.
Ere, *v.* to plough, 1 Cor. ix. 10; *pr. t.* 2 *p.* **erith**, 1 Cor. ix. 10; *pr. p.* **erynge**, Lk. xvii. 7.
Ernes, *s.* earnest, pledge, 2 Cor. i. 22; v. 5; Eph. i. 14.
Erre, *pr. t. subj.* wander, Heb. xii. 13; *p. t. pl.* **erriden**, Heb. xi. 38.
Erthemouyngis, *s. pl.* earthquakes, Mt. xxiv. 7.
Ertheschakyng, *s.* earthquake, Mt. xxviii. 2.
Erthetiliere, *s.* a tiller of land, 2 Tim. ii. 6; *pl.* **erthetilieris**, Mt. xxi. 34.
Erthetiliynge, *s.* husbandry, tillage, 1 Cor. iii. 9.
Eschewe, *imp.* avoid, 1 Tim. v. 11; *pr. p.* **eschewynge**, 2 Cor. viii. 20; 1 Tim. vi. 20.
Ethir, *adv.* either, Mt. vi. 24; or, Mk. iii. 4.
Euangelie, *s.* gospel, 1 Thess. ii. 9.
Euangelize, *s.* to preach, Lk. i. 19; *pr. p.* **euangelisynge**, Lk. viii. 1.
Euen, *adj.* equal, just, moderate, Lk. xx, 36.
Euen disciplis, *s. pl.* fellow-disciples, Joh. xi. 16.
Euen eiris, *s. pl.* fellow-heirs, Eph. iii. 6.
Eueneldis, *s. pl.* persons of the same age, Gal. i. 14.
Euene eldre, *s.* fellow-elder, of the same age, 1 Pet. v. 1.
Euene knyȝt, *s.* fellow-soldier, Phil. ii. 25; Philem. 2.
Euene lynagis, *s. pl.* persons of the same tribe, 1 Thess. ii. 14.
Euen seruaunt, *s.* fellow-servant, Mt. xviii. 29; *pl.* **euen seruauntis**, Mt. xviii. 28.
Euene worchere, *s.* fellow-wörker, Phil. ii. 25.
Expownyng, *s.* an interpretation, 1 Cor. xii. 10.
Eye, *s.* an egg, Lk. xi. 12.

F.

Fadris, *s. pl.* fathers, Gal. i. 14.
Fallace, fallas, *s.* deceitfulness, falsity, Mt. xiii. 22; Heb. iii. 13.
Falle, *pr. subj.* fall, befall, Mt. xviii. 13; *p. t.* **fel**, Lk. i. 12; *pl.* **felden**, Apoc. xix. 4; *p. p.* **feld**, befallen, Rom. xi. 25.
Fantum, *s.* an apparition, Mt. xiv. 26; Mk. vi. 49.
Feeldi, *adj.* plain, champain, Lk. vi. 17.
Feendli, *adj.* devilish, Jam. iii. 15.
Feersnesse, *s.* fierceness, Heb. xi. 34.
Fel, *adj.* crafty, 1 Cor. iii. 19.
Feld, *p. p.* befallen, Rom. xi. 25.
Fendis, feendis, *s. pl.* devils, Lk. ix. 49; Mk. iii. 22.
Fenne, *s.* dirt, mud, clay, 2 Pet. ii. 22.
Ferdful, *adj.* dreadful, Apoc. xxi. 8.
Fere, *v.* to make afraid, 2 Cor. x. 9.
Feyneden, *p. t. pl.* pretended, Lk. xx. 20.
Feynyng, *s.* a feigning, pretending, Rom. xii. 9.
Filateries, *s. pl.* phylacteries. Mt. xxiii. 5.
Fillide, *p. t.* fulfilled, Deeds xiii. 25; *pl.* **filliden**, Deeds xiii. 27.
Filthehed, *s.* dirtiness, shamefulness, Rom. i. 27.
Fisscheris, fischeris, *s. pl.* fishermen, Mt. iv. 18, 19.
Fitchid, *p. p.* fixed, Deeds xxvii. 41; Gal. ii. 19.
Fitchinge, *s.* a fixing, Joh. xx. 25.
Fleisch, *s.* flesh, Apoc. xix. 18.
Fleiȝ, fley, *p. t.* fled, shunned, Mk. xiv. 52; Deeds xx. 27.
Fleten, *pr. t.* 1 *p. pl.* flow, float, Heb. ii. 1.

Flom, *s.* stream, river, Mk. i. 5.
Flood, *s.* a river, Apoc. ix. 14.
Foldiden, *p. t. pl.* bent, bowed, folded, Mt. xxvii. 29.
Folili, *adv.* foolishly, Deeds xix. 36.
Foltische, *adj.* foolish, 2 Tim. ii. 23; Tit. iii. 9.
Fonned, *adj.* foolish, 1 Cor. i. 20, 29.
Foond, *p. t.* found, provided for, Deeds xxviii. 7.
For, *prep.* in place of, Philem. 16.
For, *conj.* that, Mt. xix. 4; Gal. iii. 11; because, Heb. ii. 14.
Forbede, *v.* to forbid, Lk. ix. 50; *p. t.*, Mt. iii. 14; *p. p.* **forbedun**, Lk. ix. 49; Deeds, xvi. 6.
Fordoith, *pr. t.* destroys, undoes, 1 Joh. iv. 3.
Forn-aȝens, *prep.* over against, Mk. xv. 39.
Forth daies, *adv.* far advanced in the day, Mk. vi. 35.
Forthenkith, *pr. t.* repents, Lk. xvii. 4; *p. t.* **forthouȝte**, Mt. xxi. 29.
For whi, because, Mt. viii. 9.
Forȝaf, *p. t.* forgave, Mt. xviii. 27; *p. p.* **forȝouun**, Mt. ix. 2; Lk. v. 20.
Forȝaten, *p. t. pl.* forgot, Mt. xvi. 5.
Forȝerd, *s.* court, hall, Apoc. xi. 2.
Foundement, *s.* foundation, 1 Tim. vi. 19; *pl.* **foundementis**, Heb. xi. 10.
Foundun, *p. p.* founded, Mt. vii. 25.
Fourme, *s.* form, 2 Tim. i. 13.
Fraudid, *p. p.* defrauded, Jam. v. 4.
Fro, *prep.* from, Mt. i. 17; v. 18.
Frotynge, *pr. p.* rubbing, Lk. vi. 1.
Fruytis, *s. pl.* fruits, Mt. xxi. 43.
Fulfille, *v.* to fill, Mt. xv. 33.
Fy, *interj.* fie, Mt. v. 22.
Fyueris, *s. pl.* fevers, Mk. i. 30; Lk. iv. 38.

G.

Galoun, *s.* a vessel, pitcher, Mk. xiv. 13.
Geldingis, geldyngis, *s. pl.* eunuchs, Mt. xix. 12.
Genologie, *s.* genealogy, Heb. vii. 3; *pl.* **genologies**, 1 Tim. i. 4.
Gessen, *pr. t. pl.* suppose, Mt. vi. 7.
Gile, *s.* guile, Mt. xxvi. 4; Mk. vii. 22.
Gilefuli, *adv.* deceitfully, Rom. iii. 13.
Giloure, *s.* deceiver, Mt. xxvii. 63.
Glade, *v.* to rejoice, make glad, Joh. v. 35; *p. t.* **gladide**, Lk. i. 41; *p. p.* **gladid**, Lk. i. 47.
Glosing, *s.* flattery, 1 Thess. ii. 5.
Gnastiden, *p. t. pl.* gnashed, Deeds iv. 25.
Gobet, *s.* lump, heap, piece, Rom. ix. 21; Gal. v. 9; *pl.* **gobetis**, Mt. xiv. 20.
Gogil iȝed, *adj.* squint-eyed, one-eyed, Mt. ix. 46.
Goon, *pr. t. pl.* go, Mt. xi. 5; *p. t.* **ȝede**, Mt. xiii. 1; *pl.* **ȝeden**, Mt. viii. 32; *imp.* 3 *p. pl.* **gon**, let them go, Lk. xxi. 21.
Gouernaile, *s.* governance, rudder, Jam. iii. 4; *pl.* **gouernails**, Deeds xxvii. 40; 1 Cor. xii. 28.
Gouernour, *s.* a steersman, Deeds xxviii. 11; Jam. iii. 4.
Gracis, *s. pl.* thanks, Lk. xxii. 17.
Graffid, *p. p.* engrafted, Rom. xi. 17, 19.
Grauel, *s.* sand, Mt. vii. 26.
Grees, *s. pl.* steps, Deeds xxi. 35.
Grenneden, *p. t. pl.* gnashed, Deeds vii. 54.
Grentyng, grynting, gruntyng, *s.* a grinding, gnashing, Mt. viii. 12; xxii. 13; Lk. xiii. 28.
Grete, *imp. pl.* salute, Mt. x. 12; *p. t.* **grette**, Lk. i. 40; *pl.* **gretten**, Mk. ix. 14; *p. p.* **gret**, Deeds xxi. 19.
Groyneden, *p. t. pl.* murmured, muttered, Mk. xiv. 5.
Grutche, *v.* to murmur, gnash, Joh. vi. 43; *p. t. pl.* **grutchiden**, Mt. xx. 11; Lk. xv. 2; Joh. vi. 41; 1 Cor. x. 10.

Grutchyng, *s.* a murmuring, Joh. vii. 12.
Gryn, *s.* a snare, Rom. xi. 9.
Grynting. See **Grentyng**.

H.

Haburioun, *s.* a breastplate, Eph. vi. 14; 1 Thess. v. 8; *pl.* Apoc. ix. 9.
Halewis, *s. pl.* saints, Apoc. xvi. 6.
Halpens, *s. pl.* halfpence, Lk. xii. 6.
Han, *v.* to have, Mt. v. 46; *pr. t.* 2 *p. pl.* Mt. xiii. 51.
Happe, *s.* chance, 2 Cor. xiii. 5.
Hard, *adv.* hardly, with difficulty, Mk. x. 23. See **Of hard**.
Hardynesse, *s.* boldness, wilfulness, Heb. xi. 27.
Harlatrye, *s.* whoredom, Eph. v. 4.
Hauenyden, *p. t.* 1 *p. pl.* took harbour, Deeds xx. 15.
Haunte, *imp.* practise, use, 1 Tim. iv. 7.
Heed, *s.* the head, Mt. v. 36; *pl.* **heedis**, Mt. xxvii. 40.
Heedlyng, *adv.* headlong, Mt. viii. 32; Lk. viii. 33.
Heelden, *p. t. pl.* held, Mt. xxviii. 9.
Heelthe, *s.* salvation, Rom. xiii. 11; Heb. i. 14; ii. 3.
Heere, *s.* hair, Mt. v. 36; *pl.* **heeris**, Mt. iii. 4.
Heestis, *s. pl.* commands, Mk. vii. 7.
Hei, *s.* grass, Mt. vi. 30; **hey**, Lk. xii. 28; **heye**, Mk. vi. 39.
Helde, *v.* to pour, Deeds ii. 17; *p. t.* Mk. xiv. 3; Lk. x. 34.
Helle, *s.* grave, Lk. xvi. 23.
Helpe, *pr. subj. pl.* help, Rom. xvi. 2; *p. t.* **helpide**, Rom. xvi. 2; Apoc. xii. 16.
Hem, *pron.* them, Mt. ii. 9; iv. 21.
Hemsilf, *pron.* themselves, Mt. ix. 3.
Hennes, hennus, *adv.* hence, Mt. viii. 31; xvii. 19; Phil. iii. 1.
Her, *pron. poss.* their, Mt. i. 21; Deeds iv. 23; *gen.* **hern, herne**, theirs, of them, Mt. v. 3, 10; 2 Tim. iii. 9.
Her-to, *adv.* for this cause, Mk. i. 38.
Herbore, herborewe, *s.* lodging, inn, 1 Tim. v. 10; Heb. xiii. 2.
Herboreles, *adj.* homeless, Mt. xxv. 36.
Herboriden, herberden, *p. t. pl.* lodged, harboured, Mt. xxv. 35, 43; *p. p.* **herborid**, 1 Cor. xvi. 19.
Herie, *v.* to praise, Lk. xix. 37; *p. t. pl.* **herieden, heriden**, Rom. i. 25; Deeds, ii. 47; xvi. 25; *pr. p.* **heriynge**, Lk. ii. 13.
Heriyng, *s.* praise, Heb. xiii. 15; *pl.* **heriyngus**, Apoc. xix. 5.
Heruest-trees, *s. pl.* fruit-trees, Jude 12.
Hethenlich, *adv.* after the manner of the heathen, Gal. ii. 14.
Heuy, *adj.* troublesome, Lk. xi. 7; xviii. 5; Gal. vi. 17.
Heuy, *adv.* heavily, Mk. x. 14.
Heuyed, *p. p.* made heavy, Mt. xxvi. 43; Mk. xiv. 40.
Heye, *s.* grass, Mt. xiv. 19; Mk. vi. 39.
Heyre, *s.* sackcloth, Mt. xi. 21; Lk. x. 13.
Hidils, hiddils, hiddlis, *s. pl.* secret places, Mt. vi. 4; Joh. xviii. 20.
Hieth, hiȝeth, *pr. t.* exalts, honours, Mt. xxiii. 12; 2 Cor. x. 5; *p. p.* **hiȝed**, Lk. xiv. 11.
Hile, *v.* to cover, Mk. xiv. 65; *pr. t.* **hilith**, Lk. viii. 16; *pl.* **hiliden**, Mt. xxv. 36; *p. p.* **hilid**, Mt. viii. 24.
Hiling, *s.* a covering, tent, Heb. x. 20.
Hipis, *s. pl.* the hips, Joh. xix. 31.
Hirdis, *s. pl.* shepherds, Mt. viii. 33; Lk. viii. 34.
Hirtith, *pr. t.* stumbles, strikes against, Joh. xi. 9.
Hirtyng, *s.* stumbling, Deeds xxiv. 16.
Hise, *poss. pron.* his, Mt. v. 1. &c.

Hiȝ, *s.* a hīgh place, height, Mt. ii. 18; Eph. iv. 8.
Hiȝ, *adj.* high, Mt. iv. 9; xxi. 9.
Hiȝnesse, *s.* height, top, Heb. xi. 21.
Hiȝyngli, *adv.* hastily, Deeds xvii. 15.
Homliche, homeli, *adj.* domestic, familiar, meek, Mt. x. 36; Gal. vi. 10.
Hongide. *p. t.* hung, Mt. xxvii. 5; *pl.* **hangiden**, Lk. xxiii. 39.
Honysoukis. *s. pl.* honeysuckles (?), Mt. iii. 4; Mk. i. 6.
Hool, *adj.* whole, well in health, Mk. v. 34; Joh. v. 6.
Hoolsum, *adj.* wholesome, 1 Tim. vi. 3.
Hoond, *s.* the hand, Mt. iii. 12; *pl.* **hondis**, Mt. iv. 6.
Hoore, *s.* a whore, 1 Cor. vi. 16; *pl.* **hooris, horis**, Mt. xxi. 31; Lk. xv. 30.
Hoosis, *s. pl.* hose, Deeds xii. 8.
Hosewyues, *s. pl.* house-wives, 1 Tim. v. 14.
Hurliden, *p. t. pl.* thrust against, threw down, Mt. vii. 27.
Hurtlith, *pr. t.* hurls, dashes down, Mk. ix. 17; Lk. ix. 39; *p. t.* **hurtlide**, Lk. ix. 42; *pl.* **hurtliden**, Deeds xxvii. 41; *p. p.* **hurtlid**, Lk. vi. 48.
Hyne, *s.* a labourer, Joh. x. 12.
Hyȝe, *imp.* hasten, 2 Tim. iv. 8; *p. p.* **hiȝed**, 1 Thess. ii. 17; *pr. p.* **hiȝynge**, Lk. ii. 16; xix. 6.

I.

Idul, *adj.* vain, void, Jam. ii. 20.
Iewelich, *adv.* in the language of Jews, Gal. ii. 14.
Impugnede, *p. t.* fought against, opposed, Deeds ix. 21.
Inobedience, inobeishaunce, *s.* disobedience, Rom. v. 19.
Inwardnessis, *s. pl.*, entrails, 2 Cor. vi. 12.
Ioyntours, ioynturis, *s. pl.* junctures, joinings, Deeds xxvii. 40; Heb. iv. 12.
Iȝe, *s.* an eye, Mt. v. 29; vi. 22; Lk. vi. 42; *pl.* **iȝen**, Mt. ix. 28; Lk. ii. 30.

J.

Jurie, *s.* religion of the Jews, Gal. i. 14.

K.

Kele, *v.* to cool, Lk. xvi. 24.
Kepe, *s.* care, heed, Mk. xiii. 23; Lk. x. 40.
Kepten, *p. t. pl.* watched, Mt. xxvii. 36.
Keuering, *s.* a covering, 1 Pet. ii. 16.
Kike, *v.* to kick, Deeds ix. 15.
Kinredis, *s. pl.* tribes, Jam. i. 1.
Kittide, *p. t.* cut, rent, Lk. xxii. 50; *pl.* **kittiden**, Mt. xxi. 8; Mk. xi. 8; Deeds xxvii. 32; *p. p.* **kit, kyt**, Mt. iii. 10; vii. 19; Lk. iii. 9.
Kittingis, *s. pl.* cuttings, rents, Deeds xxviii. 2.
Knaue child, *s.* a male child, Apoc. xii. 5.
Knouleche, *s.* acquaintance, Lk. ii. 44.
Knouleche, *v.* to confess, acknowledge, Mt. vii. 23; x. 31; Lk. ii. 5; *p. t.* **knoulechide**, Lk. ii. 38; *pl.* **knowlechiden**, Mt. iii. 6; Mk. i. 5.
Knowun, *p. p. as s.* acquaintance, Lk. xxiii. 49.
Knytchis, *s. pl.* little bundles, Mt. xiii. 30.
Knyȝtis, *s. pl.* soldiers, Mt. viii. 9.
Knyȝthod, *s.* warfare, 2 Cor. x. 4; army, host, Deeds vii. 42.
Kunne, *v.* to know, 1 Cor. viii. 2; *pr. t.* **can, kan**, Joh. vii. 15; 1 Cor. viii. 2; 2 *p. pl.* **kunnen**, Mt. vii. 11; xxvii. 65; Lk. xi. 13; *pr. subj.* **kunne**, 1 Thess. iv. 4.
Kunnyng, *s.* knowledge, Rom. xi. 33; xv. 14.

Kyn, *s.* a kind, generation, 1 Pet. ii. 9.

Kynde, *s.* kin, kindred, Deeds iv. 6; xvii. 29; nature, Lk. xxii. 18; Rom. xi. 24.

Kyndli, *adj.* natural, acceptable, Rom. i. 27; xi. 21; 2 Pet. ii. 12.

Kyndli, *adv.* naturally, Jude 10.

Kyndlyngis, *s.* offspring, young, Lk. iii. 7.

Kyt, *p. p.* cut, Mt. vii. 19. See **Kittide.**

Kyuere, *pr. subj.* cover, recover, Apoc. xix. 8; *p. t. pl.* **couerideu**, Heb. xi. 34; *p. p.* **keuered, kevered, kyuerid**, Mt. vi. 29; 1 Cor. xi. 6; 2 Cor. iv. 3.

L.

Languor, *s.* disease, sickness, Mt. iv. 23; *pl.* **languores**, **langours**, Mt. iv. 24; Lk. iv. 40.

Lappide, *p. t.* wrapped, Mt. xxvii. 59.

Lastingli, *adv.* constantly, Deeds i. 14.

Lateful, *adj.* late, Jam. v. 7.

Latoun, *s.* mixed metal, latten, Apoc. i. 15; ii. 18.

Latun, *p. p.* let go, 2 Cor. xi. 33.

Leche, leeche, *s.* a physician, Mt. ix. 12; Lk. iv. 23; Col. iv. 14; *pl.* **lechis, leechis**, Mk. v. 26; Lk. viii. 43.

Leendis, *s. pl.* the loins, Mt. iii. 4; Lk. xii. 35; Eph. vi. 14.

Leenen, *pr. t. 2 p. pl.* to lend, Lk. vi. 34; *imp.* **leene**, Lk. xi. 5.

Leep, *s.* a basket, Deeds, ix. 25; *pl.* **lepis**, Mt. xv. 37; Mk. viii. 8.

Leese, lese, *v.* to destroy, Mt. x. 28; Lk. iv. 34; Joh. x. 10; *pr. t.* **lesith**, Mt. x. 39; *p. t.* **loste**, Lk. xvii. 27.

Leesing, lesyng, *s.* a lie, falsehood, 2 Thess. ii. 10.

Leeue, *v.* to leave, deliver, dismiss, omit, Mk. xv. 11; *p. t.* **lefte**, Mk. xv. 15.

Leggynge, *pr. p.* laying, Heb. vi. 1.

Leit, *s.* lightning, Mt. xxiv. 27; *pl.* **leitis, leityngis**, Apoc. iv. 5; xvi. 18.

Leiȝen, 2 *p. pl.* laugh, Lk. vi. 25.

Leiȝyng, *s.* laughter, Jam. iv. 9.

Lener, *s.* lender, usurer, Lk. vii. 41.

Lepis, *s. pl.* baskets. See **Leep.**

Lerud, *p. p.* learned, instructed, Rom. ii. 18.

Lesewis, *s. pl.* pastures, Joh. x. 9.

Lesewynge, *pr. p.* pasturing, Mt. viii. 30; Lk. viii. 32.

Lesingmongeris, *s. pl.* liars, 1 Tim. i. 10.

Letchour, *s.* a fornicator, 1 Cor. v. 11; *pl.* **lechouris, letchours**, 1 Cor. v. 9; 1 Tim. i. 9.

Lette, *pr. subj.* hinder, Heb. xii. 15; *p. t.* **lettide**, Gal. v. 7; *p. p.* **lettid**, Rom. xv. 22.

Lettyng, *s.* a hindrance, 1 Cor. vii. 35.

Leueden, *p. t. pl.* believed, Deeds ix. 26.

Leueful, leeueful, *adj.* allowable, lawful, Mt. xii. 2; xiv. 4; Lk. vi. 2; 1 Cor. vi. 12.

Lew, *adj.* warm, Apoc. iii. 16.

Lewid, *adj.* lay, common, unlearned, Deeds iv. 13.

Libel, *s.* a little book, writing, Mt. v. 31.

Lich, lijc, like, *adj.* like, Mt. vi. 8; vii. 26; xi. 16; xiii. 24; xx. i.; Lk. iii. 11; vi. 47; x. 37.

Licned, *p. p.* likened, Jam. i. 23.

Liflode, *s.* livelihood, Lk. xxi. 4.

Liggyng, *s.* lying down, Rom. ix. 10.

Lijth, *pr. t.* lies down, Mt. viii. 6; *pr. p.* **liggynge, liynge**, Mt. viii. 14; ix. 2; Joh. v. 6; xx. 5; *p. p.* **leie**, Deeds ix. 33.

Liknesse, *s.* example, parable, Lk. v. 36; vi. 39; xii. 16.

Likyngis, *s. pl.* pleasures, 2 Pet. ii. 13.

Lippide, *p. t.* leaped, danced, Deeds iii. 8; xiv. 9.

Liȝtȣr, liȝtere, *adj. comp.* easier, more easily, Mt. ix. 5; xix. 24; Mk. x. 25; Lk. v. 23.

Liȝti, *adj.* bright, shining, Lk. xi. 34.

Liȝtne, *v.* to enlighten, to shine, to dawn, 1 Cor. iv. 5; *pr. t.* **liȝtneth**, Lk. viii. 16; *p. t.* **liȝtnede**, 2 Tim. i. 10.

Liȝtnyng, *s.* illumination, 2 Tim. i. 10.

Lokyng, *s.* appearance, Mt. xxviii. 3.

Lombe, *s.* a lamb, Apoc. v. 6; *pl.* **lambren**, Lk. x. 3.

Long abidyng, *s.* patience, long-suffering, Rom. ii. 4; 2 Cor. vi. 6.

Lordschiping, *s.* domination, 2 Pet. ii. 10.

Lowide, *p. t.* humbled, Phil. ii. 7; *p. p.* **lowid**, Lk. xiv. 11; Phil. iv. 12.

Lustis, *s. pl.* pleasures, Lk. viii. 14; 2 Tim. iii. 4.

Lynage, *s.* family, tribe, Apoc. v. 5, 9.

Lyuelode, *s.* livelihood, Mk. xii. 44. See **Liflode**.

M.

Maad, *p. p.* made, Mt. iv. 3.

Maddith, *pr. t.* is mad, Joh. x. 20; *p. t.* 2 *p.* **maddist**, Deeds xii. 15; *p. p.* **maddid**, Deeds viii. 11.

Magnifien, *pr. t. pl.* enlarge, Mt. xxiii. 5.

Maist, 2 *p.* canst, Mt. viii. 2, &c.

Maistirful, *adj.* powerful, authorised, Lk. xii. 58.

Male ese, *s.* evil, sickness, Mt. iv. 24.

Malice, *s.* evil, Mt. vi. 34.

Man, *s.* husband, 1 Cor. vii. 16.

Manaasis, manassis, *s. pl.* threatenings, Deeds ix. 1; Eph. vi. 9.

Manasside, *p. t.* threatened, Mk. iii. 12.

Maner, *s.* measure, moderation, Rom. vii. 13; 2 Cor. i. 8.

Maners, *s. pl.* manors, farms, possessions, Deeds xxviii. 7.

Manquellere. *s.* a murderer, executioner, Mk. vi. 27; Deeds xxviii. 4; *pl.* **manquelleris**, Apoc. xxi. 8.

Marchaundise, marchaundie, *s.* merchandise, traffic, Mt. xxii. 5; 2 Pet. ii. 3.

Margarite, s. a pearl, Mt. xiii. 46; *pl.* **margaritis**, Mt. vii. 6; xiii. 46; Apoc. xviii. 6.

Mat. See **Mete**.

Maundement, *s.* commandment, Mt. xv. 3; *pl.* **maundementis**, Mt. v. 19.

Mawmet, *s.* an idol, Deeds vii. 41; *pl.* **maumettis**, 1 Thess. i. 9; Rom. ii. 23.

Me, *s.* men (used impersonally with sing. verb), Mt. v. 15.

Meddlid, *p. t.* mixed, Apoc. xviii. 6; *p. p.* Mk. xv. 23; **medlid**, 1 Cor. v. 9.

Meddlynge, *s.* mixture, joining, Joh. xix. 39.

Meede, *s.* reward, Mt. v. 12.

Mekith, *pr. t.* humbleth, Mt. xviii. 4; *p. p.* **mekid**, Mt. xxiii. 12.

Mesels, meseles, *s. pl.* lepers, Mt. x. 8; Lk. iv. 27; vii. 22.

Mete, *s.* a feast, Lk. xiv. 12.

Meten, meeten, *pr. t.* 2 *p. pl.* measure, Mt. vii. 2; Lk. vii. 38; *p. t.* **mat**, Apoc. xxi. 16; *p. p.* **meten, metun**, Mt. vii. 2; Lk. vi. 38.

Metretis, *s. pl.* measures, Joh. ii. 6.

Meynd. See **Mynge**.

Meyne, *s.* household, family, Mt. x. 25; *pl.* **meynes**, Deeds iii. 25.

Meyneal, *adj.* homely, Rom. xvi. 5.

Meyris, *s. pl.* chief justices, Mt. x. 18.

Mo, *adj.* more, Mt. xxi. 36; Lk. xviii. 30.

Modir, *s.* mother, Mt. ii. 13.

Moistith, *pr. t.* moistens, waters, 1 Cor. iii. 8; *p. t.* **moystide**, 1 Cor. iii. 6.

Monesten, *pr. t.* 1 *p. pl.* teach, admonish, 2 Cor. vi. 1.

Monestyng, *s.* an admonition, 1 Cor. xiv. 3.

Monethe, *s.* month, Apoc. ix. 15; *pl.* **monethis**, Apoc. ix. 5, 10; xi. 2.

Moot halle, *s.* hall of assembly, Mt. xxvii. 27; Joh. xviii. 28; Phil. i. 13.

More, *adj. comp.* elder, greater, Mt. xi. 11; Rom. ix. 13.

More tre, *s.* mulberry-tree, Lk. xvii. 6.

Morewtid, morowtid, *s.* morning, morrow, Mt. xvi. 3; xxvii. 1.

Morter, *s.* mortar (for walls), Eph. ii. 14.

Moste, *adj.* greatest, Mt. xiii. 32.

Mot, *pr. t.* 1 *p.* must, Lk. xix. 5; 1 Cor. ix. 16; *pl.* **moten**, Deeds iv. 20.

Mote, moot, *s.* mote, particle, Mt. vii. 3; Lk. vi. 41.

Mouȝt, mouȝte, *s.* a moth, Mt. vi. 19; Lk. xii. 33; *pl.* **mouȝtis**, Jam. v. 2.

Mow, mowe, *v.* to be able, Lk. i. 20; xiii. 24; *pr. t.* Lk. xiv. 29; *pl.* **moun**, Mt. vi. 24; ix. 15; xvi. 4; Lk. v. 34; 2 Cor. xiii. 8.

Mussel, *s.* a morsel, Joh. xiii. 30.

Must, *s.* new wine, Deeds ii. 13.

Myche, *adj.* much, great, Mt. vi. 7; Joh. xii. 12.

Myche, *adv.* much, Mt. vi. 30.

Myche fold, *adj.* manifold, Eph. iii. 10.

Myddil, myddis, *s.* midst, Mt. x. 16; xiii. 25; Lk. xvii. 11.

Mylnstoon, *s.* a mill stone, Mt. xviii. 6.

Mynde, *s.* remembrance, mention, Eph. i. 16.

Myned, *p. p.* dug through, undermined, Lk. xii. 39.

Mynge, *imp. pl.* mix, Apoc. xviii. 6; *p. t.* **myngide**, Lk. xiii. 1; *p. p.* **meynd**, Mt. xxvii. 34; Heb. iv. 2; Apoc. viii. 7.

Mynte, *s.* mint, Mt. xxxiii. 23.

Mynutis, *s. pl.* mites, small pieces of money, Mk. xii. 42.

Myseese, myseise, *s.* want, distress, 2 Cor. viii. 14.

Mysturne, *v.* to pervert, Gal. i. 7.

N.

Namely, *adv.* especially, Mk. vi. 56.

Nappiden, *p. t. pl.* slumbered, Mt. xxv. 5.

Narde, *s.* spikenard, Joh. xii. 3.

Narwȝ, *adj.* narrow, Mt. vii. 14.

Ne, *adv.* neither, nor, not, Mt. vi. 20; Lk. i. 30.

Necessarie, *adj.* near in kin or friendship, Deeds x. 24.

Nede, *adj.* necessary, Lk. xxiv. 44; **neede**, Lk. xxii. 7.

Nedelich, *adv.* necessarily, 1 Cor. ix. 16.

Nedis, *adv.* necessarily, Deeds iv. 20.

Neer, *comp.* nearer, Heb. vi. 9.

Neiȝe, *v.* to approach, Mt. iii. 2; x. 7; *p. t.* **neiȝede**, Mt. viii. 5, 19; *pr. p.* **neiȝynge**, Lk. xv. 1.

Neomenye, *s.* feast of new moon, Col. ii. 16.

Nere, *adv.* never, Joh. ix. 21.

Netheles, *adv.* nevertheless, Lk. xii. 31.

Nethir, *adv.* not, Lk. xiii. 11.

Nil, Mat. v. 17. See **Nyle**.

No but, *conj.* except, unless, Mt. v. 13.

Nol, *s.* the head, the neck, Deeds vii. 51.

Noot, *pr. t.* knows not, 2 Cor. xii. 3; Lk. xxii. 60.

Nother, *adv.* neither, Gal. ii. 3.

Nouȝt, *s.* nothing, Gal. vi. 3.

Noye, *v.* to hurt, trouble, Mk. xvi. 18; Apoc. vii. 3; *pr. t. pl.* **noyen**, Deeds vii. 26; *p. t.* **noyede**, Lk. iv. 35.

Noyous, *adj.* hurtful, annoying, 2 Thess. iii. 2; 1 Tim. vi. 9.
Noȝt, *s.* nothing, Mt. ï. 18.
Nurischen, *pr. t. pl.* nourish, feed, Mt. xxiv. 19; *p. p.* **nurschid**, Jam. v. 5.
Nursche, *s.* a nurse, 1 Thess. ii. 7.
Nyle, *pr. t.* 1 *p.* will not, Mt. xxi. 29; *imp.* **nil, nyle**, do not (with infin.), Mt. i. 20; v. 17; *pl.* Lk. ii. 10.
Nyȝ, niȝ, *adv.* nigh, nearly, Mt. iv. 11, 17; Lk. vii. 14.

O.

O, one, Mt. v. 18, &c. See **Oo**.
Obeye, *v.* to obey, Lk. xvii. 6; Deeds vii. 39; Rom. i. 5; *pr. t. pl.* **obeyen**, Mk. i. 27; *p. t.* **obeiede**, Deeds vi. 7.
Obeischen, *pr. t. pl.* obey, Mt. viii. 27; *pr. p.* **obeschynge**, Rom. i. 30.
Occupied, *p. p.* engaged, Gal. vi. 1.
Of, *adv.* off, Mt. xviii. 8.
Of, *prep.* from, 1 Pet. iv. 19; by, Mt. vii. 15, &c.
Offencioun, *s.* offence, stumbling-block, 2 Cor. vi. 3.
Of hard, *adv.* with difficulty, Mt. xix. 23.
Onest, oneste, *adj.* honourable, Deeds xvii. 12; 1 Cor. xii. 24.
Onouryngé, *pr. p.* worshipping, Mt. xx. 29.
Ony, any, Mt. xxii. 24.
Oo, oon, one, a, Mt. *v.* 18, 29; Deeds xviii. 12; 1 Tim. iii. 2.
Oonli, only, Mt. v. 47, &c.
Oost, *s.* an army, Deeds xxiii. 27; *pl.* **oostis**, Apoc. xix. 14.
Opyn, *adj.* known, manifest, Mk. vi. 14.
Opynyouns, *s. pl.* rumours, Mk. xiii. 7.
Ostiler, *s.* innkeeper, Lk. x. 35.
Ostrie, *s.* an inn, Lk. x. 34.
Ouer, *adv.* further, more than, Mt. x. 37; Mk. vii. 12.
Ouer aboundide, *p. t.* greatly abounded, 1 Tim. i. 14.
Ouergo, *pr. subj.* may overreach, 1 Thess. iv. 6.
Ouerleiyng, *s.* overthrow, trouble, Lk. xxi. 25.
Ouerthwert, *adj.* perverse, froward, 2 Tim. iii. 4.
Ouer trowynge, *pr. p.* supposing, suspecting, conscious, 1 Cor. iv. 4.
Oure, ourun, *g. pl.* ours, Mk. xii. 7; Lk. xxiv. 24.
Ourneden, *p. t. pl.* adorned, 1 Pet. iii. 5; *p. p.* **ourned**, Apoc. xxi. 19.
Ournyng, *s.* an adorning, 1 Pet. iii. 3.
Outtakun, except, Mt. v. 32.
Ouȝt, *s.* aught, anything, Lk. ix. 36; Gal. vi. 3.
Owe, *pr. t.* 1 *p.* ought, Mt. iii. 14; 3 *p.* **owith**, Lk. v. 38; Joh. xix. 7; 1 Joh. ii. 6; *pl.* **owen**, Deeds xxi. 21; *p. t.* **ouȝte**, Mt. xviii. 24; **auȝt**, Lk. vii. 41; *pl.* **ouȝten**, Lk. xvii. 10.
Oxis, *s. pl.* oxen, Lk. xvii. 7.
Oynement, *s.* ointment, Mt. xxvi. 7; *pl.* **oynementis**, Mk. xvi. 1.

P.

Paas, *s.* a step, pace, Deeds vii. 5; *pl.* **pacis**, Mt. v. 41.
Paied, *p. p.* contented, satisfied, 1 Tim. vi. 8. See **Apayed**.
Palesy, *s.* palsy, Mt. iv. 24.
Parablis, *s. pl.* parables, Mk. xii. 1.
Parchemyn, *s.* parchment, 2 Joh. 12.
Pard, *s.* a leopard, Apoc. xiii. 2.
Parfit, perfit, *adj.* perfect, Mt. v. 48; Lk. i. 17; *comp.* **perfitere**, Heb. ix. 11.
Parfitli, *adv.* perfectly, Lk. i. 45.
Partener, *s.* a partner, 1 Cor. ix. 23; *pl.* **parceneris, parteneris, partyneris**, 1 Cor. ix. 12, 13; Apoc. xviii. 4.
Parti, *s.* a part, Rom. xv. 15; *pl.* **parties**, Mt. ii. 23.

Partinge, *s.* a participation, division, 2 Cor. vi. 14.
Partyde, *p. t.* departed, Mk. i. 42; *pl.* **partiden**, divided, Mt. xxvii. 35.
Pask, paske, *s.* passover, Mt. xxvi. 17; Lk. ii. 41.
Passioun, *s.* suffering, disease, Heb. ii. 9; *pl.* **passiouns**, Heb. x. 32.
Passyngli, *adv.* surpassingly, Gal. i. 13.
Patche, *s.* a patch, Mk. ii. 21.
Pawme, *s.* palm of the hand, Mt. xxvi. 67.
Peirement, *s.* damage, detriment, 2 Cor. vii. 9; Phil. iii. 8.
Peiryng, *s.* damage, destruction, Mt. xvi. 26; Lk. ix. 25.
Penaunce, *s.* repentance, Mt. iii. 2.
Pens, pans, *s. pl.* pennies, pence, Mt. xxvi. 15; Mk. vi. 37; Lk. vii. 41.
Perauenture, *adv.* perhaps, Mt. v. 25.
Perse, *v.* to pierce, penetrate, Heb. iv. 12; *pr. t. pl.* **persen**, 2 Tim. iii. 6; *p. t.* **perside**, Heb. iv. 14.
Perteneth, *pr. t.* pertains, belongs; **that perteneth now**, as for the present, Deeds xxiv. 25.
Pesiblenesse, pesibilnesse, *s.* a calm, calmness, Mt. viii. 26; Mk. iv. 39.
Pesibilte, *s.* a peace, calm, Lk. viii. 24.
Peyne, *s.* punishment, Mt. xi. 22.
Peyned, *p. p.* punished, Deeds xxii. 5.
Pilere, *s.* a pillar, 1 Tim. iii. 15; *pl.* **pileris**, Gal. ii. 9.
Pistle, *s.* epistle, Deeds xxiii. 33; *pl.* **pistlis**, Deeds xxii. 5.
Pite, pitee, *s.* piety, mercy, 1 Tim. ii. 2; Jude 18; *pl.* **pitees**, 2 Pet. iii. 11.
Pi3ten, *p. t. pl.* fixed, pierced, Joh. xix. 37; *pr. p.* **pitchinge**, Col. ii. 14.
Plage, *s.* plague, Apoc. xi. 6; *pl.* **plagis**, Apoc. ix. 18.
Ple, *s.* plea, debate, Heb. vi. 16.
Plenteuouse, *adj.* plenteous, Mt. v. 12.
Plenteuouslier, *adv. comp.* more plenteously, Heb. vi. 19.
Plesynge, *pr. p.* pleasing, Mt. xi. 26.
Pleynt, playnt, *s.* complaint, quarrel, Lk. i. 6; Phil. ii. 15; *pl.* **pleyntis**, Jude 16.
Pollid, *p. p.* cropped, clipped, 1 Cor. xi. 5.
Possessouris, *s. pl.* possessors, Deeds iv. 34.
Potestat, *s.* power, Gal. i. 21; *pl.* **potestatis**, potentates, Lk. xii. 11.
Poudir, *s.* dust, Lk. ix. 5; x. 11; **powdir**, Mk. vi. 11; **poudre**, Apoc. xviii. 19.
Pouert, *s.* poverty, 2 Cor. viii. 2; Apoc. ii. 9.
Poyntil, *s.* a style to write with, Lk. i. 63.
Preciousere, *adj. comp.* more precious, Deeds xx. 24.
Preie, *imp. pl.* pray, Mk. xiv. 38.
Preiseden, *p. t. pl.* valued, Mt. xxvii. 9; *p. p.* **preysid**, Mt. xxvii. 9.
Prepucie, *s.* foreskin, Rom. ii. 25.
Presour, pressour, *s.* a wine press, Mt. xxi. 33; Apoc. xix. 15.
Preue, *v.* to prove, Lk. xii. 56; *pr. t.* 1 *p. pl.* **preuen**, Lk. xii. 56.
Primacie, *s.* first dignity, 3 Joh. 9.
Principatus, *s. pl.* power of the prince, Rom. viii. 38.
Prinshod, prynshode, *s.* supremacy, princely dignity, Mk. x. 42; Jude 6.
Priuyte, *adj.* secret, Joh. vii. 10.
Priuytees, *s. pl.* mysteries, Mt. xiii. 11.
Procuratoure, *s.* a steward, Mt. xx. 8.
Profitide, *p. t.* grew, Lk. ii. 52.
Profreden, *p. t. pl.* offered, Lk. xxiii. 36.

Propiciatorie, *s.* mercy-seat, Heb. ix. 5.
Pryhte, *s.* an impress, Mt. xxii. 19.
Pryued, *p. p.* deprived, 1 Tim. vi. 5.
Purgacioun, *s.* a purifying, Lk. ii. 22.
Purge, *v.* to purify, clear, cleanse, Lk. iii. 17.
Purpur, purple, Mk. xv. 17; Lk. xvi. 19.
Purpuresse, *s.* a maker of purple, Deeds xvi. 14.
Puruey, *imp. pl.* provide ye, 1 Pet. v. 2.
Purueyaunce, *s.* provision, way of escape, 1 Cor. x. 13.
Putte, *v.* to put, set, thrust, Mk. v. 10; *p. t.* **puttide**, Mt. xiii. 24; xiv. 3; Mk. i. 12; *pl.* **puttiden**, Lk. i. 66; Deeds xix. 33; **putten to**, added, (hence) assented, Deeds xxiv. 9.

Q.

Quakyng, *s.* a trembling, dread, Mk. xvi. 8.
Queerne, *s.* a mill, Mt. xxiv. 41.
Quik, quyk, *adj.* living, alive, Joh. iv. 11.
Quykene, *v.* to make alive, to revive, Lk. xvii. 33.
Quyte, *v.* to requite, to pay, Mt. xviii. 29.

R.

Radden, redden, *p. t. pl.* read, Mk. ii. 25; Joh. xix. 20; *p. p.* **red**, Mt. xix. 4; 2 Cor. i. 13.
Rap. See **Repen.**
Raueinouris, *s. pl.* robbers, Lk. xviii. 11.
Raueyn, *s.* rapine, robbery, Mt. vii. 15.
Recounselide, *p. t.* reconciled, 2 Cor. v. 18; *p. p.* **recounselid**, Mt. v. 24; *pr. p.* **recounselynge**, 2 Cor. v. 19.
Recounselyng, *s.* reconciliation, 2 Cor. v. 18, 19.
Red. See **Radden.**
Redi, *adj.* ready, Apoc. xvi. 12.
Refreynith, *pr. t.* bridles, Jam. i. 26.
Rehed, *s.* a reed, rush, Mt. xxvii. 30; Apoc. xxi. 15.
Rekene, rekyn, *v.* to reckon, Mt. xviii. 24.
Relifes, relifs, *s. pl.* that which remains over, fragments, Mt. xiv. 20; xv. 37; Mk. viii. 8; Joh. vi. 12; Rom. ix. 27.
Renewlid, *p. p.* renewed, Eph. iv. 23.
Rennen, *pr. t. pl.* run, 1 Cor. ix. 24.
Repen, *pr. t. pl.* reap, Mt. vi. 26; *p. t.* **rap**, Apoc. xiv. 16; *p. p.* **ropun**, Apoc. xiv. 15.
Repreef, *s.* reproof, Lk. i. 25; Deeds xix. 27.
Repreuable, *adj.* reprovable, 2 Cor. xiii. 6.
Repromyssioun, *s.* promise, Heb. xi. 39; *pl.* **repromyssiouns**, Heb. xi. 33.
Rettid, *p. p.* reckoned, Gal. iii. 6; *pr. p.* **rettynge**, 2 Cor. v. 19. See **Arette.**
Reuthe, *s.* pity, Mt. ix. 36; Lk. vii. 13.
Rewe, *s.* row, order; **bi rewe**, in order, Deeds xviii. 23.
Rewe, *v.* to repent, be sorry for, Heb. vii. 21; *pr. t.* **rewith**, 2 Cor. vii. 8; *p. t.* **rewide**, 2 Cor. vii. 8.
Rewme, *s.* a kingdom, Mt. v. 19; *pl.* **rewmes**, Mt. iv. 8; Lk. iv. 5.
Richessis, ritchesse, ritchessis, riȝtchessis, *s.* riches, Mt. vi. 24; Mk. x. 23; Lk. xvi. 9; Rom. ix. 23.
Ridile, *v.* to sift, Lk. xxii. 31.
Riȝt, *adj.* rightful, Lk. iii. 4.
Riȝtful, *adj.* just, right, straight, Mt. i. 19; Lk. xviii. 9.
Riȝtfulnesse, *s.* righteousness, Mt. iii. 15.

Ri3twisnesse, *s.* righteousness, Mt. vi. 1; Lk. i. 75.
Rodi, *adj.* ruddy, Mt. xvi. 2.
Roofes, *s. pl.* roofs, Lk. xii. 3.
Roos, *p. t.* rose, Mt. i. 24; *pl.* risen, rysen, Mt. xxv. 7; Deeds vi. 9.
Ropun. See Repen.
Russchiden, *p. t. pl.* rushed, Mt. vii. 25.
Ryueling, *s.* wrinkle, Eph. v. 27.

S.

Saaf, *adj.* safe, whole, Mt. i. 21; Mk. v. 34.
Sabat, sabot, *s.* sabbath, Mt. xii. 1; Lk. vi. 1; *pl.* sabatis, sabotis, Mt. xii. 2; Lk. iv. 31.
Sachel, *s.* wallet, Lk. x. 4; *pl.* sachels, Lk. xii. 33.
Sacrament, *s.* mystery, hidden thing, 1 Tim. iii. 16.
Sacrilegie, *s.* sacrilege, Rom. ii. 22.
Sad, *adj.* heavy, firm, solid, Lk. vi. 48; 2 Cor. i. 7; Heb. ii. 2; v. 12; *comp.* saddere, 2 Pet. i. 19.
Sadnesse, *s.* solidity, firmness, Col. ii. 5; Heb. vi. 17; 2 Pet. iii. 17.
Sandalies, *s. pl.* sandals, Mk. vi. 9.
Saten, *p. t. pl.* sat, Mt. xiv. 9.
Sauere, *v.* to know, perceive, understand, Rom. xii. 3; *pl.* sauereen, Phil. iii. 19.
Saumpler, *s.* pattern, example, Heb. viii. 5; *pl.* saumpleris, Heb. ix. 23.
Saye, *p. t. pl.* saw, Mt. iv. 16; *p. p.* say, seen, Mt. ix. 33. See Se.
Scapen, *pr. t. pl.* escape, 2 Pet. ii. 18.
Scarseli, *adv.* sparingly, 2 Cor. ix. 6.
Schal, *pr. t.* shall, Mt. i. 23, &c.; *pl.* schulen, Mt. v. 4, &c.
Schamefastnesse, *s.* modesty, 1 Tim. ii. 9.
Schamyde, *p. t.* was ashamed, 2 Tim. i. 16.
Schapide, *p. t.* formed, created, Heb. xi. 7.
Schenschip, schenschipe, *s.* disgrace, reproof, Lk. vi. 22; Rom. i. 26.
Schippiden, *p. t. pl.* took ship, sailed, Deeds xx. 13.
Schitte, *p. t.* shut, Lk. iii. 20; *p. p.* schit, schet, Mt. vi. 6; Lk. xi. 7; Joh. xx. 19; Deeds v. 23.
Schod, *p. p.* shod, Mk. vi. 9.
Schoggid, *p. p.* tossed, Mt. xiv. 24.
Schone, schoon, shoon, *s. pl.* shoes, Mt. iii. 11; x. 10; Lk. iii. 16; xxii. 35.
Schrewid, *p. p.* depraved, Lk. iii. 5; perverse, Deeds xx. 30.
Schulen, *pr. t. pl.* shall, Mt. v. 4, vi. 5, 9.
Schulde, should, Mt. xix. 13, &c.
Schynyngli, *adv.* splendidly, Lk. xvi. 19.
Sclattis, *s. pl.* slates, tiles, Lk. v. 19.
Sclaundre, *pr. subj.* offend, Mk. ix. 42, 44; *p. p.* sclaundrid, Mk. iv. 17.
Scrippe, *s.* wallet, bag, Mt. x. 10; Lk. xxii. 35, 36.
Se, *imp. pl.* see, Mt. xxviii. 6; Mk. vi. 38; *p. t.* say, saie, saye, sai3, saw3, si3, Mt. iii. 16; iv. 16; ix. 23, 36; Lk. ii. 26; v. 2; Deeds vii. 24; *pl.* saien, sayn, seien, seen, sei3en, sien, si3en, syen, Mt. ii. 9; ix. 11; xxv. 37; Mk. ii. 12; ix. 37; Lk. viii. 34; xviii. 15; xxiv. 23; Joh. i. 39; vi. 19; Heb. xi. 23; *p. p.* si3, say, seyn, Mt. ii. 2; ix. 33, 36.
Seducioun, *s.* sedition, strife, Mk. xv. 7.
Sege, *s.* seat, Mt. xxv. 31.
Seide, *p. t.* said, Mt. ix. 28; *pr. t. pl.* seien, Mk. viii. 28.
Selle, *imp. pl.* sell, Lk. xii. 33; *p. t.* selde, seelde, Mt. xiii. 46; Heb. xii. 16; *pl.* seelden, Lk. xvii. 28; *p. p.* seeld, seld, Mt. x. 29; Rom. vii. 14.

Semblaunt, *s.* features, Lk. xxiv. 5.
Sendel, *s.* linen, cloth, Mt. xxvii. 59.
Seneuey, seneueye, seneuei, *s.* mustard, Mt. xiii. 31; xvii. 19; Lk. xiii. 19; xvii. 6.
Seruage, *s.* service, servitude, Deeds vii. 6; Rom. viii. 15.
Seten, *p. t. pl.* sat down, Mt. xxvii. 36.
Settide, *p. t.* put, Mt. iv. 5; *pl.* **settiden**, Joh. viii. 3.
Sewe, *p. t.* sowed, Mt. xiii. 24; *p. p.* **sowun**, Mt. xiii. 27.
Shipbreche, *s.* shipwreck, 2 Cor. xi. 25.
Siche, such, Mt. xviii. 5.
Sidir, *s.* cider, Lk. i. 15.
Sien. See **Se.**
Sijk, sijke, *adj.* sick, weak, Mt. xxv. 39; 1 Cor. viii. 9, 10.
Sikir, *adj.* secure, certain, Mt. xxviii. 14; Heb. vi. 19.
Sikirnesse, *s.* security, 1 Thess. v. 3.
Silf, self, Mt. xii. 45.
Simylacris, *s. pl.* images, idols, Apoc. ix. 20.
Singne, *s.* sign, Deeds xxviii. 11.
Sistris, *s. pl.* sisters, Mk. x. 29.
Sithen, *adv.* since, Lk. xiii. 7.
Sithis, *s. pl.* times, turns, Mt. xviii. 22; Lk. xvii. 4; Apoc. ix. 16.
Siȝen. See **Se.**
Skile, *s.* reason, Rom. iii. 9.
Skippide, *p. t.* leaped, Mk. x. 50; *pl.* **skipten**, Deeds xiv. 13.
Slake, *imp.* slacken, let down, Lk. v. 4; *p. t. pl.* **slakiden**, Deeds xxvii. 40.
Slee, *v.* to slay, Mt. v. 21; *p. t.* **slewe, slowe**, Mt. ii. 16; Lk. xv. 27; *pl.* **slowen**, Mt. xxiii. 31.
Sliȝ, *adj.* cunning, wise, Mt. x. 16.
Smyten, *p. t. pl.* struck, Mt. xxvi. 67; Lk. xxiii. 48.
Soler, *s.* an upper room, Deeds i. 13; ix. 37.
Somened, *p. p.* summoned, Deeds xxiv. 2.
Sopun. See **Soupe.**
Sorewyngis, *s. pl.* sorrows, sorrowings, Rom. viii. 26.
Sort, sorte, *s.* lot, part, division, Lk. i. 5; Eph. i. 11.
Sothe, *adj.* true, Joh. x. 42.
Sothefast, *adj.* true, Mt. xxii. 16; Joh. iii. 33; Apoc. xix. 11.
Sothefastnesse, *s.* truth, Eph. vi. 14.
Sotheli, *adv.* truly, Mk. iii. 6.
Souereyns, *s. pl.* persons set over others, Heb. xiii. 7, 24.
Soukynge, *pr. p.* sucking, Mt. xxi. 16.
Soukynge fere, *s.* foster-brother, Deeds xiii. 1.
Soupe, *v.* to swallow, sup up, Apoc. iii. 20; *p. t.* **soop**, Apoc. xii. 16; *pl.* **soupeden**, Mt. xxvi. 26; *p. p.* **sopun**, 1 Cor. xv. 54.
Sour douȝ, sourdow, sourdowȝ, *s.* leaven, Mt. xiii. 33; 1 Cor. v. 6, 8.
Sowde, *s.* wages, 2 Cor. xi. 8; *pl.* **sowdis**, Lk. iii. 14.
Sowdid, *p. p.* strengthened, Deeds iii. 7.
Sown, *s.* sound, Lk. xxi. 25.
Sowrid, *p. p.* made sour, Mt. xiii. 33.
Sowun. See **Sewe.**
Spedeful, *adj.* expedient, profitable, 1 Cor. vi. 12.
Spedith, *pr. t.* is expedient, profits, Mt. xix. 10.
Spendid, *p. p.* expended, Mk. v. 26.
Spensis, *s. pl.* costs, expenses, Lk. xiv. 28.
Spete, spette, spetide, *p. t.* spit, Mk. vii. 33; viii. 23; Joh. ix. 6; *pl.* **speten**, Mt. xxvi. 67.
Spice, *s.* kind, species, 1 Thess. v. 22.
Sposailis, *s. pl.* weddings, Mk. ii. 19.
Spotil, *s.* spittle, Joh. ix. 6.
Spouse, *s.* bridegroom, Joh. ii. 9; iii. 29.

Spouse brekere, *s.* adulterer, Mt. xii. 39.
Spousid, *p. p.* espoused, Mt. i. 18.
Sprenge, *imp. pl.* sprinkle, Mt. x. 14; *p. p.* spreined, spreynd, spreynt, Heb. ix. 13; x. 22; Apoc. xix. 13; *pr. p.* sprengyng, sprenging, 1 Cor. v. 7; Heb. xii. 24.
Sprenge, *pr. subj.* arise, 2 Pet. i. 19.
Springyng, *s.* an aspersion, 1 Pet. i. 2.
Spuyle, *v.* to spoil, Mt. xii. 29.
Staat, *s.* existence, Heb. ix. 8.
Stable, *adj.* steadfast, Mt. xxiv. 13; Col. i. 23.
Stable, *v.* to establish, Heb. xiii. 9.
Stabli, *adv.* steadfastly, Deeds ii. 42.
Stablischen, *pr. t.* 1 *p. pl.* establish, Rom. iii. 31; *p. p.* stablischid, Lk. xvi. 26.
Stal, *p. t.* stole, Eph. iv. 28; *imp.* stele, Eph. iv. 28.
Stater, *s.* a piece of money, Mt. xvii. 26.
Sterre, *s.* a star, Mt. ii. 2; *pl.* sterris, Mt. xxiv. 29.
Stide, *s.* place, Deeds xiii. 35.
Stie, *pr. t.* 1 *p.* go, go up, Joh. xx. 17; *pr. t.* stieth, Joh. x. 1; Apoc. xix. 3; *p. t.* stiȝede, Lk. xix. 4; *p. p.* stied, Joh. xx. 17.
Stiring, *s.* a stirring, commotion, Mt. viii. 24.
Stonde, *imp. pl.* stand, Deeds v. 20; *pr. t.* stondith, Joh. iii. 29.
Stony, *adj.* stony; 'the stony sea'=the Adriatic sea, Deeds xxvii. 27.
Stonying, stoniynge, *s.* astonishment, Mk. v. 42; Deeds iii. 10.
Stoole, *s.* a robe, mantle, Lk. xv. 22; Apoc. xv. 6; *pl.* stolis, Mk. xii. 38; Lk. xx. 46.
Stranglith, *pr. t.* strangles, Mk. iv. 19.
Stretche, *imp.* stretch, Mt. xii. 13; *p. t.* strauȝte, streiȝte, Mt. xii. 13; Rom. x. 21; *pl.* streiȝten, Lk. xxii. 53.
Strewiden, *p. t. pl.* laid along, spread, Mt. xxi. 8.
Streyned, *p. t.* drew tight, bound, fixed, Deeds xvi. 24.
Sturyng, *pr. p.* stirring, 1 Cor. ii. 4.
Sudarie, *s.* sweating-cloth, napkin, Lk. xix. 20; Joh. xi. 44; xx. 7; *pl.* sudaries, Deeds xix. 12.
Sue, *v.* to follow, Mt. viii. 19; *pr. t. pl.* suen, Joh. x. 4; *imp.* sue, Mt. viii. 22; xvi. 24; *p. t.* suede, swede, Mt. viii. 1; xxvi. 58; Mk. iii. 7; *pl.* sueden, suweden, Mt. iv. 20; viii. 10; ix. 19; Mk. i. 20; Lk. v. 11; *pr. p.* suynge, Lk. vii. 9; xx. 30.
Suere, *s.* a follower, Tit. ii. 14; *pl.* sueris, Heb. vi. 12.
Sugetide, *p. t.* subjected, Heb. ii. 5; *p. p.* suget, Lk. ii. 51; 1 Cor. xv. 27.
Sum, *adj.* a certain, Mt. xxvi. 18.
Summen, *adj.* some, 1 Cor. viii. 7.
Suteli, *adv.* subtly, 1 Cor. ii. 4.
Swagiden, *p. t. pl.* assuaged, Deeds xiv. 17.
Swaliden, *p. t. pl.* dried up, withered, Mt. xiii. 6; Apoc. xvi. 9.
Sweuenes, *s. pl.* dreams, visions, Deeds ii. 17.
Swithe, *adv.* speedily, Joh. xiii. 27.
Swot, *s.* sweat, Lk. xxii. 44.
Swymmed, *p. p.* swimmed, swum, Deeds xxvii. 42.
Symfonye, *s.* a musical instrument, Lk. xv. 25.

T.

Take, *v.* to deliver, give, Mt. xxvi. 46; *pr. subj.* Mt. v. 25; *p. t.* took, Mt. xviii. 34; xxvii. 26; *p. p.* takun, Mt. xxv. 20; Mk. xv. 10.
Takun, *s.* token, 2 Tim. i. 14.
Taris, *s. pl.* tares, Mt. xiii. 25.
Telde, *p. t.* told, Deeds ix. 27; *pl.* telden, Lk. xxiv. 9; *p. p.* teld out, uttered, 1 Pet. i. 8.
Tendith, *pr. t.* kindles, lights, Lk. xi. 33; teendith, Mt. v. 15.

Tent, *s.* attention, heed, 1 Cor. vii. 5; 1 Tim. iv. 16.
Termes, *s. pl.* ends, limits, Deeds xvii. 26.
Termyneth, *pr. t.* determines, limits, Heb. iv. 7.
Terre, *v.* to provoke, Eph. vi. 4.
Tetis, *s. pl.* teats, Apoc. i. 13.
Thanne, then, Mt. vii. 23, &c.
Thennus, *adv.* thence, Mt. ix. 27.
Ther, there, Mt. iv. 25, &c.
Therf, *adj.* unleavened, 1 Cor. v. 9.
Therf looues, *s.* unleavened bread, Mt. xxvi. 17; Lk. xxii. 1.
Thewis, *s. pl.* manners, qualities, 1 Cor. xv. 33.
Thilk, *dem. pron.* that, Lk. ii. 38; **thilke**, Mt. x. 15.
Tho, *dem. pron. pl.* those, Mt. iii. 1; xiii. 17; Lk. i. 39.
Thorou, *prep.* through, Mt. ix. 31; Lk. iv. 14.
Thretenede, *p. t.* threatened, Mt. ix. 30; Mk. i. 25, 43; *pl.* **thretteneden**, Mk. x. 13.
Thretyngis, *s. pl.* threatenings, threats, Deeds iv. 29.
Thristen, *pr. t. pl.* thirst, Mt. v. 6; *p. t.* **thristide**, Mt. xxv. 35.
Thristen, *pr. t. pl.* thrust, squeeze, Lk. viii. 45; *p. t.* **thruste**, Mk. v. 24.
Thrungun, *p. p.* thronged, Lk. viii. 42.
Thwong, s. thong, Joh. i. 27.
Tilier, *s.* a tiller, dresser (of a vineyard), Lk. xiii. 7; *pl.* **tilieris**, husbandmen, Lk. xx. 9.
To, *conj.* until, Gal. iii. 19.
To-braidide, *p. t.* tore, bruised, Lk. ix. 42; *pr. p.* **debreidynge, to-breidynge**, Mk. i. 26; ix. 25.
To-brast, *p. t.* broke in pieces, burst in sunder, Deeds i. 18.
To-breke, *v.* to break in pieces, tear in pieces, Lk. xx. 18; *p. p.* **to-broke**, Mt. ix. 17. See **Al to-breke**.
To-brisid, *p. p.* broken to pieces, Lk. xx. 18. See to **Al tobrise**.
To-drawith, *pr. t.* pulleth in pieces, Lk. ix. 39; *p. p.* **to-drawun**, Deeds xxiii. 10. See **Al to-drawynge**.
Tofor, tofore, *prep.* before, Mt. vi. 2; Lk. i. 8; Rom. i. 2.
Tolbothe, *s.* a place to receive toll, Mt. ix. 9; Lk. v. 27.
Toon, *adj.* one, Mt. vi. 24. [**The toon = thet oon**, that one, the one.]
To-rente, *p. t.* tore in pieces, Mt. xxvi. 65; *p. p.* **to-rent**, Mt. xxvii. 51.
Tother, tothir, *adj.* other, Mt. v. 39; vi. 24. [**The tothir = thet othir**, that other, the other.]
Toun, *s.* a farm, Lk. xiv. 18.
Trauel, *s.* labour, toil, 1 Cor. xv. 58; *pl.* **trauels**, 2 Cor. vi. 5.
Trauelen, traueilen, *pr. t. pl.* labour, toil, oppress, trouble, Mt. vi. 28; xi. 28; Lk. xii. 27; *p. t. pl.* **traueliden**, Lk. v. 5; *p. p.* **trauelid**, Mt. ix. 36; Lk. vi. 18; Joh. iv. 38.
Tre, tree, *s.* wood, 2 Tim. ii. 20; Apoc. ix. 20.
Treden, *p. t. pl.* trod, Lk. xii. 1.
Tremblynge, *pr. p.* fearing, dreading, trembling, Deeds vii. 32.
Trete, *pr. subj. pl.* handle, entertain, treat, Col. ii. 21; *p. t. pl. 2 p.* **tretiden**, Mk. ix. 32.
Tre tymus, *s.* (Lat. *thyina*,) thya trees, Apoc. xviii. 12.
Trist, *s.* trust, Mt. ix. 2.
Tristenyng, tristyng, *s.* a trust, 2 Cor. i. 15; Eph. iii. 12.
Tristili, *adv.* boldly, confidently, Deeds ix. 28; Col. ii. 15.
Tristist, *pr. t. 2 p.* trustest, Rom. ii. 19; *p. t.* **tristide**, Lk. xi. 22; *pl.* **tristiden**, Lk. xviii. 9; *pr. p.* **tristinge, tristnynge**, Phil. i. 14; Philem. 21.
Trobliden, *p. t. pl.* troubled, Deeds xv. 24; *p. p.* **trublid**, Mt. ii. 3.
Trone, *s.* throne, Apoc. xix. 4.
Trowe, *v.* to believe, suppose, Mt. xxiv. 26.
Trumpe, *v.* to sound with a trump,

Apoc. viii. 6; *p. t.* **trumpide**, Apoc. viii. 7, 8.

Turturis, *s. pl.* turtle doves, Lk. ii. 24.

Twei, twey, tweyne, *adj.* two, Mt. iv. 18, 21; viii. 28; Lk. ii. 24.

Tweyne-eggid, *adj.* two-edged, Heb. iv. 12.

Tymeful, *adj.* seasonable, early, Jam. v. 7.

Tynkynge, *pr. p.* tinkling, 1 Cor. xiii. 1.

Tyrauntis, *s. pl.* tyrants, 1 Pet. ii. 18.

V.

Vanyschiden, *p. t. pl.* became vain, Rom. i. 21.

Vath, *interj.* oh! fie! Mt. xxvii. 40.

Venge, *v.* to avenge, 2 Cor. x. 6; *imp.* Lk. xviii. 3; *p. t.* **vengide**, Apoc. xix. 2.

Veniaunce, *s.* vengeance, Lk. xviii. 7; xxi. 22; *pl.* **veniauncis**, Apoc. xv. 1.

Vertu, *s.* power, Mt. xxii. 29; ability, Mt. xxv. 15; *pl.* **vertues**, powers, miracles, Mt. xi. 20; xxiv. 30; Lk. xxi. 26.

Very, *adj.* true, Joh. i. 9.

Vitailid, *p. p.* supplied with provisions, Deeds xii. 20.

Vnbileue, *s.* disbelief, unbelief, Mk. ix. 23; xvi. 14.

Vnbileueful, *adj.* unbelieving, incredible, Joh. xx. 27; 1 Pet. iii. 20.

Vnceli, *adj.* unhappy, Rom. vii. 24.

Vnchargid, *p. p.* unladen, Deeds xxi. 3.

Vncorrupcioun, *s.* incorruption, 1 Pet. iii. 4.

Vndampned, *p. p.* uncondemned, Deeds xvi. 37.

Vndeedli, *adj.* immortal, 1 Tim. i. 17.

Vndeedlynesse, *s.* immortality, 1 Cor. xv. 53; 1 Tim. vi. 16.

Vndefoulid, *p. p.* undefiled, Heb. vii. 26; 1 Pet. i. 19; 2 Pet. iii. 14; Jam. i. 27.

Vndirnommen, *p. p.* reproved, blamed, Gal. ii. 11.

Vndirputtiden, *p. t. pl.* set low, subjected, put under, Rom. xvi. 4.

Vndirseiliden, *p. t. pl.* sailed near, Deeds xxvii. 4.

Vndirstondith, *pr. t.* understands, Mt. xiii. 19; *p. t. pl.* **vndirstoden**, Rom. i. 32.

Vndo, *v.* to solve, unbind, destroy, Mt. v. 17; Mk. xiv. 58; *imp.* Joh. ii. 19.

Vndurcrieden, *p. t. pl.* called out, cried out, Lk. xxiii. 21.

Vndurdoluun, *p. p.* dug under, Rom. xi. 3.

Vndurfonge, *pr. t. pl.* 1 *p.* receive, take, Gal. iii. 14; *p. p.* Gal. iii. 2; **vndurfongun**, Gal. i. 9.

Vndurmaistir, *s.* schoolmaster, Gal. iii. 25; *pl.* **undur maistris**, 1 Cor. iv. 15.

Vnfruytouse, *adj.* unfruitful, Eph. v. 11.

Vnhileden, *p. t. pl.* uncovered, Mk. ii. 4.

Vnhonourid, *p. p.* dishonoured, Joh. viii. 49.

Vniuersite, *s.* multitude, universe, aggregate, Jam. iii. 6.

Vnknowith, *pr. t.* knows not, is ignorant, 1 Cor. xiv. 38; *pr. p.* **vnknowynge**, Rom. x. 3.

Vnkunnyng, *s.* ignorance, Deeds xvii. 30.

Vnkunnynge, *pr. p.* not knowing, ignorant, Heb. v. 2.

Vnkunnyngenesse, *s.* ignorance, 1 Pet. i. 14.

Vnlace, *v.* unbind, Mk. i. 7.

Vnleueful, *adj.* unlawful, 1 Pet. iv. 3.

Vnmesurable, *adj.* immoderate, Gal. v. 21.

Vnmeuable, *adj.* immoveable, Heb. vi. 18.

Vnmylde, *adj.* cruel, 2 Tim. iii. 3.

Vnnethe, vnnethis, *adv.* scarcely, Deeds xiv. 17; xxvii. 7.

Vnnoblei, *s.* ignobleness, 1 Cor. xv. 43; 2 Cor. vi. 8; xi. 21.

Vnobedience, *s.* disobedience, Heb. ii. 2.
Vnonest, *adj.* dishonest, dishonourable, base, 1 Cor. xii. 23.
Vnpesible, *adj.* unquiet, restless, 1 Thess. v. 14; Jam. iii. 8.
Vnpite, *s.* impiety, want of feeling, Rom. i. 18.
Vnprofit, *s.* unprofitableness, Heb. vii. 18.
Vnredi, *adj.* not prepared, 2 Cor. ix. 4.
Vnrepreuable, *adj.* not to be condemned, Tit. ii. 8.
Vnri3twisnesse, *s.* unrighteousness, Joh. vii. 18.
Vnsadnesse, *s.* instability, Heb. vii. 18.
Vnsuget, *p. p.* not subject, Heb. ii. 8.
Vntrist, *s.* disbelief, Rom. iv. 20.
Vnuysible, *adj.* invisible, Col. i. 16; 1 Tim. i. 17.
Vnwemmyd, *p. p.* without blemish, Col. i. 22; Heb. ix. 14.
Vnwisdom, *s.* ignorance, folly, Lk. vi. 11; 2 Cor. xi. 21.
Vnwitti, *adj.* unwise, foolish, 2 Cor. xii. 11; Gal. iii. 1.
Vnwityng, *s.* ignorance, Deeds iii. 17.
Vnworschipist, *pr. t.* 2 *p.* dishonourest, Rom. ii. 23.
Voidid, *p. p.* made void, 1 Cor. i. 17.
Volatilis, *s. pl.* birds, Mt. xxii. 4.
Vpbreididen, *p. t. pl.* upbraided, Mt. xxvii. 44.
Vpsodoun, upsedoun, upside-down, Mt. xxi. 12; Lk. xv. 8.
Vsiden, *p. t. pl.* dealt with, Joh. iv. 9.
Vs silf, *pron. pl.* ourselves, Rom. viii. 23; 1 Joh. i. 8.
Vsuris, *s. pl.* interest of money, Mt. xxv. 27; Lk. xix. 23.
Vtmer, *adj. comp.* outer, utter, Mt. viii. 12; xxii. 13.
Vyne3erd, vyn3erd, *s.* a vineyard, Mt. xx. 1; Lk. xiii. 6.

W.

Waggid, *p. p.* agitated, Lk. vii. 25.
Waischide, *p. t.* washed, Mt. xxvii. 24; *p. p.* **waischun**, Mt. iii. 6; Joh. xiii. 12; 1 Tim. v. 10.
Wakynge, *s.* a watch, a watching, Lk. xii. 38.
Walewide, *p. t.* rolled, Mt. xxvii. 60; Mk. ix. 19; xv. 46.
Walwyng, *s.* a rolling, 2 Pet. ii. 22.
Wan, *adj.* wan, livid, 1 Pet. ii. 24.
Wandre, *v.* to walk, Lk. xx. 46; *p. t. pl.* **wandriden**, Mk. xvi. 12.
War, *adj.* wary, prudent, wise, aware, Lk. xii. 15.
Warie, *v.* to curse, Mt. xxvi. 74.
Warli, *adv.* warily, cautiously, Mk. xiv. 44; Eph. v. 15.
Watir bank, *s.* a shore, Deeds xxvii. 39.
Wawe, *s.* a wave, Jam. i. 6; *pl.* **wawes, wawis**, Mt. viii. 24; Lk. viii. 23; Jude 13.
Weile, *v.* to mourn, bewail, Mt. xxiv. 30; *p. t. pl.* **weiliden**, Lk. xxiii. 27.
Weilyng, *s.* lamentation, Mt. ii. 17; 1 Cor. v. 2.
Welde, weilde, *v.* to have power over, to possess, to have, Mt. v. 4; Lk. xviii. 18; Apoc. xxi. 7; *pr. t.* **weldith**, Lk. xi. 21; *pr. p.* **weldynge**, 2 Cor. vi. 10.
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3eden. See Goon.

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3he, 3his, *adv.* yea, yes, Mt. v. 37; xvii. 23; Jam. v. 12.

3it, yet, still, Mt. xv. 16, &c.

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